

With equal one-sidedness does pure Protestantism centre itself upon the Cross of Christ. Its genius is wholly subjective. Its appeal is to men's emotions or to men's intellects. Its cardinal doctrine is "justification by faith only." Its sacraments are positive ordinances like the Fourth Commandment, their blessing flowing from the act of obedience rather than from any virtue in the ordinances themselves. Its idea of the Church is that of a voluntary association of like-minded people, rather than a living organism, having a corporate life of its own, which quickens the members.

Now both of these conceptions of the truth are true; but they are practically true only when taken both together. "By grace are ye saved through Faith," and that, "not of yourselves, it is the gift of God." The sacraments are the very fruit of the Cross of Christ. Out of his wounded side flowed the Water and the Blood. Whosoever is baptised into Jesus Christ is baptised into His death. Our Catechism tells us that "The Lord's Supper" was ordained for the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby. "Ye do show forth the Lord's death till he come."

But the remission of sins is that benefit of the sin-offering which restores the transgressor to something better than itself, even to fellowship with Christ which died; yea! rather, is risen again, and is alive for evermore, that because He lives we may live also. Every great revival of personal religion must take its origin from the Cross of Christ, as the highest, noblest, and truest service must be rendered in loyal allegiance to the living Lord.

The season is at hand when we may justly say, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ." The sad story of our sin has no relief but in the knowledge of the Death and Passion of our crucified Redeemer. If we have been tempted to forget our uncleanness and wretchedness, amid our joy in a Saviour born, let us not cast away our confidence in God's great mercy learned at Bethlehem. But neither let us fail to learn this Son of God, crucified to take away our sins, that we may know the Lord from Heaven to be the Lamb of God; slain, and giving His life a ransom for many. Low Church doctrine is Lent doctrine. The lower down we can go in the dust, crying, "God be merciful to me a sinner," the better shall we be prepared to rise with Christ in His great exaltation, far above all petty partisanship of ecclesiastical differences to a heavenly citizenship which shall make us welcome the new Jerusalem, sent down from God out of Heaven: in whose presence our utmost "ritualism" shall not exceed the crowns of glory and diadems of beauty, the golden harps and choral songs, the sea of glass, and the golden candlesticks of the city of our God.

That sweet and blessed country
Which eager hearts expect.

—The Churchman.

OBITUARY.

MR. LAMOND SMITH, son of A. Smith, Advocate, Aberdeen, Scotland, was born in that city in the year 1822. He came to Canada when very young and settled near Fergus, in which village; some twenty-five years ago, he built the first English church, which he completed, free from debt, at the moderate cost of \$400.

In the year 1861 he moved to Toronto, and entered the service of the Bank of Upper Canada, to whose staff his great experience in the value of real estate, his clear judgment, and his unimpeachable integrity, made him an invaluable acquisition; and some ten years later his untiring energy found occupation in creating and bringing into public notice the beautiful suburb now known as Ben-Lamond, on whose heights he erected a cottage as a summer residence, where, with his family, the last years of his truly useful life were passed. He was for some years Warden of the little church at Norway, adjoining Ben-Lamond, of which he was a warm supporter, where his loss will be long and deeply felt.

A man of a singularly bright and happy nature, a faithful and loving husband, an indulgent and affectionate father, a constant, true, and sterling friend,

a kind and just master, and one who always laboured for the public good.

"None knew him but to love him,
None named him but to praise."

After a long and painful illness, borne without one murmur, he gently fell asleep and entered into the rest that remaineth for the people of God, on the 13th day of January, in the 60th year of his age.

DR. PUSEY.

Extracts from a sermon preached by the Rev. R. W. Church, D.C.L., Dean of St. Paul's, at the University Church of St. Mary's, Oxford; the text being "Paul a servant of God."—Titus i. 1.

"Many, I suppose, are thinking of one name which has disappeared from the University roll—a great and illustrious name, a name which was the special possession of Oxford, but belonged scarcely less to England and to Christendom. One of our great men has passed away from us. Merely as the end of a career, without its match in modern Oxford, the ceasing from among us of that long familiar life must touch us all. No man was more variously judged, more sternly condemned, more tenderly loved. But now, all is over—hardly yet weary, hardly exhausted, he rests from his labours of more than half a century. What is the judgement upon him—not on the representative of ideas, or the champion of a cause, or the worker in the field of knowledge, but on the man? I think that there is but one answer from those whose hearts thrill at the memory of all that he was to them, and from most of those—from many, I am sure—who stood against him, disapproved, resisted him. First and foremost, he was one who lived his life, as above everything, the servant of God. He takes rank with those who gave themselves, and all they had, and all that they wished for—their unsparing trouble, their ease, their honor, their powers, their interests, to what they believed to be their work for God; who spared nothing, reserved nothing, shrank from nothing, in that supreme and sacred ambition to be His true and persevering servant. The world will remember him as the famous student, the powerful leader, the wielder of great influence in critical times, the man of strongly marked and original character, who left his mark on the age. Those who knew and loved him will remember him, as long as life lasts with them, as one whose boundless charity was always looking out to console and to make allowance, as one whose dauntless courage and patient hopefulness never flagged, as one to whose tenderness and strength they owed the best and the noblest part of all that they felt and all that they have done. But when our confusions are still, when our loves, and enmities, and angers have perished, when our mistakes and misunderstandings have become dim and insignificant in the great distance of the past, then his figure will rise in history as one of that high company who really looked at life as St. Paul looked at it. All who care for the Church of God, all who care for Christ's religion, even those—I make bold to say—who do not in many things think as he thought, will class him among those who in difficult and anxious times have witnessed by great zeal, and great effort, and great sacrifice, for God and truth and holiness; they will see in him one who sought to make religion a living and mighty force over the consciences and in the affairs of men, not by knowledge only and learning, and wisdom and great gifts of persuasion, but still more by boundless devotedness, by the power of a consecrated and unflinching will.

"Is it too much to say that our times still need such examples—need the lessons of such a life? It is true that we have come to realise more vividly than formerly the fact of mixed characters; our poets and novelists, as well as our preachers, have taught us to observe how strongly opposite elements and tendencies can co-exist in the same person, that 'the human soul is hospitable, and will entertain conflicting sentiments and contradictory opinions with much impartiality.' It was easier in former days than now to conceive of, to believe in, the homogeneous and consistent in character. Yet, for all this, I venture to think that such a life may still be realised as that which St. Paul meant when he spoke of a 'servant of God,' a life consciously, deliberately, exclusively given to work for God. If the Church of Christ is still to do its great offices among mankind, surely it is becoming more and more manifest every year that that sharp edge and point of its instrument of warfare, that originality and adventurous daring which accepts religious service in the spirit familiar enough to us in the soldier, is a thing which the Church needs. There is an atmosphere of opinion and feeling round the soldier, which, without his knowing it, stimulates and supports him in a life which he holds on sufferance: in which, as a matter of course, every gift life has to offer must be surrendered, everything appalling to

flesh and blood has to be encountered, at any moment's call in which he is expected to unite the utmost of obedient self-sacrifice with the boldest spirit of enterprise. Is it extravagant to say that we want something of an atmosphere like this? Is it incompatible with a calm and just measure of things, with what is manly, wise, and serious and self-commanding, that a man should start in life, seeking nothing for himself of what are called its prizes, going out not knowing whether he goes, bent only on doing what facts and reason and the calls of conscience invite him to do, but bent also on not letting his own interests, his own pleasure, his own life, stand in the way of doing it? Is it too high a thing for a Christian, to conceive of the possible claims of his service as the soldier ordinarily thinks of what he is bound to—a service which may at any time call him from home and peace, to the battlefield and the still more dreadful hospital; but in which the fear of them must never for a moment affect his decisions?

"For the days that are before us, we want a condition of public feeling and opinion like this in the Church—which, without affecting to exact impossible sacrifices from all men alike, as the only test of faithfulness and standard of obedience, should soberly and distinctly recognise that God still calls for men who will give Him their lives as St. Paul gave his: which no more holds as absurd, or dangerous, or quixotic in a clergyman than in a soldier, that he should give up an easy life for a hard one. There is no reason why, without extravagance, without overstrained and foolish enthusiasm, we should not still believe that a life like St. Paul's is a natural one for a Christian to choose."

BOOK NOTICES.

HINTS FOR WORSHIPPERS. By Rev. Melville Moore, Oxford, Miss. Thomas Whitaker, New York. Price

SELECTIONS FROM SERMONS. By Rev. J. G. D. MacKenzie, M.A., Trib. Coll., Toronto. 2nd series. Rowell & Hutchison, Toronto.

THE GOLDEN ALTAR. By Jos. A. Seiss, D.D., Philadelphia. Randolph & Co., New York; and Ure & Co., Toronto. Price 85 cents. Brief, terse, practical, we commend it cordially.

WHAT WOULD THE WORLD BE WITHOUT RELIGION? By C. H. Parkhurst, D.D. Randolph & Co., New York; and Ure & Co., Toronto. Price 22 cents.

PLAIN NOTES AND CEREMONIES OF THE CHURCH. By a Scottish Priest. Mowbray & Co., London; and Ure & Co., Toronto. Price 20 cents. This is a brief statement of the pleas for high ritual.

SEVEN LENTEN ADDRESSES. By Rev. Richmond Shreve, M.A., Yarmouth, N. S. J. & A. McMillan, St. John, N. B. Price 20 cents. It will be found highly suitable for Lenten addresses, to be read by lay assistants and clergymen, who, when overstrained during the season of Lent, very wisely seek help and refreshment in giving their flock bread from another store house.

FROM DAY TO DAY, or helpful words for Christian life—Daily reading for a year. By Robert Macdonald, D.D. Randolph & Co., New York; and Ure & Co., Toronto. Price \$2.25.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

NEW BRUNSWICK.

CRAPAUD.—The Church of Saint John and the rectory, since the present incumbent took charge of the parish, have been very much improved. The church has been thoroughly renovated inside and outside, and equipped with new stone font, bell, pulpit, organ, reading desk, altar rails, etc., etc. The parsonage also has been thoroughly repaired and improved, and is made one of the most comfortable residences in the diocese. The parish seems to be alive, the parson and people working harmoniously together, and everything shows that the people cordially co-operate with their minister in every department of Church work.

ONTARIO.

MOHAWK MISSION, TYENDINGAGA.—Christ Church Sunday-school Christmas Tree was held on Monday evening, 8th January, in the church, and despite the drawback of a very stormy day proved a grand suc-

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