

every delegate present thankfully realized that God's blessing had rested on their meetings. May all strive earnestly to go forward in the strength of God.

Diocese of Rupert's Land.

WINNIPEG.—The Primate of all Canada held ordination at St. John's Cathedral, when Mr. H. Gahan, B. A., Kings college, London, was ordained deacon, and Revs. R. Gowdy, Springfield, and E. Thomas, Fort Alexander, were raised to the priesthood. Mr. Gahan read the gospel, and the very Rev. the Dean of Rupert's Land the epistle. The preacher was Rev. Geo. Rogers, Superintendent of Missions, who preached a thoughtful and much appreciated sermon on the "Limitations of ministerial effort," from the text "I am not sent not unto the lost sheep of the house of Israel." Mr. Gowdy and Mr. Thomas will continue their work at Springfield and Fort Alexander respectively, and Mr. Gahan will take charge of Carman.—*Winnipeg Tribune*.

MANITOU.—The chapter of the Rural Deanery of Dufferin met at Manitou, on February 13th. The first order of business was the reading of a paper on the "Observance of Lent," by the Rev. E. M. Skagen, who handled his subject in a very masterly manner, laying special stress on the closer observance of the season by Churchmen. A long and animated discussion followed the reading of the paper, special reference being made to the indulgence in social amusements during Lent. In the evening the chapter met in St. John Church for Divine Service, when the Rev. C. W. Houghton preached the sermon, taking for his subject, "Definite Churchmanship," under the words of the Nicene Creed, "I believe in one Holy Catholic and Apostolic Church." He outlined very clearly the position of the Anglican Church in relation to the other Christian bodies, at the same time calling upon all true Churchmen to stand firm in the cause of Christ and the Church which he founded. On the following morning the chapter met in St. John's Church at 8 o'clock a. m., for Holy Communion—Celebrant, the Rev. the Rural Dean, afterwards the work of selecting books for the R. D. S. S. Library was proceeded with. Pursuant to request of chapter, lists of over 300 books were received from Rev. W. Clarke, Rector of Morden. These were carefully considered and, with slight alterations, approved. They were then returned to Mr. Clark with the request that he ascertain their cost with a view to the whole being purchased by the Deanery. Mr. Clark was thanked by the Chapter for his faithful work in preparing such excellent lists, and was asked to accept the office of Deanery Librarian. The Rural Dean then pronounced the Benediction and closed the meeting.

The Rural Church Monthly of the Rural Deanery of Dufferin ask the following pertinent questions:

Is it not strange some people can get up in time to do all the chores, get three or four children ready and then drive three or four miles and be in time for 11 a. m., service. On the other hand there are others who live within a ten minutes' walk of the place where the service is held and really think 11 a. m. too early for anything in the form of a service.

Another thing which is rather perplexing to some of the Clergy is this, that when some people are asked why they cannot attend service during the week, they say "Oh, we really have so much to do, you know," "have no time, in fact, &c. &c." Then if there happens to be two socials and a concert or carnival on during one week it is most likely you will see those same people at one or more of them. No time for

things of a sacred nature but lots and to spare for things light and frivolous. We are of the opinion that there is a time to pray, and moreover we think also that the man who finds time to pray will also find time to laugh, as well, if not better, than he who has too much to do to pray. . . . that for which we sacrifice a little time, and for which we take a little trouble, will surely be valued more by us. We should love our Church more and be better church members if we would only take the trouble to learn more about Her, her origin; her early history, and the storms she weathered, and the vicissitudes she went through in latter times.

The Rev. Mr. Gahan has assumed charge of this parish in succession to Rev. Mr. White.

Church Notes from New Zealand.

January last witnessed the consecration of two new Bishops for this Colony, thus filling all the vacancies on the Episcopal bench. These were the Ven. William Leonard Williams, consecrated Bishop of Waiapu at Napier Cathedral on the 20th January, and Rev. Frederick Wallis, Bishop of Wellington, in the pro-cathedral of that city on the 25th of January. At the consecration of Bishop Wallis the Right Rev. Dr. Wordsworth, Bishop of Salisbury, England, whose examining chaplain Dr. Wallis had been, was present.

Shortly before his consecration Bishop Williams, of Waiapu, was the subject of heavy bereavement through the death of his wife, which occurred on December 15th. She came from England with her husband in 1853, and had been residing in the diocese ever since. She always took a deep interest in the welfare of the natives and was widely known and universally esteemed, and was possessed of great force of character.

During Lent, a special effort on behalf of Missions was to be made in the diocese of Christ Church. The essential feature of the effort was that it appealed to the self-denial of the Church and asked only for the results of such self-denial.

The *New Zealand Church News* for February has two articles, one the "Re-union," and the "Ecclesia Anglicana," which we have pleasure in giving to our readers in another column.

Bishop Cowie, of Auckland, the acting Primate, had called together the General Synod to meet at Nelson on the 31st of January for, amongst other business, the election of a Primate.

At the consecration of Bishop Wallis, there were present seven Bishops and fifty-nine clergy, amongst whom were a number of native clergy.

The question of education was engaging considerable attention in the Colony, and was one of the matters to be considered by the General Synod.

SOUTH AFRICA.

GRAHAMSTOWN.—We learn from the *Southern Cross* that according to the Bishop's charge at the Synod held in January last, the statistics showed that in the past three years the number of Church adherents had increased from 22,000 to nearly 30,000, and the contributions during the same period from £42,266 to £57,675. It was determined to endeavor to raise the Diocesan Ministry Endowment fund to £20,000 by the next Synod. There are from seventy to eighty clergy in the diocese. The Bishop of Grahamstown, the Right Rev. Dr. Webb, left Port Elizabeth on the 9th of February for England.

KAFFRARIA, St. John's.—Two new priests have recently gone from England to work in this diocese, the Rev. R. G. Ley, B.A., Cambridge and Wells Theological College, and the

Rev. H. A. Tudor, M.A., Oxford and Wells. The latter worked for several years in the Diocese of Qu'Appelle, N.W.T., and has now taken charge of the Mount Frere parish, Kaffraria.

MASHONALAND.—The consecration of the Bishop elect, the Ven. Archdeacon Gaul, has been fixed for St. Mark's day in St. Andrew's Cathedral, Bloemfontein, with which he was connected as Precentor from 1874 to 1880. Old Kimberly churchmen, residing now at Johannesburg, are presenting the Bishop-elect with his Episcopal outfit, and his brother clergy are presenting him with a Pectoral Cross and the Episcopal Ring.

An appeal is being made by the Council of 'The Church Temperance Society' of the Province of South Africa to the clergy, to bring the subject of Temperance before their people by a simultaneous effort. The appeal has been heartily endorsed by the Metropolitan.

AUSTRALIA.

A special session of the Synod of the Diocese of Grafton and Armidale was convened for January 23rd, to consider the possibility of continuing the independent existence of the diocese in view of the great financial calamity which had befallen it as regards the Bishopric endowment fund. This consists in the loss of nearly half the original endowment fund, £10,000, which was lost some years ago on the security of property now very considerably depreciated.

THE BIBLE AND THE CHURCH.

What is the relation of the Church to the Bible, and the Bible to the Church? We quote from Bishop Hall's useful tract on reading the Bible. The relation between the two is often misunderstood and made the subject of vain and idle controversy, when no real opposition exists. 1. Remember our rule of faith is not that professed by some: *The Bible and the Bible only*, without note or comment, as if the Sacred Book as we have it, the different parts collected and translated, had fallen from Heaven. No, we receive the Bible from the Church. How should we know which were the Sacred Scriptures, or, indeed, that any such existed, unless the Church had formed the Canon and presented it to us for our study? As a matter of fact, the Church existed before the Bible. Apostles preached before they wrote; they founded Churches before they addressed Letters to them. The Gospels were written to perpetuate and preserve intact the teaching which had first been orally delivered. 2. But while rejecting the Protestant fancy, neither must we accept the Roman rule of faith of *the Bible with the addition of certain traditions of the Church*. The Scriptures we accept as the final authority in all matters of faith, requiring nothing to be believed as necessary to salvation but what is contained therein or may be proved therefrom, (Art. vi.) God, we believe, has so ordered it that all necessary truth is contained in Holy Scripture. Yet not of necessity so that every man may interpret the Scriptures for himself. 3. *The Bible interpreted by the consentient traditions of the Church*, this is the Primitive, the Catholic, the Anglican rule of faith. "He that hath an ear, let him hear what the Spirit saith unto the Churches." The voice of the Church in the interpretation of Scripture is heard in the Catholic Creeds, the Apostles, the Nicene, and the Athanasian. We are to value the Creeds as giving the key to Holy Scripture, as summaries or analysis of Bible teaching, gathering together the great truths contained therein, and showing us in what light to read the Bible and what to look for in our study. Let it always be remembered that we do not go to the Bible