

## DIOCESE OF TORONTO.

TORONTO.—On Trinity Sunday, just before the morning service, a deputation consisting of Messrs. Dykes, Gander, and Alderman Verral, waited on Mr. Darling, and in the name of some members of St. Matthias' Congregation, presented him with a very handsome Sterling Silver Chalice and Paten, specially suitable for communicating the sick, as a recognition of his long connection with St. Matthias'. Mr. Darling in acknowledging the gift pointed out the fact that it had come to him on the tenth anniversary of his ordination to the Priesthood in Ely Cathedral, and said that it would ever be appreciated by him as coming from members of a congregation, where he had met kindness and sympathy in no ordinary degree.

*St. Mary Magdalene*.—The Chalice and Paten for the use of St. Mary Magdalene, manufactured in England, is greatly admired by all who have seen it. It is of highly wrought silver, and very handsome. It is called the "Pillington Chalice," and is the exact copy of an ancient chalice found in the walls of an old house in Staffordshire about the year 1470, together with the sum of 17,000 Moidores. It was repaired, it is said, by one "Lambert," to whom permission was given to make a copy of it. The cost (\$75) was raised through the efforts of Mrs. Baker.

The Sunday-school of St. Mary Magdalene has received some forty dollars worth of books to form the nucleus of a library. The Catalogue at present embraces about 120 volumes of excellent and well bound books.

A special service for helping people in the matter of Intercessory prayer is held after evensong on the last Wednesday in each month.

Special prayer is made for special objects, and any one who desires prayer in behalf of themselves or others, are requested to speak to the Rector.

It is proposed to have a Sale of Work in aid of the Building Fund of St. Mary Magdalene, sometime in November. As the enlargement of the Church, indicated in our last issue, can only be undertaken at very considerable cost, and by increasing considerably the burden of a still small congregation; yet, in view of the rapidly increasing population, and the number of large building lately erected by other religious bodies, it is an effort that is absolutely required, if the Church of England is to maintain her position and influence in this district. It is hoped that the congregation will cordially throw themselves into any and every scheme for the furtherance and extension of the work, and by efforts outside and inside the parish, help forward the Building Fund of St. Mary Magdalene: and if friends at home and abroad will remember this intended Sale in November, and by work now, and interest and co-operation then, make it a great success.

## BRITISH HONDURAS.

BELIZE.—*St. Mary's*.—Miss Annie Nowall having resigned her class in the Primary department of the Sunday-school, Mr. William Moody has been appointed by the Rector as her successor. This appointment will make the boys section of the school entirely supplied by male teachers—a very rare occurrence in modern Sunday school annals.

*Corporate Body*.—By the resignation of H. Ganz, Esq., a vacancy occurred in this body, which has been filled up by the Standing Committee in the appointment of Edward Evans, Esq.

By the retirement of H. Ganz, Esq., from the Corporate Body, the Treasurership of the S. Committee, became vacant. Charles Blockley, Esq., has been appointed to fill said vacancy.

*Diocesan School*.—On the retirement of Mrs. Engstrom as mistress of the girls' department of said school, Miss Alice Blockley has been

appointed temporarily to fill the office of assistant mistress. May every success and blessing attend her efforts.

*St. Stephen's Guild*.—The semi-annual festival of the Guild was held on St. John the Baptist Day. The services commenced with the corporate communion of the members at the 7 a.m. celebration when the Rector was celebrant. There was a fair attendance of the members.

The Festival Evensong was sung in the new church. The members both of the Guild of St. Stephen, in number about thirty-five, and those of St. Mary's Guild, in number about sixty, met in the old church, when they put on their respective badges. In the procession the members of St. Mary's Guild led the way followed by the St. Stephen's Guild, who preceded the choir and clergy, and all wended their way into church singing the "Church's One Foundation." The Rector sang the plain Tallis Evensong, and Mr. Lay-reader Blockley read the lessons for St. John the Baptist Day. The Rector gave the motto for the next half year, "Watch ye, stand fast in the faith, quit you like men, be strong—1 Cor. xvi, 13; and made it the basis of the four fold division of his semi-annual address to the Men's Guild. The retrocessional was "through the night of doubt and sorrow." The service was very hearty and well rendered by the choir, almost all of whom were present. The Magnificat and Psalms were sung to a very beautiful Jewish chant and the *Nunc Dimittis* to Barmby.

The Guild now numbers about fifty members, and the attendance during the past six months have been large and regular. As the principles of the Guild are based upon "Temperance, soberness and chastity," it will be readily seen how wide is the field of the Guild work, and how much steady persevering work lies at its door, both of a direct and indirect character, whereby the members may make themselves a power for good to those within their reach—a lever of strength to the Church in her work and a means whereby God may be glorified.

The offertory amounted to \$4.31, which will be devoted towards providing a special Guild banner.

*The New Church*.—A meeting of the Rector, churchwardens and committee was held in the new church, on Monday, June 24th, at 11 a.m. in order to meet Mr. Kewlin its builder, in order to take over from him the building in its finished state. This was done, so that now, the internal fittings will have to be attended to to fit it for consecration.

The pulpit, a memorial one to the late Mrs. Henry Ganz, wife of the present churchwarden, has been removed to its position in the new building. It is made of the native wood. A new altar will be so made so as to utilize the wood of the old altar. The stone font will remain in the old Church until the day of consecration. A Litany desk and credence table will be required, together with a chair for the Bishop. Books for the Prayer and Litany desks have just arrived from England, the kind gift of the Very Rev. Dr. Edwin Gilpin, late Archdeacon, now Dean of Nova Scotia.

"MANY roads," said a French writer, "lead to Truth. The Church wants every road to lead to Rome, but let us, rather, demand to-day that every road lead Rome to God." "Let us practice the charitable amenities of a Christian tolerance towards the religious aberrations of good men and women, but an absolute and freezing contempt to the hypocrites that make of their religion an instrument of hatred and cruelty, or, simply, the platform of their ambition, and heap lies on the word of God." "Renting a pew in a church, and being seen in it every Sunday, is by no means the whole duty of man."—*S. S. Times*.

## CONTEMPORARY CHURCH OPINION

*The Church Eclectic* for May in an article under the title "The Anglican Standard of Catholicity" says:—

In our early days, the deluge of controversy was on Baptismal Regeneration and Apostolic Succession. We doubt if the average of our congregations even yet understand the sacramental mantling of the Baptismal office, or the nature of the gift in that of Confirmation which succeeds it. And although there has been some recrudescence of debate on the Apostolic Succession, how far have we yet advanced in making the laity practically recognise any difference in character or status between the clergy of the Church and ministers of any other form of ordination? In fact, do the clergy themselves as a rule, act as if they were sensible of any such distinction, or insist upon it in any such way as will make the public perceive at least the real fact of their belief? As long as Sectarianism can succeed in thus keeping in abeyance any such claim or character on our part, it will not hesitate to imitate the Church in all other respects, even to the details of our services and commemorations, in order to fortify the impression it seeks to make habitual in the public mind that all sects are but parts and families of one "Church universal."

We need quite as much as ever then to carry on the work of teaching as well as preaching the things pertaining to the Kingdom of God on earth, which is the Church He hath purchased with His own Blood; not hesitating to declare the whole counsel of God, as the Catholic Church has received the same from the beginning, and drawing the line sharply between the inventions of men and the authority of Christ in those institutions of Ministry, Word and Sacraments which in His own person He established for all time; and which, only because they are external and visible, popular religionism agrees to make of little or no account.

*The Irish Ecclesiastical Gazette* says:—

The Dissenting organs are rejoicing over the fact that at length Mr. Gladstone (the renegade) has committed himself unreservedly to Disestablishment, with the hope, as we all know, that this step will bring him back to power. The *Nonconformist* finds in Mr. Gladstone's speech "a full and unmistakable adhesion, both personal and as leader of the Liberal party, to the cause of Disestablishment, both for Scotland and for Wales." It thinks Mr. Gladstone evidently foresees Disestablishment in England even while he carefully abstains from the tone of prediction. The *Nonconformist* deprecates any attempt to minimise the gravity of Mr. Gladstone's words.—The *Baptist* fastens upon the sentence in Mr. Gladstone's speech about Disestablishment which referred to a "great religious community which will have learned to disavow all slavish dependence upon the temporal and secular arm, which will know that the Establishment is one thing and the Church another." There, it says, is the whole Nonconformist case, and Mr. Gladstone, in delaying his recognition of it until now, has been sinning against the light. The *Baptist* reflects that Mr. Gladstone cannot live for ever, and advises that a definite bargain should be struck with him at once.—To the *British Weekly* it appears that "Mr. Gladstone crossed the Rubicon" in his Disestablishment speech. It was not all that Nonconformists looked for, but more than they hoped. The *British Weekly* is for putting still more pressure to bear on Mr. Gladstone, and predicts that when once convinced (by the North Wales Federation or otherwise) that the Nonconformists are in earnest, he will throw himself into their cause with enthusiasm. "Mr. Gladstone," says the *British Weekly*, "is not played out."

*Church Bells* says in its "Notes on Passing