

the Head Master of the Diocesan School and Lay reader, was made Deacon. The Litany was said by the Rev. E. D. Tinling, at 11 a.m., Matins having been said at 7 a.m. The Rev. F. R. Murray acted as Bishop's Chaplain, and also preached the sermon. The Rector of St. Mary's presented the candidate, who read the Holy Gospel; the Bishop's Chaplain acting as Epistoler. There was a very large congregation, all of whom were much interested as Mr. Swabey is a great favorite and is doing a good educational work amongst the poor of the Church, having an average attendance of over two hundred in his school.

This service being over we had immediately to prepare for the next, which was the confirmation for the parish of St. John the Baptist, which took place at 4 p.m. The church was literally packed. The ceremony was a very solemn one, and the Bishop again addressed the candidates before and after the laying on of hands. The Rector of St. Mary's, in the absence of the Rev. H. Nethercott, presented the candidates. The Bishop's Chaplain read the preface. There were 120 candidates, 80 females and 39 males. Again several who had been prepared were unavoidably absent. The female candidates again, as at St. Mary's, all wore the same kind of tulle veil, so that there were no distinctions, and the appearance was most pleasing.

The Bishop preached at Evensong, when there was full choral service. The pastoral staff was carried by the Rector. Talli's Festival service was sung. Bennett in F was the setting for the Magnificat and Nunc Dimittis. The anthems, indeed all the service was very well rendered, and only too soon was the bright and happy service over. The church and churchyard was literally packed. The Bishop preached a very forcible and practical sermon on the duties of the spiritual life and the need and necessity of much practical work being done by every member of Christ's Body, if the Church was to do her Master's work and to complete the Father's, in the salvation of souls and the subjection of this world to the Kingdom of Christ, His Body.

**THE SYNOD.**—Monday ushered in the first service in connection with the opening of the Synod, which was held in the Church of St. John the Baptist. The service was that of the Holy Eucharist, when the Bishop celebrated, who also acted as Gospeller; the Epistle being read by the Rev. F. R. Murray. There was a large number of communicants. The Bishop was assisted in the administration by the Rev. E. D. Tinling, the Rector of St. Mary's, and the newly made Deacon. Almost all the delegates, both lay and clerical were present.

I will send an account of the Synod for next week, and proceed with the account of the other good works done and meetings held during the Bishop's visit.

**CONSECRATION OF ST. MARY'S.**—This long looked for and much desired event on the part of this parish took place on the Wednesday, when everything went off well, with Queen's weather.

The choir Clergy and Bishop met in St. Mary's Hall and robed there. The order of the procession was: Members of the Church Committee, wardens, 16 choir boys, 12 men all vested; Messrs. Blockley and Usher, lay readers of the Diocese; Deacon Tinling, and the Rev. E. D. Tinling; the Bishop was preceded by his Chaplain carrying the Pastoral Staff.

The petition for consecration on behalf of the Rector, wardens and parish, was read by the Hon. J. H. Phillips. The deed of consecration was read by the Rector of St. Mary's, and was duly signed and placed upon the altar. The sentence of de-consecration of the old Church, now known as St. Mary's Hall, was read by the Bishop's Chaplain, and this having been duly signed was also placed upon the altar. Short-

ened Choral Evensong was then sung most heartily and the service then partook of a Missionary character; the Lesson from Isaiah being read by the Rector of Corazal.

The annual Missionary meeting was now held which was opened by a stirring address upon the need for strong Missionary efforts being made by every individual and every parish, so that Diocesan work may prosper and the Church at large increased and developed. The Bishop gave a most interesting account of Home Mission work in Jamaica, and showed that with well formed plans and earnest good work the day of small things may speedily grow into mighty results. Addresses of great earnestness were made by the Rev. E. D. Tinling and Deacon Swabey, and by Messrs. the Hon. J. H. Phillips and the Hon. B. Fairweather, a hymn being sung between each address. Before the Benediction was pronounced, the Rector of St. Mary's addressed the congregation on the subject of Missionary effort and dwelt upon the urgent need for immediate efforts being made to follow the children of the Church into the other parts of the Diocese where they lived almost eight months in the year apart from the ministrations of the Church, and readily becoming an easy prey for dissent or Rome. The service of Consecration and Missionary meeting were both of a solemn and earnest character, and we trust that the words then spoken and heard may have abundant effect upon the lives of all. The offerings were devoted to the S.P.G.

[To be continued]

#### CONTEMPORARY CHURCH OPINION.

*The Church News, St. Louis, Mo., says:—*

The one apparently incongruous thing in the keeping of the Church Year is the failure to give Ascension Day its true position and importance. The event celebrated is the crowning and consummation of the Saviour's redeeming work. It emphasizes and completes the victory of the Resurrection, and places the seal of Heaven upon the earthly life and mission of the Blessed Redeemer. The Ascension glorifies the Church of God, and illumines human hearts with an imperishable light and hope. There is no just reason why Holy Thursday should not stand on the same level in its observance by Christians as Christmas and Easter. In order that the Christian Year be rounded out in its full-orbed perfection this day should receive its rightful honor; and more, then the Church would be penetrated by a fresh and vital strength, and rise to a fuller life, vivified by the perpetual thought of its ascended Head, there in Heaven, lovingly interceding that His Church may be presented to Him a pure and glorious Church without spot or wrinkle.

*The Irish Ecclesiastical Gazette says:—*

We regret to hear of the secession to the Church of Rome of another member of the Church, a lady who for several years has taken part in the parochial choirs of two of our leading Evangelical churches, first in the city of Dublin and afterwards in a suburban church. As this lady was under regular Evangelical teaching in two churches where the ritual is of the lowest it can scarcely be said that her conversion was due to any Ritualistic tendencies. On a former occasion the Diocesan Synod of Dublin was convulsed when a similar event took place, and the conversion or perversion was openly attributed by a speaker in the Synod to a particular church which he named from the platform. We shall watch with considerable interest to see what notice will be taken of this deplorable event at the next meeting of the Synod. It is noteworthy that the two incumbents of the above churches were among the most hostile to the use of *Sherrard's Catechism* in our schools, as also to *Plain Reasons against joining the Church of Rome*. The result of that opposition left us in the

diocese of Dublin absolutely without any handbook to set forth before our children the errors of the Roman Catholic Church.

#### THE GOSPEL ACCORDING TO ST. LUKE.

A PAPER READ BY REV. L. N. TUCKER, M.A.,  
ASSISTANT MINISTER OF ST. GEORGE'S, MONTREAL, BEFORE THE DIOCESAN S. S. ASSOCIATION, IN THE SYNOD HALL,  
MAY 19TH, 1890.

1. The principal factor in the establishment of Christianity in the world was the unique personality of the Lord Jesus Christ. He impressed Himself so deeply on the minds and hearts of His disciples that they literally became His—they lived and they died for Him. And thus, He was Himself the first great miracle of Christianity, what we call the Incarnation, i.e., God manifest in the flesh. And by His unique personality He wrought the second great factor in Christianity, viz:—the divine life, through the Holy Ghost, incarnate in the Church, i.e., in the lives of sinful men.

2. And the next important factor in the establishment of Christianity was the delineation of that unique personality, the record of that divine life: what we call the Four Gospels. The chief power of these writings, no doubt, lies in their subject, in the charm of this divine life, in the perfection of this ideal man. And as they were edited (to use a common word) under the guidance of the Holy Spirit, we need not wonder that just such glimpses and just such features of the subject are given us as are best calculated to make it fascinating, and to make its interest, as it were, contagious and permanent.

3. Moreover, the Jews had their Law and Prophets, their inspired standard of truth and duty. As the early Christians were Jews and as early Christianity was cradled in Judaism it was one of the moral necessities of the case that they also should have their Sacred Scriptures. And as the eye witnesses of the life of Christ began to be scattered abroad or taken from the world; and as the details of the story began to fade from the minds of the survivors; and as spurious and fanciful words and facts began to creep into the minds of the uninstructed it became also a physical necessity that this groundwork of the faith and this guide of the life should be fixed in some reliable and unalterable form.

4. And this outward form of the Gospels, apart from their divine origin, had a peculiar human genesis, growth and maturity. This it is that gives them their strongly-marked simple, popular and dramatic character. As soon as Jesus was taken from the devoted disciples they began to linger on the memory of their lost friend, and to recall with fondness his words of grace and his words of love. We can imagine with what flowing hearts Mary the Virgin and Mary the Magdalene would hang on the lips of St. Peter and St. John as they related the incidents of the public ministry and of the shameful death. Then, each of the hearers could contribute his or her quota to the sacred fund. And thus, it was in the upper room and in the assembly of the faithful, while the Church was yet filled with the Holy Ghost, before that sin or poverty or persecution had begun to mar the perfect peace of that golden age, that the structure of the Synoptics began to be laid and that the form of each separate narrative began to be cast. This accounts for the boundless sympathy, love and devotion that breathe in every line of the Gospels. They came, as it were, red hot from the furnace of the glowing hearts of the adoring and loving disciples.

5. But this was, so to speak, only the first Edition of the Gospels. In the loving memories