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Calendar for April

26th. 3rd. Sunday after Easter.

TO CORRESPONDENTS.

Acknowledgments of remittances received during the last few days, will be made in due time.

"Rev. T. L. Hanson:—"A letter came to this office lately which had been written for a Toronto daily journal, but not sent to it. The letter was occasioned, the writer said, by the "into pastoral of the Bishop of Toronto," and in critical reply to a controversialist signing himself "Vintor." This letter is by the Rev. T. L. Hanson, M.A., T.C.D., Incumbent of Tubbercurry, County of Sligo, Ireland. It is no doubt well intended, and ecclesiastically exact. But we want peace and unity; more of Christian life and less of controversy. The letter is declined with thanks.

"Trinity Church, Simcoe:—"The printed report is received but the Diocesan news was previously in the printer's hand. The document may appear next week. Brevity is one of the essentials of reporting for speedy and wide publication.

"Canons of the church" received from B. A.

"Saved by His Life" received.

Nova Scotia and Huron copy both came in too late for insertion in this issue."

—Subscribers are requested to communicate in every instance with our office by postal card or letter. Papers "returned" or postal slips sent, afford no reliable information.

The Church Herald.

TORONTO, THURSDAY, APRIL 23, 1874.

SERMON IN ST. ALBAN'S CHURCH, OTTAWA.

EDITORIAL INTRODUCTION.

A letter from a friendly Rev. correspondent, received during the week preceding that of making up the matter for the present issue of the Church Herald, directed attention to the sermon of the Rev. Canon Johnston of Hull, preached in St. Alban's, Ottawa, of which the Rev. Dr. Jones is incumbent. In other correspondence printed to day that sermon is referred to. We had no report of it until too late to place it among other Diocesan contributions. Therefore, by pressure upon space, and by its intrinsic interest as well as extrinsic importance the sermon is placed before the Church of the Dominion thus prominently.

Hull, in which the Rev. Canon ministers, was founded by Philemon Wright, pioneer of the Ottawa lumber trade. The father of Philemon Wright emigrated from Hull, England, about 1762, when George the Third was young. He settled in Massachusetts. Philemon, born there, visited Canada in 1800, exploring the Ottawa valley from Montreal. He returned home, and next year came again to Canada with axmen and teams of oxen. The writer hereof obtained from a member of the Wright family a minute, and historically valuable series of memoranda, most of them unpublished hitherto in Canada, but recently contributed to English journals, and widely read in the old land, of which family notes suffice it to say in this place that, Philemon Wright and

his indomitable spouse, who was descended from the County of Kent, England, when they had built a homestead, and called it Hull, erected also the English Church. The question of a canal from Ottawa river to Kingston had been opposed in the Imperial Parliament, but was at last undertaken by the Board of Ordnance, determined on through the force of the Duke of Wellington's decisive opinion, that it was necessary as a strategic military work to connect Lower Canadian transit with Lake Ontario. Major By of the Royal Engineers had command of the construction, completed at a cost of £750,000 sterling, for which no vote had been taken in the House of Commons. This matter, complained of by Mr. Huskisson in Lord Goderich's administration, 1828, led to Huskisson's exclusion from the Wellington Ministry in 1829; and indirectly to a catastrophe at the opening of the first British railway, Manchester and Liverpool, in 1825. Eager to be reconciled to Wellington, Mr. Huskisson ascended a side step to speak at the open railway carriage window, where the Premier sat when halted at Broad Green. The train moved on; the unnoticed projection in a narrow excavation was reached, when the great financial statesman, Huskisson, overjoyed that Wellington had held forth his hand with a kindly salutation—the two hands however not meeting, stepped back and was crushed to death.

Major By's name was given to the embryo village and town which arose beside the locks of the canal at its junction with the Ottawa. Bytown grew and overshadowed Hull. In the progressive development of the Provinces it became the city of Ottawa, and political metropolis of the Dominion. Its position is unrivalled in bold grandeur and beauty. At what time the fracture and upheaval of the cliffs occurred conjecture fails to calculate. But the rocks are this day the lofty and bold foundational bulwark of the precocious infant city, whose fortunes loom up in visions of the probable more grandly than a restrained enthusiasm dares write. An Imperial Governmental system, ancient in age, venerable in forms, yet young as spring and summer; conservative but democratically elastic has been imprinted on the face and engrained into the socio-political substance of this magnificent Dominion. In similitude with that enduring political system, Christianity the common law of the land, founded on the will of the people, the voice of God, the halls of legislation and of the executive powers, rest upon the solid lofty rock; and soon from the Hull side of the river, and from all the approaches south, east, west, they seem with uplifted towers in the sky, appealing to the heavens to give heed to the assembled representative men.

A delicious purity of atmosphere etherealizes Ottawa. In conflict with what is sordid and sinful and "on to Christian purity, among the sons and daughters of humanity, learned servants of God are ministering continually. Ours is not the vocation to report the work of other than the clergy of the Anglican Episcopal Church. Nor is the faculty permissible to journalism as it would not be serviceable to Christian life and its charities, to see, or seek to see and comment upon lines of difference between sections of the Church. If the Church Synods cannot define or obliterate such lines of difference a journal of Church intelligence and general information should not be called upon to do so, nor censured for declining to attempt what Synods hesitate to touch. It is the vocation of the Church Herald to give a literary voice to all Clergy and Laity within the several Dioceses so far as limited space permits.

THE CLERICAL ASSOCIATION.

At a meeting of the Clerical Association, held in St. Alban's Church, on Tuesday evening, April 14th, the sermon was delivered on the occasion by the Rev. Canon Johnston, Minister of St. James' Church, Hull. The text, taken from the 14th Chap. of 1st Corinthians, 16th verse, was as follows:—

"I will pray with the Spirit, and I will pray with the understanding also; I will sing with the Spirit, and I will sing with the understanding also."

The highest and noblest of all man's duties, and that which affords him the most exalted happiness in this world, and shall be the source of his greatest happiness in Eternity, is the worship of Almighty God.

This worship is the act of the human spirit in its intercourse with the Divine Spirit. "For God is a Spirit, and those

who worship him must worship him in Spirit and in truth."

The first well defined institution of public worship offered to God, we have in the divinely appointed Ritual of the Israelites. This was largely composed of multiplied ceremonies and sacrifices. Everything was clearly defined by divine authority; even the vestments of the Priests, and especially of the High Priest. Their ceremonies and sacrifices, and Tabernacle and Temple worship, as well as the Tabernacle and Temple themselves were typical of what was afterward to take place under a higher dispensation.

In due time Christ came. The sacrifices received their fulfillment in Him, and the Atonement Priesthood was abolished, and gave place to the eternal Priesthood of Him who was ordained "a Priest for ever after the order of Melchisedec." He the divine great High Priest called to him his Apostles, and gave them their commission and authority to "Go and make Disciples of all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost." To teach them to observe all things whatsoever He had commanded them. He, moreover, gave them the promise: "So I am with you always even to the end of the world."

Thus the Christian Ministry was founded, and these inspired men appointed others to the sacred work of the Ministry. They ordained Elders in every city, and set apart Deacons to do the work assigned to them.

As the work of the Gospel Ministry extended, others were added to the number of the sacred twelve. We find Paul and Barnabas called to the Apostleship. These in their turn appointed others to take the superintendence of the Churches in assigned districts, Timothy in Ephesus; Titus in Crete.

These were to ordain Elders, superintend the whole working of the Church, "To lay hands suddenly on no man." "To commit the charge of the Ministry to faithful men who should be able to teach others also."

In God's good time this venerable College of primitive apostolic men died, and we find from the earliest records of the Church that the Gospel Ministry still continued its glorious work. Clement in Rome, Ignatius in Antioch, Polycarp in Smyrna, presided over the churches in their respective districts, and with Presbyters and Deacons did the blessed work assigned them.

No doubt the ceremonial observances during the first and second centuries were in general low and simple, but nevertheless at a very early period of the existence of the Christian Church there was a ritual, which if not universally observed yet in all probability served as a guide or model in public worship.

This Ritual, at first simple and no doubt highly devotional, gradually became more and more elaborate, until at last it reached a point so multiplied and gorgeous in its ceremonial, that the beautiful simplicity of the primitive ritual disappeared beneath the thick covering of Jewish and other rites.

This accumulation of gorgeous rites, with the corrupt doctrines attached to them, our noble Reformers were careful to lay aside, and as the result of their labours we have the beautiful, the devotional, the Scriptural, the Catholic, and truly Protestant Prayer-Book—our venerated Book of Common Prayer. Its devotional character is very marked. As a man approaches the House of God, if he is in earnest and feels the importance, the solemnity, and blessedness of worshipping the Holy, Holy, Holy God, one of the most natural thoughts that will occur to him will be to ask himself—Whither am I going? For what purpose do I enter this house of prayer? Then comes the solemn thought,—I am going to worship God,—To hold communion with my Creator and my Saviour. He has said, "Where two or three are gathered together in my name, there am I in the midst of them." O how unworthy am I to hold converse with the Deity! I am a sinner, I am ungrateful, I have offended God. Can it be possible that He will meet me there to bless me?

The service of public worship begins, and what is the first thing he hears? "When the wicked man turneth away from his wickedness, and doeth that which is lawful and right he shall save his soul alive." "To the Lord our God belongs mercies and forgiveness." O then indeed "I will arise and go to my Father, and I will say unto Him,—Father, I have sinned against Heaven, and before Thee."

Then bowed down before his Holy Maker he repeats the confession, "Almighty and most merciful Father we have erred and strayed from thy ways &c., &c."

He then hears the sweet words of comfort, "He pardoneth and absolveth all them that truly repent, and unfeignedly believe his Holy Gospel?"

If with a heart filled with true penitence and a faith resting upon the merits of a crucified Saviour, he feels that he is indeed before a merciful and pardoning God, he is prepared to join his fellow-worshippers and sing, "O come let us sing unto the Lord, let us heartily rejoice in the strength of our salvation?"

Thus led on, step by step, in this beautiful ladder of devotion that reaches

from earth to Heaven he is now ready to unite in that glorious anthem of praise: "We praise thee, O God, we acknowledge thee to be the Lord." From his own and that of his immediate circle of fellow-worshippers, he then remembers that his God is the God of the whole earth, and that from the East and West, and North and South the true worshippers adore his God. "All the earth doth worship thee, the Father everlasting," and not only in all the earth the spirits of good men praise God, but the mountains, the hills and valleys, the rivers and mighty oceans, the verdure and richness and beauty of the earth, the songs of the birds, and the endless variety of beauties distributed with such a bounteous hand everywhere, praise Him.

He then ascends from earth to heaven, and mingles in this glorious hymn of praise with the angelic hosts: "To Thee all Angels cry aloud, the heavens and all the powers therein. To Thee Cherubim and Seraphim continually do cry, Holy, Holy, Holy Lord God of Hosts." But time would fail me to enter more at large upon the truly devotional character of this noble service. Not only, however, is this form of public worship truly devotional, but it is full of Scripture teaching. The Psalms, the Epistles, the Gospels, the prescribed lessons from the Bible, comprise a large portion of the spiritual food, supplied both for the intellect and the heart.

O if we only sought more the influence and teaching of the Divine Spirit to quicken and enlighten our souls in all those holy offices provided for us in our public worship, with what pleasure would we hail the blessed hour that called us to go up to the House of God, and with what exquisite enjoyment we should then enter into those devotions which are so well calculated to train us under the teaching of the Holy Spirit for the higher devotions of Heaven!

THE TARIFF.

Nobody seems satisfied with the proposed changes in the tariff. When or where was an augmentation of taxes satisfactory? Until the new scale of duties is legislatively settled no remarks need be made from the neutral political platform we occupy.

Why is the variable list of fiscal duties called a tariff? And why are the duties called "fiscal" because in olden times the harbour dues at the port of Tariffa in Spain, were collected in kind, and deposited in a public basket or fisc. Taxes were placed in a fisc, however, long antecedent to the rise of the town of Tariffa and the word tariff.

That name of a Spanish town, and the English word came this way: Gibraltar, traditional history tells, obtained a part of its name from Gibel, an Arab merchant of Morocco, who traded across the Straits with Spain. Northmen from Scandinavia, the fathers of navigation and of the ship nomenclature of to-day, who visited the American continent in the tenth century, wintering some years at Martha's Vineyard, and other years at Rhode Island; who named almost every part of a ship as they are still designated—hull, keel, deck, helm, mast, and the "dag-watch," from whence morning star became "dag star,—those ancient mariners penetrated early in the historic ages through the the British seas and Bay of Biscay to the Pillars of Hercules, and into the Mediterranean. They carried with them a gloomy fear of the ferocious demon Thor, and worshipped that Norse deity on Thursdays, the modern Thursday. Wherever an elevated and isolated hill or rock seemed sufficiently awful and solemn, they repaired thither to worship. The rock of Hercules' name the rock of Thor; pronounced by Spaniards Tor. Gibel, the Arab, and the Norseman met and traded with the Spaniards, all mutually contributing the name Gibel-Tor to the prominent headland which is now Gibraltar.

Gibel, and the Norsemen, however, preferred a safer harbour some miles distant, where also was a rock of prominence. There they built a fort on Tor, the eminence. There Gibel made a residence for his harem, which gave to the place the feminine terminal Tor-iffa; Tariffa. There the English in later times traded and paid harbour dues into the fisc, or public basket. At home ports in England the Custom dues were termed by those foreign-going merchant-adventurers, their "Tariffa"; a jocular slang name at first, which became Anglicized as tariff.

The extension of the Dominion of Canada under confederation, and rapid development of the internal industries, demand wider and deeper canals, harbours, railways, and other costly works. An early return of public benefits may

be expected, but meanwhile the cost of construction, and interest on the cost of previous beneficial works of public necessity, consume the ordinary fiscal revenue, and something more. To meet the deficiency and the expense of new constructions demanded by traders, it is proposed in Parliament to enlarge the limits of the tariff of Dominion duties, whereas the traders who demanded now and larger canals, harbours, and roads, are flying hither and thither on deputations; each class urging in Ottawa that the increase of duties may be attached to something else than the commodities which that class specially trades in. The "ignorant impatience of taxation" was a phrase applied to the people of England by Pitt, the "pilot who weathered the storm," when Premier and Chancellor of the Exchequer. We do not call the present activity of deputations to Ottawa an ignorant impatience of taxation, far from it. The keen-witted merchants of the Dominion know very well what they are doing and seeking to avoid. They are so widely and well educated in the philosophy, and incidence, and politics of taxation, that no possible financial scheme of any ministry can elude or delude, or instruct them.

DELAYED MAILS.

The ocean storms which have lately wrecked so many of the larger and the lesser ships, and shaken for a time the seagoing enthusiasm of passengers, have also disarranged the regularity of the British mails. Some of the most amiable and friendly of Church Herald correspondents, wrote to us concerning the publication of a Christmas juvenile tale in Lent. Let the stormy seas reply; the manuscript of the story did not reach this office from England regularly, being interrupted by causes out of human control. Our English letter, also, has failed to arrive until some of the topics touched by the writer are old. But his pen is light and graceful and imparts freshness even to known incidents.

THE OTHER SIDE OF A THING.

From various sources we have given in the Church Herald, reports of the Lenten Mission in London, England. A news correspondent in that great metropolis of the British Empire, and emporium of all things good, bad, or equivocal under the sun, writes equivocally and jeeringly of the Mission to the Cincinnati Commercial. He calls it a Ritualistic Revival:—

Thus: "London has been agog for a week with an attempt at revivalism, which combines the familiar features of Ritualism with the fervour and noises of Primitive Methodism—those noises which made John Wesley exclaim: 'Do not scream! On pain of your souls do not scream!' Our Ritualists are screaming. We have had surprised praying bands marching the streets with brass bands. Out in the brick-fields, near the place where I write, a clergyman is running to the brick-layers at their work in the open air. About the most notorious purlings of Drury Lane and Haymarket young ladies of the upper classes stroll 'I alone at midnight, offering tracts to tipsy youth, and enduring insults for the love of Jesus.' Near the door of the famous Argyle Rooms, where the fine and fast assemble every evening to dance, they have opened a midnight prayer meeting to allure the gay parties as they leave their revels; and a number of those paused to laugh, but few remained to pray. Sermons are preached there which outrange the commonest deceptions of language. This 'mission' has been the means of causing the flames of religious controversy to break forth anew. Both the High Church and the Low Church rushed to make capital out of it. The Low Church wished to make it a kind of Methodist revival, the High to make it the occasion for the introduction of auricular confession into the church. In some churches they have set screens along the walls with notices printed on them of the times when confessions will be received. In the midst of excitement men and women rush into these places and unfold to the priests the secrets of their lives, thenceforth probably to be the slaves for life to the priests who know those secrets."

DEATH OF S. B. FREEMAN, Esq.—Mr. S. B. Freeman, Clerk of the Peace, and County Attorney for Westworth, died on 14th April at his residence in Hamilton, aged 60. Deceased represented South Westworth in the Parliament of Canada a number of years, and was successful in the representation of Hamilton unsuccessfully with Sir Allan Macdonald. Of late he occupied the position of Clerk of the Peace and County Attorney, which offices he filled to the satisfaction of all. As an examining lawyer he had few equals, and generally conducted the Crown business for the Westworth Assizes.