

Act as "panic-stricken or partisan legislation," and points out that the promoters of that Act:—"have certainly not succeeded in 'putting down 'Ritualism,' which has received no inconsiderable impulse from what has recently taken place." He also draws attention to the fact that there is "this further anomaly in the present state of affairs. The same authority which prohibited the clergy from using certain vestments at the time of their ministrations reminded the Bishops of their duty to wear what is known as a cope on certain occasions when officiating in the service of the Church. A considerable number of the clergy have ignored the prohibition, and the great majority of the Bishops have ignored the requirement; but the prelates remain in their palaces while the priests are lodged in prison. . . . Meanwhile vice and immorality, infidelity, and indifference are around us, and disestablishment draws on with giant strides. At such a time a second Tertullian might well rebuke us with his sarcasm 'Gaudeo vos tam prosperos temporum, cum ita vacat ac juvat habitus denotare.'" He winds up by asking that the law be, at all events, suspended by the same power that availed the Home Secretary "more boldly, and in a better cause, to suspend by his own authority the operation of a law which was converting naughty children into hardened criminals. Is there no power (he concludes) in Church or State which can now interfere to stop these 'significavit' on their way from Lord Penzance to the Court of Chancery, or must it remain to be written for those who come after that such proceedings, worthy of a Marian age, were allowed to be and to continue in the reign of the mildest of Sovereigns, and under the most popular of Archbishops?"

THE SECOND SUNDAY AFTER EPIPHANY.

THE exhibition of Christ's glory at the Epiphany was not confined to the song of the angels in the hearing of the shepherds, nor to the visit of the Magi to the infant King. The glory that then burst forth has shed its Divine splendour on every subsequent age. And so again, the manifestation of Christ's glory when His disciples were led, through it, the more fully to believe on Him, was intended to continue, and has continued to every subsequent generation. And it will continue until Messiah shall come in His perfect kingdom. For this glory of Christ, manifested in the beginning of His miracles, is exhibited still in His Church, which is "His Body, the fulness of Him that filleth all in all. In the act which is recorded in the Gospel He prefigured that work of recreation which He now causes to be wrought in His Church, for the salvation of souls and bodies. In the miracle the simple elements of nature pass silently beneath His blessing. His servants bear forth the results of that blessing: The water has become "good wine," the best indeed of the whole feast. The miracle typified what should afterwards take place in His Church in the grace communicated in the use of the sacraments He Himself ordained. In Baptism the souls and bodies of men are exalted from the kingdom of Nature to the kingdom of Grace; and in the Holy Eucharist, when duly received, our whole nature is built up into the nature of Christ, raised from one eminence to another, till the fulness of the stature of a perfect man in Christ is realized.

Many are the instructions contained or intimated in the first of Christ's miracles in Cana of Galilee. The real Giver of the good wine at Cana does not fascinate the spiritual sense by the charm of His earliest

gifts, while the succeeding ones are less carefully nurtured. In His service the spiritual senses do not follow the law of bodily decay; they rather gain with advancing years, and require, as they receive, a higher nutriment. In the majority of instances, Christ keeps the good wine until the end of the feast of life, and men drink of His pleasures as out of a river, only when they are leaving it, or afterwards. And moreover, we cannot imitate His power over nature, or His empire in the realm of grace. These belong to Him as our Redeemer and our God, in His unapproached and unapproachable majesty; but, at Cana of Galilee, He also manifested a glory which falls strictly within the range of our imitation—the glory of His condescending, tender charity. Condescension, it is true, may be a kind of compromise between pride and duty, or it may be a pure impulse of love. And this impulse of love is found nowhere in a perfection which can compare with the Gospel narrative. We must remember that condescension implies a real superiority, whether of mind or position, or both, from which the downward advance is made. The consciousness of Christ's real place among the beings with whom He spent His human life is strikingly brought out in the Gospel according to St John, where he describes the washing of the disciples' feet on the eve of the Passion: "Jesus knowing that the Father had given all things into His hands, and that He had come forth from God and went to God, rose from supper, and laid aside His garments, and took a towel and girded Himself, and after that began to wash His disciples' feet, and to wipe them with the towel wherewith He was girded." Here was a Divine consciousness of a present omnipotence, of being the Father, the Originator of eternity, and yet of a perfect propriety in this act of kindness. And we may see in this condescending charity at Cana a ray of that boundless love that redeemed the world. But, Divine as He is in this act, He is so human, so imitable, that we can copy Him in all the larger, the broader features of it.

THE LATE CLERICAL CONFERENCE.

THE Bishop of Toronto is, we believe, alone responsible for the Conference which was held at Trinity College on the Tuesday and Wednesday of last week. And it is not the first time that his Lordship's practical wisdom has been abundantly established by the result of Church gatherings, for the inception and carrying out of which he has been alone responsible. We know that many of the brethren thought that, for one reason or another, the Conference would be a failure, but we have not met with one who had the privilege of being present, who has not been loud in his praises of its success.

His Lordship's object, as stated in the circular summoning the Conference, was to bring the Clergy of the Diocese together to confer in a friendly way about several practical questions affecting the work of the Church in their parishes and in the Diocese at large. Like the Conferences that have for a long time been held in many of the English Dioceses, it was not intended to lead to any legislation or the adoption of resolutions committing the Conference to any definite line of action. We do not know whether the knowledge of this fact in any way contributed to the result, but certainly the Conference was very different in its spirit and conduct from any Church gathering which has been held in this Diocese for many a day. The subjects discussed involved many questions, about which men differ very widely. And yet there was

not one angry word spoken, nor any approach to controversial bitterness. The papers read, almost without exception, displayed a literary ability which surprised very many, and were full of interest and instruction. We heard all the papers except Mr. Rainsford's and Mr. Baldwin's, and though they were intended for the Clergy, we yet feel persuaded that the publication of those, at least, which we heard, would be instructive and helpful to the Laity as well. The two papers that are of most general interest, that by Ven. Archdeacon Whitaker on "The Relation of the Church to the Denominations," and that of Canon Carmichael, on "The Unity of Christendom," have been published in the Daily City papers, and are published in this week's issue, and we commend the careful perusal of both to all our readers. There is really no difference whatever in the position assumed by the Archdeacon and Canon Carmichael, with regard to what the Church is; but the writers in the secular press have failed to see this, and have loudly endorsed the one while they have utterly condemned the other.

The speeches that followed the reading of all the papers were very spirited and practical. There was no lack of interest or of material. In every case we believe, several members were waiting to speak, when it was announced that the time allotted for the consideration of that subject had expired; and regrets were constantly expressed that we had not longer time for the consideration of this subject or that; and that we were debarred by the rules of the Conference from putting in some practical shape, the information we had acquired. This was specially the case with regard to the able and instructive papers read by Canon O'Meara, and Rural Dean Allen. The former on the Domestic Missions: meaning Algoma, and the North-West; and the latter on Diocesan Missions. They both displayed before us an amount of work, demanding our immediate attention, of which we venture to think but few among us have any conception. Thirty additional missionaries ought to be employed in this diocese, if the Church would do her duty, and overtake the neglect of past years. Algoma is being shamefully neglected. The Bishop is constantly paralysed for want of means to maintain the missions already established, and to extend the ministrations of the Church to the settlers in the remote and new townships. And as for Manitoba, the need, as might have been expected, is almost endless. We were told of hundreds of miles of territory where every lot was occupied, but where the people are left utterly without the ministrations of the Church. The Bishop of Rupert's land appeals to the Canadian Church for four thousand dollars a year to enable him to supply by travelling Missionaries the most pressing needs of his Diocese. The Methodists and Presbyterians are spending each between twenty and thirty thousand dollars a year for the support of their Missionaries in the same district. And besides this there is the whole Diocese of Saskatchewan, stretching away to the Rocky Mountains. We all felt humbled and ashamed, when we thought of our boundless responsibility and of the little we have done as compared with others, to meet that responsibility. Indeed, all the papers and discussions had the same wholesome effect; and we believe that quite apart from the spirit of forbearance and brotherly kindness which pervaded it, every one who had the privilege of being present, felt that it was a good thing for them to have been there, and left the Conference truly grateful to the Bishop for having had the wisdom and courage thus to bring us together.

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