

side the book by tradition in the ministry. It is the nature of tradition to vary more than the written letter does; so that a new source of variety in the rendering of the services was introduced. Instead of five or ten diocesan uses, rigidly "cast-iron" in their minute prescriptions, there was now one grand use, with many more than five or ten—some hundreds at least—local variations. This difficulty is, however, in the nature of the case, and cannot be eliminated at all, only moderated.

THE ORIGINAL PRIMITIVE LITURGIES AND USES.

A very interesting chapter might be written on the liturgical history of the 1000 years before 1549, which would illustrate this point. Before that period a stream of liturgical use had passed through the south of France, from Ephesus (the diocese of St. John the Divine) into Britain leaving its impress everywhere. This the missionary Bishop, Augustine, came in contact with when he passed through Gaul into Britain in A.D. 596. His principal, the literal and Catholic-minded Gregory, Bishop of Rome, instructed him how to regard and to deal with this new Church in his work, in compiling a "use" for his Saxon converts. He was not to adhere rigidly to the use of the Church of Rome—the Church of his own youth; but to select from the local French and British uses materials for forming the Saxon use. So he did. Then came a long struggle for ascendancy between the new Saxon and the old British and Gallican use; in which about 1085, the latter in the Sarum use, reformed by Osmund, Bishop of Salisbury, began a triumph which grew more distinct during the next 400 years or more, when this as well as all the others, after many revisions, from 1414 upwards became merged in the London (Court) use of 1549.

RECURRENT NATURE OF REVISION.

The temptation always is—finding the existing rubrical directions insufficient for all purposes—gradually to interpolate locally such modes of filling the gaps as seem convenient, as so the sets of uses vary with the number of localities. Then this diversity becoming a perplexity, attempts are made to form a uniform mode or use by filling in written directions, until these in turn accumulate to a burdensome and vexatious degree, and the process of pruning becomes necessary again. Which is the less of the two evils—too many directions or too much latitude? The Church of England is at present in the latter state—excessive latitude from paucity of detailed directions: hence differences and diversities, variations and innovations. The TRADITION OF THE ORIGINAL USE is the one only anchorage to "steady" us.

(To be Continued.)

Diocesan Intelligence.

MONTREAL.

From our own Correspondent.

ST. ANDREW'S DEANERY.—The Bishop's visit through some of the missions on the Gatineau has, in a former issue, been reported; but one function performed under unusual circumstances demand a little more notice. In the township of Cawood, a section of the too extensive mission of Aylwin, services of the Church have been held now and again in the earlier years of its history, but of late at stated times. Much fatigue as well as some bitter personal attacks from some individuals ill-disposed to the Church were undergone by one of its earlier workers; but the seed that has been sown, the works of kindness and charity shown by some Churchmen in Alleyne to their fellow-Churchmen here, as well as the work now to be related, has borne, and is bearing its cheering fruit. "Cast thy bread upon the waters, for thou shalt find it after many days." So it has been found here. The children that were baptized in former years, that grew up somewhat familiar with the Church's services and ministers, have now grown up, and it was felt the "time had come when the Lord's house should be built," and the present incumbent feeling this went out one day on horse-back from house to house summoning the men from near and from far to the work, and in nearly the words of the prophet Haggai, "Go up to the mountain and bring wood, and

build the house," and the Lord will be glorified. And the people obeyed the word. The walls went up in a day, and further arrangements entered upon for making it fit for occupation. Days passed on until the Bishop's visit was announced, when its probable consecration on a set day was deemed possible. Yet as the time approached, the windows and doors ordered from Ottawa had not arrived, no roof was on, no furniture was in. Nothing daunted the young, and therefore energetic incumbent in all the enthusiasm of his nature and with his versatility, ranging as it does from handling the saw or the plane to hammering the rocks for geological purposes, and graduating the theodolite, left his parsonage at 4 a.m., rode twenty miles to where this unfinished building stood. There he, with men who had volunteered to the work, toiled at making furniture for the sanctuary. There with his own hands he wrought out a lectern, prayer-desk, and altar, while others put in seats and put on the roof. This latter was not quite finished when the Bishop arrived at 2 p.m. the same day. The house, to hide its bareness, was covered with the pine, the fir, and the balsam; and where the windows are to be, a tracery of these was adroitly planned and fixed, so that the light that poured in was as mellowed as if its rays had come through the tinted and rolled cathedral glass. In this church, so hastily finished, and with its altar covered with altar-cloth temporarily borrowed, the Bishop held service—first consecrating the house, after which he administered Confirmation to nine persons. Addresses were given of a practical and moving character, by the Bishop and Archdeacon Lonsdell. The building was filled with a congregation characterized by a solemnity and seriousness that was moving to behold. And from the services held that day, and the devotion stimulated in the people, we have no doubt many another such happy time will be witnessed there, "The Lord prosper His handy-work."

The Bishop's tour in the upper portion of St. Andrew's deanery is closed. The Church in Shannonville (Clarendon) has taken a strong hold among the people. It has always been counted a Churchy township, the original settlers being from Ireland in the time of the Protestant ascendancy and Church establishment, and therefore inclined to the Church, not because of any religious principle, but simply because of its established character in the "auld country." But this has been good ground to work on, and as the Church, notwithstanding its disestablishment, has followed them and cared for them, and what is more, shown her adaptability to meet all their spiritual wants, to give them earnest preachers, attractive services, sound instruction to them and their children, the result is that they are Churchmen now on more scriptural grounds and give their support to their priest in a way that is worthy of commendation. The Bishop had, among others present there, the former incumbent, Rural Dean Robinson, who was delighted to see 150 persons partake of the Holy Communion—quite a large number for a country parish.

AYLMER.—The new church building is progressing here. The walls are up, and they are expected to be roofed in by the end of August. We expect to hear that it is ready for consecration before the autumn is ended.

The Rev. Canon Damoulin has decided to accept the rectory of St. James's, Toronto. His congregation would very much desire his remaining among them, but the opinion of various classes of Churchmen is that his going to Toronto will be providential for the Church generally.

Some of the students who are licensed to work in some vacant parishes during vacation, are doing a substantial work, in inducing parents to bring their children to Baptism. We are informed, for instance, of Mr. Robinson having twelve candidates for Baptism a Sunday or two ago, the candidates ranging in age from twelve years down to infancy. Something of the same kind of report comes from Mr. McFarlane, who is doing duty in St. Andrew's deanery.

The Theological College of Montreal is expected to reopen in September with, at least, twenty-two students. It is a great pity such students should have to purchase such a strained book as "Blakeney on the Prayer Book," a book hard to understand as leaving anything worthy the name of Church principles to be retained at all; and hard it is for such students to have to listen to the teaching of such theologians as Canon Baldwin, who, on one occasion, was heard to deliver himself thus to a class of students: "Gentlemen, when you leave the Scriptures and enter upon the reading of the 'Fathers' you are stepping into mud; yes, mud, gentlemen. My advice to you is, gentlemen, if you wish to study theology, study the theology of your own day and leave the 'Fathers' alone." How is that for Church teaching?

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending July 29th, 1882.

MISSION FUND.—July Collection:—St. Mark's, Carlton, \$4.42; Dysart, Guildford 45 cents, Moon's School House \$1.56; Cavan, St. Thomas's \$8.00, Christ Church \$2.50, St. John's \$1.44, Trinity 62 cents; Trinity College School chapel, Port Hope, \$13.52; Orillia \$16.45; St. Luke's, Ashburnham, \$6.38; North Orillia and Medonte, St. Luke's \$12.85, St. George's \$1.97; Etobicoke, St. George's \$2.11, Christ Church \$1.89; Brooklin \$1.90; Columbus 71 cents; Mulmur West, Whitfield \$1.00, Honeywood \$1.40, Elba 50 cents.

PAROCHIAL MISSIONARY ASSOCIATION.—Mission Fund: Whitfield \$6.08; Wyebridge and Waverley \$7.00; St. Mary's, Tullamore, \$1.05; Minden and Stanhope \$1.00; Cavan, St. Thomas' \$13.85; Church of the Ascension, Toronto, \$21.00, Albion and Caledon \$4.45; St. Mark's, Otenabee, \$3.90; Cobourg \$20.59, Algoma Fund.—Cobourg 85 cents.

ALGOMA FUND.—From Miss Wilshe, editor of *Monthly Gleanings*, the Frythe, Welwyn, England, to aid in the erection of four new churches in Rev. W. Crompton's district, Muskoka, \$788.66 (£160 stg.).

WIDOWS' AND ORPHANS' FUND.—Annual Subscription.—Rev. Canon Ritchie \$5.00.

SUSSEX AVENUE.—St. Thomas' Church.—This church was reopened for public worship on Sunday, July 23rd. The services were as follows:—11 a.m. morning prayer, when the Rector preached in the place of the Rev. A. Williams, rector of St. John's, who was absent from illness; 3 p.m., choral Litany by the choir of St. Matthias—Mr. Plummer, organist—and sermon by the Rev. Dr. McCarroll, curate of Grace Church; 7 p.m. evening prayer with sermon by the Rector. Tuesday, St. James's day, evening service at 8, when the Rector preached. Sunday, July 30th: 11 a.m. morning prayer with Holy Communion, the preacher being the Rev. J. P. Lewis, rector of Grace Church; 3 p.m. choral Litany by the choir of St. Luke's—Mr. D. Kemp choirmaster, and Miss Callaghan, organist—and sermon by the Rector, who preached at this service in place of the Rev. A. J. Broughall, rector of St. Stephen's, who was not able to attend; 7 p.m. evening service, with a sermon by the Rector. The services were all well attended, and St. Thomas's church on its new site, corner of Howard street and Sussex avenue, renovated and refreshed inside and outside as it is, has with, God's blessing, a bright future before it. There is the coloring of the chancel and nave yet to be done, but the churchwardens are at present unable through lack of means to have it done, and so must wait for this very necessary adjunct to the beautifying God's sanctuary Mr. Chadwick, barrister, St. George's street, has furnished very handsome and chaste designs. The Rector and churchwardens are thankful to God and the Christian public for the great success which has attended the opening of their church.

HARWOOD.—The consecration of the Church of St. John the Evangelist took place on Friday, the 21st ult., at three o'clock in the afternoon. Notwithstanding a very heavy shower of rain at the time, the little church was well filled with an attentive congregation. The customary petition having been read and granted the consecration was then proceeded with. The prayers of consecration were said by his lordship the Bishop, after which Hymn No. 366 (A. & M.) was sung. The Rev. the Rural Dean said evensong to the end of the third collect. After the ceremony of consecration the rite of Confirmation was administered to thirteen candidates, six male and seven female, his lordship having just before exhorted them in an address, especially dwelling on the coincidence of the two services. The hymn concluding the service was No. 166 (A. & M.)

DEATH OF MR. S. R. WARREN.—The death of this well-known citizen, and eminent organ-builder, occurred somewhat suddenly, of heart disease, in his 73rd year. Mr. Warren died at Silver Springs, whither he had gone to recruit his health. He was born in Providence, R.I. In the year 1836 he commenced the building of organs in Montreal, where he carried on the business until May, 1878, when the establishment was removed to Toronto, because the bulk of the business being done in Ontario made it more convenient to have the factory in this city. The business was commenced in a small way, but has grown extensively. A large proportion of the organs in use in the churches throughout the Province are from his establishment. A son of the deceased, Mr. Samuel Warren, is at present organist of Grace Church, in New York city, and a second son is engaged at the factory. Mr. Warren was a man who looked closely after the details of his business, to which may be attributed the success which has attended his efforts. While strict in his business habits he was always kind to