

Diocesan Intelligence.

MONTREAL.

From Our Own Correspondent.

THE Rev. Mr. Wood was presented with a fine writing desk, amply stocked with writing requisites, duly stamped and engraved with his monogram, etc. The offertory at this church was \$500 on Easter Sunday.

MR. W. Robinson, the well-known talented and first-class organist who for some months past has been giving his highly valued services *gratis* to St. John the Evangelist church, was made the recipient of a testimonial from the wardens and some of the leading persons of the congregation. The gift took the form of an exquisite statue in the finest Italian marble of St. Joseph and the infant Jesus. It was a valuable and *recherche* gift, and its presentation took Mr. Robinson entirely by surprise.

MONTREAL.—Easter items are numerous, but to a correspondent difficult. One has to condense and yet be interesting and just. Whether at the cathedral, where there was a "mission," under Canon Baldwin's direction, the week previous, there was an increase of communicants on Easter morning; or whether there was such an increase elsewhere, one has not the means of knowing. We see noticed in the papers, and hear from those who know, that the finances of St. John the Evangelist are \$1,000 in excess of last year; the vestry has voted an increase of \$300 to the rector's stipend, which, however, only brings it up to the average, as heretofore. The self-denying priest has, for the sake of lessening the debt, been content to receive far below the average. On Easter-day the number of those who communed was very large. At all the services the church was crowded, and as regards the decorations we can but simply say they were chaste, beautiful, and abundant. What with pots of flowers in full bloom around footpace of altar, a magnificent Easter cross on altar, obtained from Boston, resting at the foot of a still larger one that was suggestive of the naked Calvary cross bursting into the glory of an Easter cross, the *tout ensemble* was very effective. The singing, on which great pains had been spent, was very fine, as is expected. And next to what was best of all, the religious tone pervading everything, the offertory was large, being \$500. Large, when it is remembered that it is not a congregation of wealthy, or even ordinarily rich people.

The other churches noted for the special decorations were St. James the Apostle and St. Martin's. In both the decorations were superb and costly, and the music of a very superior character. The Rev. Dr. Lobley preached in the morning in St. James's, and in the evening in St. Martin's. The other city churches had large congregations, eloquent sermons, good music; but nothing in furnishings or decorations specially marking the day to the eye.

HOHELAGA.—St. Mary's:—In this church, for the first time, the altar and desks of the sanctuary were furnished with white frontals. The lectern has a richly embroidered one, having a raised cross worked in floss silk and other material. The singing was very good, as the choir is under the direction of Mr. Bryant, some time organist at St. Alban's, Holborn, England. The services in this church, and the finances as well, have greatly improved. Congregations larger, singing better, the building improved, and more interest taken generally in what is done and how it ought to be done. The Easter Monday meeting had an interested attendance.

LONGUEUIL.—St. Mary's Church:—Rev. Mr. Houghton, rector. It is said a little breeze of an anti-ritualistic character, has been raised here, probably not amounting to more than a row of pins. Perhaps some one (as we have heard was the case in one place) does not like the wardens to go up together and hand to the priest reverently what they have collected, as if that was anything above a matter of mere propriety, and, at the most, something the collectors can decide for themselves. Doubtless in this Longueuil church the whole matter is trifling. Such things do not raise the row they once did. It is not in St. John's church but from elsewhere come anti-ritualistic flutterings.

ONTARIO.

From Our Own Correspondent.

RENFREW.—The adjourned meeting of the vestry of St. Paul's church was held on Monday, 17th inst., when the new wardens submitted their report,

which was highly satisfactory. Votes of thanks were passed to the officials for the past year, to the choir, and to the Ladies' Association for their generous aid in putting the church into its present improved condition. The Incumbent, before closing the proceedings, expressed the pleasure he felt in congratulating the vestry on the improved prospects of the Church in this parish.

NAPANEE.—St. Mary Magdalene:—The annual vestry meeting was held on Easter Monday. The receipts for the past year were something over \$4,000, nearly double that of last year. A very considerable reduction has been made in the debt upon the church. At the rector's suggestion the following were chosen as a parochial advisory board for the special supervision of the financial affairs of the church: Judge Wilkison, Dr. Cook, Dr. Rnttan, Messrs. R. A. Heliwell, John Downey, and J. B. McGuin. The rector stated that he desired to revive the old Church office of Sidesmen, and make these gentlemen a real assistance to the clergyman and wardens. Thus the sympathy of the laity would be evoked and increased. The retiring wardens were unanimously returned to office: Messrs. A. T. Harshaw and R. G. Wright. J. B. McGuin, Esq., was re-elected Rep. to the Synod. Mr. A. T. Harshaw and Dr. Bristol being the other Reps. whose terms have not yet expired.

TORONTO.

SYNOD OFFICE.—Collections, etc., received during the week ending April 15th, 1882.

MISSION FUND.—Parochial Collections:—Aurora, \$31.16, Oakridges, 33.45; Perrytown, 12.50; Lloydtown, 27.05, Nobleton, 5.60; Etobicoke, Christ church, 38.40, St. George's, 119.10; Camera, St. George's, 7.25, Cambray, 4.45, Coboconk, 7.75, Rosedale, 1.65; Tecumseth, on account, 51.15; Omeme, Christ church, 20.00; St. James's, Emily, 12.50; Cookstown, 65.00; Stayner, 34.50, Creemore, 38.85, Banda, 25.52; York Mills, balance 19.87; Grafton, 84.00; St. Philip's, Unionville, 48.80; Hastings, 27.25, Alnwick, 21.45, Dartford, 4.80; Credit, 75.00; Waverley, 21.70, Wyebridge, 15.35, Wyevale, 3.25, Elmvale, 11.70. Missionary Meetings and Services:—Woodbridge, 8.65; Credit, St. Peter's, 27.09, Dixie, 6.30, Port Credit, 4.41; Lloydtown, 2.63, Nobleton, 3.00; Streetsville, 9.60, Churchville, 1.37; Norwood, 2.60, Westwood, 3.15, Frank Birdsall, 2.00, Mrs. D. Birdsall, 1.00; Peterborough, 13.82; Tecumseth, 2.70; Bowmanville, 20.93; Ballynascader, 1.73; Airly, 2.60; St. Philip's, Unionville, 2.00; Hastings, 4.72, Alnwick, 2.00, Dartford, 1.10. July Collection:—St. Luke's, Toronto, 27.82. January Collection:—St. Luke's, Toronto, 27.83; Peterborough, 18.00; Tecumseth, Trinity Church, 81 cents, St. John's, 78 cents, Christ Church, 54 cents, St. Paul's, 42 cents; Bowmanville, 6.00; Newmarket, 8.43. Thanksgiving Collection:—Peterborough, 18.41; Newmarket, 8.85.

WIDOWS' AND ORPHANS' FUND.—October Collection:—St. Bartholomew's, Toronto, 2.51; St. Matthias's, Toronto, in full of assessment, 30.08; Aurora, balance of assessment for 1879, \$11.01, Aurora, balance of assessment for 1880, 5.06, Aurora, 5.25; Peterborough, 39.00; Tecumseth, on account of assessment, 5.89; Bowmanville, 10.00; Omeme and Emily, on account, 12.15; Trinity East, Toronto, 60.22; Brampton, in full of assessment, 18.00; Stayner and Creemore, balance, 2.90. Annual payments under New Canon:—Rev. R. H. Harris, 8.93. For the Widow of a deceased Clergyman:—Perrytown, 2.25; Clarke, 1.40, Elizabethville, 74 cents; Lindsay, 40.00; Tecumseth, St. John's, 1.64, St. Paul's, 1.61, Trinity, 84 cents, Christ, 1.12; Omeme, Christ Church, 7.00, St. John and St. James's, 6.80; Newmarket, 7.65. From a Friend, Barrie, for the Widows of two deceased Clergymen, 10.00.

DIVINITY STUDENTS' FUND.—April Collection:—Port Perry, 5.53; Perrytown, 1.10, Clarke, 50 cents; Omeme, Christ Church, 2.75; St. Philip's, Unionville, 2.32; Hastings, 1.05, Alnwick, 98 cents.

ALGOMA FUND.—Aurora, 1.15; Orillia, 13.13; St. George's, Toronto, 10.05.

THE Secretary-Treasurer of the Churchwomen's Mission Aid acknowledges, with thanks, the receipt of \$1.00 anonymously from Cobourg.

St. Stephen's.—On Easter-day there were four services in this church, all well attended. At the early celebration there were 117 communicants, and at the mid-day 88, making 205 in all. The Rev. P. H. Shortt is still assisting the rector; and as he has proved to be most earnest and zealous in his work, hopes are expressed continually that he may be able to remain permanently in the parish which really requires the labours of two men. A sermon or address was delivered at each service, that in the afternoon being specially for the children of the Sunday-school.

stock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood." (Acts xx 28; 1 Cor. xii. 28; Ephes. iv. 12.)

Again, these Apostolic Church officers were actually fitted for their office, by the bestowal of a miraculous gift associated with dedication to the ministry through the laying on of the hands of apostles and presbyters. The "talent" for ruling, no doubt was in itself a God given trait of the intellect and piety of the person dedicated, but that dedication through the outward and visible sign of the laying on of hands, plainly conferred a "*Charisma*"—a gift—some special blessing which could be "fanned into a flame" (*anagogon*) by the devotion, prayer, and earnestness of the person dedicated to the ministry of God. This is very plainly taught in 2 Tim. i. 6. "For the which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands," and in 1 Tim. iv. 14, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." Mr. Hatch does not notice 2 Tim. i. 6, but explains 1 Tim. iv. 14 by endeavouring to underrate the *charisma* bestowed by the presbytery. He states that "a wide latitude" must be given to the word. Well I give it a wide latitude for I would not attempt to define the exact nature of the gift, or analyse it, but whatever it was, it was "a gift" which Timothy did not possess before the laying on the hands of apostles and presbyters, which he did possess after the laying on of hands, and which he could "stir up" or "fan into a flame," and thus increase the force of his own Spiritual life, give power to his own exhortation and teaching, and influence eternally both himself and his hearers. (1 Tim. iv. 13, 15, 16). Thus I hold that the apostolic ordination gave apostolic gifts, and that post apostolic ordination may be reasonably supposed to have bestowed them also (1 Tim. v. 22). As to after-ordinations they do not enter into the question. Mr. Hatch's point being that "presidency or leadership in the Christian Church, was the same in kind as that of contemporary non-Christian Societies." This view I am honestly convinced is wholly unscriptural.

And I also feel that his argument as to the non-universality of the outward sign of the laying on of hands at after ordinations is one of overstrained pleading.

Mr. Hatch cites two cases to prove this point. The rite of "laying on of hands, he says, is not mentioned by Cyprian in his account of the election of Cornelius." Why should it be mentioned? Cyprian wrote with regard to the election of Cornelius, not his consecration. If Mr. Hatch were writing about the election of a Canadian Bishop, he I fancy would say nothing about the laying on of hands, for the simple reason that it does not enter into the mode of election.

His second point is that "the passage of the apostolic constitutions which describes with an elaborate minuteness, the ceremonies connected with the consecration of a bishop, says, nothing of the imposition of hands."

But if the apostolical constitutions omit to notice the rite in connection with a bishop, they do not do so in connection with a presbyter, and deacon, for they direct that in ordaining a deacon the bishop shall lay his hands on him in the presence of the whole presbytery, and the same order is given with regard to presbyters (viii, c. 16).

It is unnecessary for me to notice the portions of this chapter which relate to the stamping out of the rights of the laity, because they are wholly inapplicable to the Canadian Church. Baptism by a layman is valid in case of emergency, laymen are licensed to do a large share of Church work, and their field of labour under episcopal license is increasing every day. They have an equal voice with the clergy in the election of a bishop, and in many dioceses they practically appoint to vacant cures.

A tenderness of feeling for editorial appreciation of space, also precludes me from criticising Mr. Hatch's closing chapters on "the Clergy as a Separate Class," "Councils of the Church," and "the Parish and Cathedral." But I can pass these over without regret, as they are not of such vital importance as the points I have noticed, although they follow naturally on Mr. Hatch's line of thought. I will therefore conclude these papers with a few general remarks on the whole subject criticized, and on the position taken by "the Editor of the Evangelical Churchman" who suddenly ceased to publish papers that had been lying in his hands for weeks, and whose tenderness for my personal reputation is alone to be exceeded by the bitterness of his pen.

To be continued.

If you are ruined in health from any cause, especially from the use of any of the thousand nostrums that promise so largely, with fictitious testimonials, have no fear. Resort to Hep Bitters at once, and in a short time you will have the most robust and blooming health.