

BOOK NOTICES.

THINGS WORTH KNOWING: or Short Talks and Readings about the Church, its Doctrines, Ministry, and Worship. Prepared and arranged by a Committee of the North Wentworth and Halton Rural deanery, Diocese of Niagara. Price Five cents each, or Four dollars per hundred. Hamilton: Spectator Printing Company. 1881.

This is an exceedingly useful and very interesting little pamphlet, which should be in the hands of every Churchman in Canada.

THE CHURCHMAN'S GAZETTE and New Westminster Diocesan Chronicle. April, 1881.

We have received the first number of this very promising "Gazette," and from the specimen furnished, as well as from what we know of the promoters of it, can heartily recommend it, wish it "God speed," and a very extended circulation, not only in the Diocese of New Westminster but also in other parts of the Dominion.

"THE CHURCH."—Copies of this article reprinted in Tract form for the Church Book and Tract Society, can be obtained from the Secretary, Box 2654, Toronto P. O. Price 75 cents per hundred, post paid.

Diocesan Intelligence.

QUEBEC.

From Our Own Correspondent.

The Diocesan Synod of Quebec will meet in Quebec on the 28th of June.

MONTREAL.

From Our Own Correspondent.

His lordship the bishop has been administering Confirmation in the various city churches that had candidates prepared. On the first of May the bishop begins his eastern township visitation.

EASTER SERVICES.—The churches of St. John the Evangelist and of St. James the Apostle were, as usual, the chief in which Easter Day was marked by floral and other decorations, and the services by music of a festive character. The congregations were large and communicants numerous. The flowers in St. James's were in profusion, having been ordered from Boston for this special purpose. Those in St. John's were, as in previous years, the offerings of members and friends of the congregation. Flowers in pots, flanked each side of the altar, and were tastefully grouped around the base of the standard lights of the sanctuary. The flowers on the retable were also very tastefully grouped. The only feature additional in this year's decorations and embellishments was a banner behind the pulpit resting against the rood screen. The festival was ushered in by evensong on Saturday.

HOCHELAGA: St. Mary's, had also its floral decorations, most of which, if not all, were there, however, on the previous Sunday, so that Easter did not look in any wise more festive than Palm Sunday. Why other Churches in the city do not give as much honour to Easter as to Christmas, perhaps it would be hard for their rectors to say. It may arise from the fact that the proper materials for Easter decorations are not so easily obtainable as at Christmas; but perhaps it arises from the little stress they have been taught and led to lay upon the truth that "we are saved by His Life," and that although Christ is duly preached as having been "delivered for our offences," it is not so duly preached "that he was raised again for our justification."

Easter services in the country in some places, so far as means permitted, were made to express gladness and great joy. One might look for this, where the previous week had each day marked by its specified service. It is gratifying to record under the thoughts

suggested, that in Granby weekly Communion was begun and perhaps will be continued. It tells of a hopeful state of things to hear the church bell ring out every Sunday morning at 8 a.m., reminding, not the members of the Church alone, but others, that the worship of God should be one of the earliest works on the Lord's day, and that that worship should be the divine liturgy that characterized the apostolic and post-apostolic Churches in their weekly assemblies. Would that more of our country Churches could follow the example set; but very few country Church congregations are as favourably situated as Granby. The church perhaps is not near the parsonage, or both are far from the people; yet still there are some places where the practice of weekly communion might be begun, and perhaps be received with greater favour than the pastors anticipate. While we hear of one Church where a good practice has been begun, we hear of another where things are done without much regard to rubrics. In a Church, which shall be needless, we are told that the clergyman never uses the sign of the cross in public Baptism, even when urged and requested by the parents and sponsors so to do. He says he has never used it during his ministry—not a long one however—having been ordained priest only a few years ago in this diocese. The same clergyman begins and ends the services just where his fancy suggests; in fact, he is carrying out the course recommended by Mr. Rainford, that is, to cast aside the Prayer Book as much as possible, and copy as much as possible the methods of the separatists. We are no admirers of a hard and fast line or of a constantly rigid adherence to rubrics in country ministrations, and among people unacquainted with the Church or her Prayer Book, but there is no reason why we should set aside *à la* Cheney orders, and very significant ones too, of our Prayer Book among a people who not only know them, but, as here, highly esteem them. We hope the bishop will duly admonish in this case. There is no approximation to an ornaments rubric here. Nothing to take shelter under but the offender's own sweet self-will.

PORTAGE-DU-FORT.—At the vestry meetings held in this mission the following elections were made: St. George's church; Wardens: Messrs. C. J. Rimer and T. Thacker, jr. Lay Reps.: Messrs. J. Crawford and J. Amy. St. James's Church, Bryson; Wardens: Messrs. W. G. LeRoy and H. Porteous. Lay Reps.: Messrs. C. G. Geddes and H. Porteous.

During Lent the children of the mission contributed the following amounts of their own money for Algoma:—John Amy \$1.10; Louisa Amy 71cts.; Geo. Sommerville 50cts.; G. B. Motherwell 46cts.; Aggie Amy, Annie Eades 40cts. each; M. Eades, M. Motherwell, A. Findly, E. Young, S. Carly, E. Connly, Liza Wallace, Sarah Wallace 35cts. each; Harold Amy 30cts.; Emma Clark, W. Becket, P. Dunlop, Alice Porteous, Edith Porteous, Dora Porteous, 25cts. each; Lindsay LeRoy, John Dunlop, H. Wallace 20cts. each; Wilson, C. McWilliams 15cts. each; Earnest Amy 12cts.; Emma Cowly 15cts.; H. Thacker, B. Wildman, H. Wildman, M. Ingram 10cts. each; A. Wildman 9cts.; G. Amy 5cts.; M. Thacker 10cts.; Liz. Thacker 5cts.; S. Young, J. Young, 10cts. each; W. Gilchrist 5cts.; M. LeRoy 10cts.; A. Stephenson, M. Rimer 2cts. each.

The young men and young women made an Easter offering through the offertory as follows:—\$1.00 for the Theological School, Montreal; \$2.05 for Algoma. This is the first time they have been asked to give an offering for any special object at Easter, and I have no doubt that next Easter it will be larger. The children last year gave \$4.40; this year \$10.42.

ONTARIO.

(From Our Own Correspondent.)

The archdeaconry of Kingston and the rectory of Kemptville having become vacant by the resignation of the Rev. J. A. Parnell, D.C.L., the Bishop of Ontario has conferred the preferment on the Rev. Canon Bedford-Jones, LL.D. (Trin. Coll. Dublin), rector of St. Alban's, Ottawa. We learn from the *Clerical Guide* that Dr. Bedford-Jones was ordained by Archbishop Whately, in 1855, and received priest's orders the same year from Bishop Wilson, of Cork. While curate of St. Peter's, Cork, he was surrogate of Cork, and chaplain of the district lunatic asylum. These appointments he resigned in 1862 to become a missionary in the Diocese of Ontario, where for three years he was stationed at Kitley, and thence removed to Ottawa, where he founded a new parish, and built St. Alban's, one of the most beautiful and complete churches in the Dominion. In 1875 he was appointed canon and precentor of St. George's cathedral, Kingston, and became one of the bishop's examining chaplains.

At the Easter vestry meeting of St. Alban's, before the election of churchwardens, Dr. Bedford-Jones

of the world by worldly-minded men into any affairs of the Church is sacrilege. True we are not Donatists; we are not anxious to pull up the weeds after their Master has bidden them grow with the corn until harvest, but, but, let the weeds not presume to rule the field, or in the Master's name we will choke them. The world is like unto the criminal in the dock, condemned as guilty, the Church is the judge on the bench, the minister of righteousness; but there seems a wish for their places to be changed, and at the last Easter vestry of St. S., Toronto, the criminal who ought to be in the dock was passing judgment on the Church of God. The Synod of that diocese will have to recognize, as regular and lawful, that the pastor and his spiritual flock can be represented in that Synod by men who are selected and elected by a godless band of Lord's Day breakers, Church neglectors, Sacrament scorners, infidelity propagators, and rude men who make sport of a solemn charge and sneer at the gentle and wise protests of the presiding clergyman. To that outraged pastor we extend our warmest salutations of loving sympathy in sickness brought on by this abomination.

"Worn but unstooping to the baser crowd," his spirit has been wounded at a time and place in which it should be strengthened and refreshed, and every true Churchman the world over will echo our sympathetic words. Nay more, every man who has a spark of manliness in his breast, every man who recognises gratefully the services to liberty, to human progress, to the world's peace of representative assemblies, every lover of honour and fair dealing will brand those conspirators, and condemn those they elected as unworthy to have lawfully the franchise they usurped.

In milder, less wicked forms the world thrusts its quarrelsome face into Easter vestries, breeding distrust, suspicions, unbrotherly coolness here and there, and with

"Private fends the troubled village stain."

The world has other functions too at Easter, it takes the sacred hours of the Church for holiday as a beast takes food and makes no sign of thanks. As we witness the bank and store clerks, and tens of thousands of others who like them have no holiday save what the Church confers, enjoying their release from confinement on Sundays and other days on which the Church opens for them the door to air and liberty, we often wonder how any such persons can turn their backs upon the Catholic Church, to whom they owe such inestimable blessings. The whole bent of the sects is towards grinding the face of the poor in everlasting toil; the greed of money is essentially a Puritan vice and the life and habits and surroundings of a sectarian employer compel him to resist the claim of humanity for holiday seasons. Those who are most loud in boasting of spiritual elevation are those who are never happy save their employee's noses are at the grindstone and they at the hopper gathering the grist. The Catholic Church is the only power in this world able to mitigate the lot of the toiler by enforcing in his interest the observance of seasons sacred to God and human needs of rest. The world's king has bitter remembrances of one Easter day, hence he seeks to damage the Church at this season, by breeding strife and thwarting her mission of mercy, and turning men's thoughts away from Easter memories.

PRIDE hides a man's faults from himself, and magnifies them to others.

To him who is animated with a desire of obtaining approbation from the Sovereign of the universe, no difficulty should seem insurmountable.