

ECCLESIASTICAL NOTES.

EASTER OFFERING.—Everybody, man, woman, and child, should take a part in the Easter offering. Put by something day by day for the forty days; do not wait until Easter to do it.

The Church Schools Company met on Monday at their fifth annual meeting to declare a dividend of 2½ per cent., although only £3 of each £5 share has been called up. Founded in 1883 on the model of the Woodard scheme, the company now possesses seventeen schools, viz., at Brighton, Brockley, Bury St. Edmunds, Colchester, Dewsbury, Durham, Newcastle-on-Tyne, Northampton, Reading, Richmond (Surrey), Stoke Newington, Streatham, Stroud Green, Sunderland (two), Surbiton, Tottenham, and Wigan. "The education," to quote the report, "both religious and secular, is sound and full of promise for the future, and in the case of the older schools a high standard of excellence has been attained."

It is reported that the Committee of S.P.G. have received a donation of £25,000 from a clergyman. The money goes to the General Fund, and is said to be the largest donation, as distinguished from a legacy, ever given to a Church society.

EARLY in the year 1887 the Bishop of Singapore and Sarawak consecrated the first Anglican Church in the native States. This is the Church of St. Mary at Kuala Lumpur, and is a modest structure of wood on a brick plinth. One feature in the building sounds strangely to readers at home. This is a verandah on each side, which have externally the appearance of aisles, but they are quite open, and enable the congregation to worship with open doors, secure from sun and rain. The Church has been built by the contributions of the inhabitants assisted by a grant from the State, and a donation from the S.P.C.K. Another new church (at Taipeng in Perak) the Bishop consecrated in August.

CANON Venables, who lately resigned the important living of Great Yarmouth, has accepted the quiet rectory of Burgh Castle, Norfolk, offered to him by the Lord Chancellor.

AMONG the deacons ordained at St. Paul's on Sunday, 26th, was the Hon. J. G. Adderley, lately of the Oxford House, Bethnal Green, a younger son of Lord Norton. He was licensed generally as "an East London clergyman"; the Rev. A. G. Gayber was ordained for the "unpaid diaconate"; and the Rev. F. B. Speed is an assistant master at King's College, London.

MISCELLANEOUS.—On Friday (St. Matthias' Day), the consecration of the two new Bishops-Suffragan took place at St. Paul's Cathedral. Though the service took place at an unusually early hour there was a very large congregation, including many friends of both Bishops-designate from the country. The cathedral clergy met the Archbishop of Canterbury, the assistant Bishops—the Bishops of London, Lichfield, Wakefield, and Dover, and Bishop Bromby—and the Bishops-elect, the Ven. A. Earle, and the Ven. Sir L. T. Stamer, in the Wellington, or Southwest Chapel of the cathedral. A procession was formed in the usual order, the Archbishop being preceded by his domestic chaplain, the Rev. M. Fowler, bearing aloft the archiepiscopal crozier. As the procession slowly passed by the nave to the choir and sacristy, the well-known hymn, "The Church's one foundation," was sung by the choir and people. The Archbishop, accompanied by the Bishop of London and Lichfield, proceeded to the Holy Table, while the other Bishops and the Bishops-elect occupied seats near the pulpit under the dome, his Grace and the Bishops of

London and Lichfield joining them just before the sermon. The Primate at once commenced the Communion Office, and Bishop MacLagan read the Epistle; Bishop Temple reading the Gospel for the day. The sermon was preached by the Rev. Canon Sandford, Vicar of Cornwood, Devon, who chose for his text, Ephesians iv. 16, "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." In the course of an eloquent sermon, he said, "Complex unity is the Divine ideal here portrayed, and the vastness and difficulty of the Church's work in these days tend to make it a practical reality. Thus good comes out of evil. The battle thickens, but the danger draws us into union, sometimes in spite of ourselves."

THE hospital collections in the different Churches in New York, amounted this year to the sum of \$50,408.10, the largest sum received in any year.

CHINA has made more progress toward civilization in the last five years than for twenty years before. The population of the empire is so vast that it is estimated that twenty-four are dying every minute, 34,560 every day, and 12,441,690 every year. At this rate the whole population of the United States would be swept off in five years! There is one Protestant missionary to every 500,000 people.

Dr. Tolman Wheeler, of Chicago, has presented to the Western Theological Seminary property in Chicago, having a value of at least \$100,000, as a permanent endowment of that institution. He formerly gave \$100,000 for the erection of the seminary, \$5,000 for the library, \$20,000 for the erection of a clergy-house and school-house, and a handsome stone house as a residence for the Bishop. The diocese of Chicago is to be congratulated.

WITH one exception, the most magnificent gift of charity in the history of the world is the gift by Baron Hirsch, of \$10,000,000, which has been deposited in the Bank of London, under the trusteeship of Baron Rothschild and Baron de Worms, for the education of the poor Jews of Russia.

IN THE VESTRY.

"HOLINESS BECOMETH THY HOUSE FOR EVER."

One of our chief aims in building our Churches with dignity and arraying them with beauty is to aid the mind in associating the Church with all that is reverent and sacred. Everything done in the Church should tend in the same direction. Trifles influence us for good or evil. A very little thing may destroy the elevating or calming effect of a sacred service, or drive away the sacred feelings which the Holy Communion has called forth. And we are sure we shall be pardoned for pointing out that the Clergy and churchwardens may help to raise their own tone and that of the people by importing into the vestry-room the holy thoughts and reverent ways which we trust they are careful to observe in the Church.

On Sundays, and whenever Divine service is to be held, it is most desirable that the vestry-room should be reserved for its highest uses—as a place where, lifting up their hearts in the prayer, "Let thy priests be clothed with righteousness," the clergy should vest themselves silently—not letting a sound of conversation pass through the door to be heard in the Church. Arrangements of service, choice of hymns, directions to organist—these should have been

all made before, or be handed in writing by the clergy to the officials concerned. No subject of social or parochial interest should be discussed. With awe and holy fear, the clergyman, who has approached the Church lifting up his heart to God as Moses did when arriving at the trysting-place on the summit of Horeb, will silently robe, and then kneel and commend himself and his helpers and his flock to the Most High. The sacred elements will be arranged and carried into the Church with his own hands; and then he will return and wait till the moment (punctually observed) for his entrance to the Church, when he will go to the desk with quiet and unhurried steps, to enter on the high function as leader of the people's worship.

After service the like silent and reverent demeanour will not be forgotten. Now a disturbing element frequently comes in. Imagine a case. The ruddy-faced bustling farmer churchwarden receives from the clergyman (we hope does not himself take from the Holy Table) the alms-plates, and carrying them to the vestry empties them with a clash of copper on the vestry table, the door being still open, and the congregation not yet out of the Church. Then in brisk tones he discourses on the weather, and remarks on some incident of the service, or congratulates the rector on his "able discourse." We should be heartily glad if this weekly incident could be modified off the face of the earth. Where there is a double vestry the clergy could have a few moments for silent prayer and humiliation before the counting of coin were to be faced, and the semi-secular discussion begun once more. Could the churchwardens not sometimes, when they are communicants, be induced before they lay hands on the plates to stand while the clergy repeat a brief collect, and then turn to their counting in silence? Some reform in this direction is demanded in many Churches if the maximum of reverence is to be shown; but we would have it all proceed from reverent hearts, and not be put on like a stage dress, or because it is "the proper thing." If all our clergy were filled with the holy awe in ministering (which we doubt not the vast majority of them pray for), this awe would accompany them to the vestry-room as well as to the chancel, and they could not but lead others to the like mind; but they must not be ashamed to show it. There is a limit to reticence, and to the principle of "praying in secret." The clergyman who is not ashamed when he enters his Church on a week-day to kneel in pew or on the chancel step for a minute's silent prayer, is eloquently preaching to any who may be there his faith in the Divine presence.

At meeting of the vestry more might be done to maintain a spiritual tone. We trust no clergyman holds them in the body of the Church except under the pressure of necessity. A very small vestry-room is large enough for ordinary meetings of the Select Vestry, when probably but four or five persons attend. The Church door should be shut during the time of business; prayer should be offered. It would be best if such were offered in the Church previous to adjourning to the vestry; but in the eyes of most of our Irish vestrymen we doubt if this would not seem superstitious. The clergyman should pray and watch much against giving way to excitement, impatience, or above all, of having his own way in these vestries. His bearing during discussions should be as nearly as possible in unison with the spirit of the prayer with which the proceedings were begun.

If there arise "burning questions," the greatest harm they can do will probably be the mutual irritation between clergy and people which they may engender. If the clergyman remembers that burning questions are sure to burn themselves out; if he does not wantonly cross the will of others, and introduce changes where they are necessary with wisdom, and only after engaging the sympathy of the major-