

live under this law, there would be no frauds, no self-gratification at the expense of another, no one seeking his own at the expense of another's welfare!

Remember! When you have done all that, you have no claim on eternal life! Eternal life will still be what it now is, and ever must be: "the gift of God—through Jesus Christ our Lord." "Unprofitable servants" can merit nothing at the hand of their master. Transgressors of God's law cannot hope for acceptance on the ground of obedience. Men who are daily breaking the law in thought, word and deed, must for ever despair, if they expect to be justified by the law.

A traitor can expect none of the rewards of loyalty—it is pardon he must seek. Remember, loyalty is legality. To be loyal to the sovereign is to obey the law of which he is the impersonation in this case, that royal law,—"thou shalt love thy neighbour as thyself;" and, therefore, he is a rebel against God who does not love his neighbour as himself, and hereafter will receive a rebel's reward. "Inasmuch as ye did it not to one of these my brethren, ye did it not to me."

How, then, shall man be just with God. This is the question of questions. There is One that can "justify the ungodly." It is He who died for the ungodly, as their sacrifice, atoning for their sins, after having kept the law for them, as their righteousness—his obedience to the law reckoned to them when they believe on him.

"Justified by faith," "at peace with God;" now, Christ's love to you constraineth you to "love God with all thy heart, and mind, and strength, and thy neighbour as thyself;" and your neighbour will be man—every where,—mankind.

R. V. R.

Ecclesiastical News.

CANADIAN.

DIOCESE OF MONTREAL.

SOREL.—At the annual Easter meeting, held in Christ Church, Sorrel, on Easter Monday morning, the following gentlemen were unanimously re-elected to their respective offices:—E. Carber, Esq., Q.C., and Frank Bond, Esq., lay delegates to the Synod; W. Woolley and W. Jacobon, church wardens; W. Lunan, jun., and Jno. Forgraves, vestrymen.

DIOCESE OF ONTARIO.

CHRIST CHURCH, BELLEVILLE.—This vestry met, according to adjournment, to receive the financial statement of the wardens, and to dispose of their unfinished business.

The Incumbent having taken the chair and opened the meeting with prayer, the Wardens submitted their accounts, which having been audited by Hon. L. Wallbridge and Mr. Geo. Adams, were approved and passed.

It appears that there was a deficit of between \$60 and \$70 upon the current expenses of the year, which was provided for by the meeting.

The debt upon the Church building was \$400, to meet which \$100 had been reduced in a few days, and \$500 been promised payable in two years.

The Treasurer of Sunday School reported an expenditure of \$200, with \$15 in hand after all debts are paid.

The hearty thanks of the congregation were tendered to Mr. and Mrs. Elliott especially, and likewise to other members of the Committee, for the great labor and pains expended by them in reorganizing the Sunday School Library. The Sunday School was reported to be in a most flourishing condition.

Unabated confidence was generally expressed in the free seat system, and it was resolved to make increased efforts to promote its efficiency. A most hearty and unanimous meeting was closed by pronouncing the benediction.

ST. THOMAS' CHURCH, BELLEVILLE.—The adjourned vestry meeting of St. Thomas' was held last night in the body of the church. Rev. John Grier, M. A., rector, presided. The churchwardens' report for the past year was read, received and adopted. E. Harrison, Esq., was re-elected churchwarden, the rector re-appointing F. McAnany, Esq., churchwarden. E. Harrison, Esq., was elected Lay Delegate to the Synod for the term of three years. The sidesmen of last year were re-elected. The meeting then adjourned.

DIOCESE OF HURON.

—The new brick church on the 13th Concession of London, was opened for Divine worship on Saturday, the 22nd ult. Sermons were preached in the morning at 11 o'clock by the Very Rev. Dean Hellmuth, and in the evening at 7 o'clock, by his Lordship the Bishop of Huron. On the Sabbath following, in the morning, at 11 o'clock, by the Rev. Mr. Newman, of

Delaware, and in the evening, at 7 o'clock, by the Rev. Mr. Vicars, of Lindsay.

CHURCH OPENING.—St James Church was opened for Divine service at Stratford on Sunday last, March 21st., by the Lord Bishop of Huron, assisted by the Venerable Archdeacon of Niagara, Dr. Boomer, Rural Dean of Galt; Rev. Mr. Marsh, London; Rev. Mr. Carroll, St. Mary's; Rev. Mr. Logan, Millbank; and the Pastor, Rev. E. Patterson, M. A. Notwithstanding the unfavorable state of the road and the drizzling rain, about 1,200 were present at the opening. The sermon was preached by the Lord Bishop, in the afternoon by Dr. Boomer, and in the evening by the Archdeacon of Niagara. The collections for the day amounted to four hundred and ten dollars. The Church is of the pure gothic style of architecture; dimensions, 138 feet by 51 feet, and capable of seating 800 people, and will compare favorably with any Church in Ontario. The windows are all of stained glass, arranged by J. C. Spence, of Montreal.

CONSECRATION.—On Wednesday the 20th apr., an interesting service was held in "The Church of St. John the Evangelist," Berlin, when the rite of confirmation was administered, and the church itself consecrated. There were present the Right Rev. The Lord Bishop of Huron, the Rev. Mr. Stinson, under whose incumbency the church was erected, Rev. Rural Dean Boomer, the Rev. A. S. Falls, present Incumbent, and the Rev. F. Mellish. The petition for consecration was read by H. J. F. Jackson, Esq., one of the churchwardens, the instrument of conveyance was presented by the incumbent, when subsequently the sentence of consecration was pronounced by the Rev. Rural Dean Boomer, who was the preacher upon the occasion.—An engaging class of candidates for confirmation presented themselves; after which the usual affecting address was received by them from the Bishop. The church is a very pretty one, of modern gothic style in architecture, and quite complete in all of its appointments.

ST. PAUL'S CATHEDRAL.—The annual vestry meeting was held on Easter Monday, Dean Hellmuth, Rector, presiding. The Dean formally opened the meeting with prayer, after which the Secretary read the minutes of last meeting, which were approved.

The Rector then proceeded with his address, in which he briefly reviewed the general advancement of the affairs of the church throughout the year. The introduction of a select vestry at the special meeting held in November last, was found to work admirably. It would materially strengthen the hands of the congregation at large, and the affairs under such enlarged auspices would, no doubt, continue to go on smoothly than if all the work devolved on three persons only. It would be the best guarantee also that all operations would be carried on to the best advantage. It was a source of much gratification to him to have the counsel of the congregation in carrying out the work. He was thankful, therefore, that his suggestion for the appointment of a select vestry had been acted upon; and congratulated the congregation of St. Paul's upon the perfect unanimity and good feeling that had characterized all their dealings throughout the past year, and he felt deeply grateful that all the business had been conducted so harmoniously. As their Rector, he returned his most grateful thanks for the good feeling and unanimity that had distinguished all their proceedings. The vestry then elected three representatives to the Diocesan Synod:—Messrs. F. W. Thomas J. B. Strathy and Mr. J. Hamilton.

Mr. F. W. Thomas was then elected churchwarden in behalf of the people, the Dean re-appointing Mr. J. B. Strathy as his Warden.

On motion, the select vestry appointed at the meeting in November last was re-elected for the ensuing year, with the substitution of the name of Mr. Bayly for that of Mr. Thomas, who, as churchwarden, is *ex officio* a member.

Messrs. J. Hamilton and E. B. Reed were appointed Auditors for the current year.

AMERICAN.

The Rector, Wardens, and Vestry of St. Andrew's Church, Hanover, Massachusetts, having for some time had under consideration the use of clerical garments in the performance of Divine Service, unanimously adopted, at a meeting held February

24th, 1870, the following preamble and resolution:—

Whereas, The use of the surplice is not in unison with the simplicity of the Gospel dispensation, being a continuation of the priestly ephod of the Jewish Church; and is at best of doubtful expediency;

And whereas, There is a settled purpose among some of the clergy and laity of the Protestant Episcopal Church to multiply the use of priestly robes, and a pompous ceremonial in Divine worship, and it is also the purpose of these persons to "oust" the gown (which was formerly the only clerical garment worn in some of our parishes) and to use the surplice, and other priestly vestments in preaching, as well as in worship;

And whereas, We have in the Protestant Episcopal Church no Canon law which requires the use of any clerical vestments, and would protest against the changes and innovations tending to an excessive use of ceremonials in our Church, as detrimental to its growth, and as opposed to the genius of our republican institutions;

And whereas, There is, in our opinion, an appropriateness in a distinctive garment for an officiating clergyman, while there are serious objections to a change of garment during the service; and the gown has, since the Reformation, been used as a ministerial garment for Protestant clergymen, and to a certain extent distinguishes the minister from the man, and imparts a gravity and decorum to the service, while it does not sanction the idea of a priesthood in the Christian ministry;

Therefore Resolved, by the Rector, Wardens, and Vestry of St. Andrew's Church, Hanover, Massachusetts, that the use of all other clerical vestments, save the gown, or the robes of the Bishop at his visitations, shall be discontinued in this church from and after Easter Monday, April 18, 1870; provided such change shall be sanctioned by the worshippers, and pew-holders, at the annual parish meeting to be held on that day.

- SAMUEL CUTLER, Rector.
LEMUEL C. WATERMAN, Wardens.
GEORGE CURTIS,
JOHN CUSHING,
JOSIAH M. SMITH,
WARREN WRIGHT, Vestrymen.
M. R. SYLVESTER,
RALPH HOBILL.

At the Annual Parish Meeting of the

corporation of St. Andrew's Church, Hanover, Massachusetts, held on Easter Monday, April 18, 1870.—

Voted, That the Preamble and Resolution adopted by the Rector, Wardens, and Vestry, February 24, 1870, relating to the use of clerical garments in St. Andrew's Church, Hanover, Massachusetts, is hereby assented to and sanctioned.

Voted, That the clerk of the Parish is hereby directed to record said preamble and resolution in connection with this action.

GREAT BRITAIN.

—The Bishop of London invited a certain number of London Clergymen to meet him at his house, on the 2nd of April last, for a friendly conversation on matters of ritual which have lately become subjects of judicial decision; but unfortunately a sudden attack of illness prevented his Lordship from seeing them on that day, so that no personal interview took place. London newspapers, however, give the following particulars of the Bishop's intention.

"The Bishop intimates that he intends to enforce the following regulations, amongst others, in all the churches of the dioceses. The prohibition of notices of 'high celebration of the Holy Eucharist,' the ceremonial of mixing water with the wine at the Holy Communion, the elevation of the paten and the cup, the ringing of a bell at the time of consecration and elevation, making the sign of a cross when about to mix water with the wine, wearing stoles and dalmatics at the Communion service, using lighted candles on the communion-table during celebration, the ceremonial use of lighted candles at other times, using incense for censuring persons and things, processions round the church with thurifers, incense vessels, crucifixes, and candles; leaving the holy table uncovered on Good Friday, blessing of candles, &c. The points which the Bishop proposes to leave untouched for the present are those on which Sir Robert Phillimore decided against the promoters of the suit. They are as follows: The vases of flowers on the holy table, regarding which the Dean of Arches said, that there was no evidence to prove

that they had been used as an additional rite or ceremony; administration of wine and water mixed; standing in front of the holy table with back to the people during the prayer of consecration; the use of wafer bread; wearing the chasuble at the Communion service; wearing a biretta."

The Bishop was recovering; it will now have to be learnt whether the intimation of his desire will put a stop to the practices which he prohibits.

The proceedings which were designed to bring those points under review by the Judicial Committee which the Dean of Arches did not pronounce against in the suit against Mr. Purchas, are brought to an end by the death of Colonel Elphinstone, of Brighton, who was the nominal prosecutor in the cause. He being dead, the appeal falls to the ground. It is expected, that the Church Association will find another person to appear as prosecutor, who will, however, have to commence proceedings again in the lower Court, before an appeal can be founded upon an adverse judgment.—St. John Witness.

—In consequence of his indisposition, the Bishop of London is recommended to abstain from business, and to leave London for at least a fortnight.

THE ARCHBISHOP OF CANTERBURY.—The Lancet contradicts on authority the rumour that the Archbishop of Canterbury has sustained a relapse. His Grace is absolutely free from adverse symptoms; while the project of going abroad formed no part of the Archbishop's intentions, or of his physician's advice.

THE BISHOP OF LONDON AND RITUALISM.—The Bishop of London has determined to enforce regulations, in all churches in his diocese, against the following, amongst other practices:—The ceremonial of mixing water with the wine at the holy communion, elevating the paten and cup, ringing a bell at the time of consecration and elevation, making the sign of the cross when about to mix water with the wine, using lighted candles on the communion table during the celebration, ceremonial of using lighted candles at other times, using incense for incensing persons and things, processions round the church with thurifers, incense vessels, crucifixes and candles, leaving the holy table uncovered on Good Friday, blessing of candles, &c. It is understood that the clergy more immediately affected

will resist the attempt to suppress the practices in which they are interested.—Liverpool Mercury.

THE PRAYER-BOOK VERSION OF THE PSALMS.—The English Version in our Book of Common Prayer was made in A. D. 1535, and revised A. D. 1539. It was not formed from the original Hebrew, but for most part from that Latin version which is called Gallican Psalter, and which was derived mainly from the Septuagint, and was due to S. Jerome (circa A. D. 390) and is in substance the Vulgate, or commonly received version of the Psalms in the Latin Church. S. Jerome afterwards executed a translation of the Psalter from the Hebrew text; but on account of the previous general reception of the Gallican Psalter in the musical services of the Church, this more correct translation has never obtained that popularity to which, on account of its greater accuracy, it was justly entitled. The same may be said of our own English version of the Psalter in our Authorised Translation of the Bible, which was made by command of King James I., in A. D. 1610 from the original Hebrew.—Bishop Wordsworth's Commentary; Introduction to the Psalms.

RITUALISM IN ENGLAND.—The Bishop of London has had a special interview with Rev. Mr. Mackonochie, of St. Albans, and a number of other clergy of ritualistic tendencies. He told them he considered that he has a right to enforce the following regulations, amongst others, in all the churches of his diocese, and it is understood that he will take means to enforce them: The prohibition of the notices of high celebration of the Holy Eucharist; the ceremonial mixing water with the wine at the holy communion; the elevation of the paten and the cup; the ringing of a bell at the time of the consecration and elevation; making the sign of a cross when about to mix water with the wine; wearing stoles and dalmatics at the communion service; using lighted candles on the communion table during celebration; the ceremonial use of lighted candles at other times; using incense for incensing persons and things; processions round the church with thurifers,