

tion or prerogative, either ecclesiastical or civil, than "that only which we see to have been given always to all godly princes in Holy Scripture by God Himself."

But you will retort is not the monarch "by Act of Parliament head of the Church" (page 47). No doubt you refer to the act passed in the twenty-sixth year of Henry VIII. C. 1., although you refer to that of 37 Henry VII. C. 17. This act and others which are too voluminous to quote here I purpose giving at the end of these letters, when they may be judged according to their merits. But I must protest most emphatically against the Church of England being held accountable for the Acts of the Parliament of England. The Church has enough to do to answer for herself instead of having to bear the onus of either the parliaments of Henry, that of Mary, of Elizabeth or even the acts of the Long Parliament. And the Church of England declared Henry VIII. to be the head of the Church only "so far as the law of Christ would allow." "Ecclesiæ Anglicanæ protestorem unicum et supremum dominum, et quantum per Christi leges licet, supremum caput" (vide Act Convoc. Cantab. Feb. 11, 1531). So that the Church of England, notwithstanding her connection with the State, cannot be charged with a denial of the great principle that Christ alone is the Head over all things to the Church, the blessed and only Potentate, the King of Kings and Lord of Lords.

The Presbyterian standards then recognize and teach the headship of the Civil Magistrate, not merely in externals but in things that are purely spiritual viz., in doctrine, discipline and worship over and above their synods, for as we see above that it is his or her province to judge whether "the things transacted in them be according to the Word of God."

On page 40 you tell us "It is a distinctive feature of the Apostolic Government that Church rulers did not render spiritual obedience to any temporal potentate or to any ecclesiastical chief," and then on page 45 you apply this as follows "No person can be received into the Ministry of that Church (Church of England) till he subscribe this article—That the King's Majesty under God is the only supreme governor of this Realm, and of all other his Highness' Dominions and Countries as well in all spiritual or Ecclesiastical things or causes as temporal' (Canon 36)." The play you make on the word "spiritual" is rather amusing, and the confusion of mind you fall into concerning it reminds me of a circumstance which I will relate in passing. "Once upon a time, in the north of Ireland, there lived a little boy, and that little boy was one day poring over the columns of the 'DERRY STANDARD.' While thus engaged he came across a paragraph referring to an Act that had been passed some time previously about which it was said 'that Her Majesty by and with the consent of the Lords spiritual and temporal was pleased &c.' 'Lords spiritual and temporal! What were they?' he asked. As there was no one near just then to answer this little boy's query, he ran away to his school dictionary and turned over to the word "spiritual" and found the meaning as there given, to be "relating to the spirit, heavenly." He then turned over to the word "temporal" and found it there defined as "existing for a time, not eternal." Then after a long cogitation of the matter, viewing it on every side, this little boy arrived at the very grave conclusion that "Lords temporal" were a kind that were Lords only for a time, and that the "Lords spiritual" must be heavenly Lords or Lords to all eternity." However, that little boy as he grew older learned better, he found that the word spiritual was used in very many cases in reference to things belonging to this life and of a temporal nature. And that same little boy, when he came to a man's estate, finding a similar confusion of ideas existing in your mind in relation to the same word, would seek to aid you to get rid of it as he did, for that little boy was myself."

(To be continued.)

## Diocesan Intelligence.

FREDERICTON.

(From our OWN CORRESPONDENT.)

ST. JOHN.—A marked feature of Church activity in this city is the annual course of Lenten Lec-

tures delivered by the Bishop of the Diocese. Over-flowing congregations, hearty devotional exercises, and eloquent extempore treatment of the most prominent religious topics of the day, are characteristics of these services, which have given them great influence for good, and will cause them to be long remembered by those who have been privileged to attend them. On Sunday last his Lordship preached at the morning service in St. Jude's Church, Carleton, and administered the rite of confirmation to thirty-five candidates. On Wednesday evening he lectured on the Psalter, in Trinity Church School Room, before the members of the Church of England Institute.

Lenten Services.—The desire to improve this Penitential Season is shown by the Special Services which are now being held in nearly every Parish in this Diocese. If all are faithful to these blessed opportunities of repentance and amendment of life, Easter will witness with joy to a large revival of spiritual life in the Church. The following course of Lectures is being delivered on Wednesday evenings in the Cathedral:

The instruction which the Church has been divinely guided to give to her members in her various services, on numerous points of Christian faith and practice—

1. On Repentance and the forgiveness of sins.
2. On the necessity of a right Faith, and in what that faith essentially consists.
3. On Revelation, as supplying motives for a higher and holier life than can be attained by natural strength.
4. On the miracles of Christ, as helps to us at a time when visible miracles are discontinued.
5. On many duties of a Christian in his daily life, such as Baptism of his children, thanks for their birth, duties of the marriage state, duty to the poor, duty in sickness and in recovery, intercession for others, and duties we owe to Society at large.
6. On the sufferings of Christ—
  - i. As predicted in the Old Testament.
  - ii. As endured by our Lord.
  - iii. As shared in by His Church.
  - iv. As necessary to our purification.
  - v. As precursors of Eternal glory.

The first Lecture was taken by the Bishop, who will, also, deliver the last one. The second was given by the Rev. G. G. Roberts, Rector of Fredericton. The form of prayer during Lent is a special one, compiled by the Bishop, and used extensively in the Diocese. These services in the Cathedral are felt to be very impressive by the large congregations that take part in them.

DEANERY OF FREDERICTON.—The members of this Deanery met on Thursday last in the Parish of Maudslayi. The clergymen present were Revs. W. Jaffrey, Rural Dean; G. G. Roberts, Finlow Alexander, R. Simonds, G. Sterling and J. F. Carr. Morning prayer was said and Holy Communion administered at 11 a.m. The Celebrant was the Rev. G. Stirling, Rector of the Parish; and the Preacher, the Rev. J. F. Carr, Rector of Kingsclear. The text was Joel ii. 17; and the subject, the Litany. At the private meeting, in the afternoon, for study and conference, the chapter read and discussed, 1 Timothy v., in the original. The Rev. J. F. Carr, also, read a paper on "Women in the New Testament," which was followed by a discussion of the subject. The following extract from the paper will indicate the position taken by the Essayist on one important point, as well as the general feeling of the Chapter:

"Is there any need, and is there any desire in the present day to revive the office of Deaconess. The very existence of Sisterhoods replies unmistakably in the affirmative. And we might well expect those who are now labouring for the restoration of the primitive Diaconate, to recognise this desire and this need by including, also, in their scheme the Deaconess of the New Testament Church. For while we bear glad testimony to the priceless labours of woman in the Church—while with kindled heart we witness the sunshine of her smile, the fruitful rain of her tears, the persuasive power of her words, the soothing charm of her hand, and the prevailing incense of her prayers, blessing many a waste spiritual place around us, softening many an obdurate heart, turning the course of many an evil life and moulding many a holy one, strengthening many a feeble soul and lessening the pain and sorrow of many a sad one,

we should rejoice still more to see her going forth with these mighty instruments to achieve these great deeds, clothed in the ministerial gift and authority of the Church of Christ."

A second service was held in the evening, at which the Rev. F. Alexander, Sub-Dean of the Cathedral, delivered an able and convincing address on the duty of giving, as set forth in Holy Scripture. The attendance was large, and the singing and responding general and hearty. The anthem was Ps. xx. 9. "Save, Lord, and hear us, O King of Heaven, when we call upon Thee." The offertories during the day were for the Endowment Fund of the Parish, a very desirable object which the Rector and people are enthusiastically engaged in achieving. The next meeting will be held in June, in the Parish of Kingsclear. The Rev. G. G. Roberts will read a paper on "Woman's organized work in the Church in the present day." The Rev. R. Simonds will preach in the morning, and the Rev. G. Sterling in the evening.

## MONTREAL.

(From our OWN CORRESPONDENT.)

SOUTH STURLEY.—On the 21st ult., two very nice and suitable lamps were presented to St. Matthew's Church as a Lent Offering—one for the prayer desk and the other for the pulpit.

MONTREAL.—Trinity Church.—On the evening of the 28th ult., in the lecture room of this church, a very interesting and instructive lecture was given under the auspices of the Young Men's Christian Association, by Mr. Benjamin Dawson. His subject was "The Ruins of Egypt and Southern Cities of Europe." The lecture was illustrated by dissolving views. The room was well filled, and by a hearty vote of thanks tendered to Mr. Dawson, the audience showed how his lecture was appreciated.

The Church of St. James the Apostle.—For some weeks back a good deal of interest has been roused respecting the marriage of Miss Allan, the daughter of the Knight of Ravenscrag, to Captain Boswell of the Grenadier Guards. On the 2nd inst., however, all inquiries were satisfactorily answered, by the marriage of the happy couple in the Church of St. James the Apostle.

St. Thomas' Church Sunday School Annual Festival.—This festival was held on the 28th ult., having been delayed for some time that the pastor, Rev. R. Lindsay, who had been absent, might be present at it. The schoolhouse was crowded by scholars, parents, and friends. After tea was served, a nice programme was successfully and pleasantly carried out. Messrs. Smith, Peard, and Wilie, gave a flute trio, with piano accompaniment by Mr. Whifford. An address was given by the Rev. Mr. Rexford. Mr. Roberts, who had charge of the singing, was much praised for his good taste and ability in its management, &c. Mr. Sloan, the Superintendent, read his report, showing that his school was in a very flourishing state. The attendance had increased during the year, and the collections were better, especially that for the Mission Fund, which amounted to \$64. The entertainment closed with the distribution of prizes.

St. Luke's Church Temperance Association.—On the 23rd ult., a meeting took place, Rev. Mr. Rexford occupying the chair. Songs were sung by Master Hunter, the Misses Beardsell, Mr. Best, and Misses Savignay. Rev. Mr. Tucker delivered an address advocating prohibition as the only remedy for intemperance, and the choir rendered good music, &c.

## ONTARIO.

(From our OWN CORRESPONDENT.)

MISSION FUND.—The following letter deserves publication:

To the Venerable T. A. Parnell, Archdeacon of Kingston and Clerical Secretary of the Diocese of Ontario:

DEAR MR. ARCHDEACON.—Your practical letter of the 10th inst., with regard to the Mission Fund of the Diocese, has struck a subject which I have been ventilating in my own parish. It chimes in admirably with the exertions now being made in the Protestant Episcopal Church of the United

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