

All the teachers did their duty, but special commendation must be given to Mr. Arnold and our energetic Superintendent, Mr. Harrison Brinton, and to the Hon. J. H. Phillips, and J. Connor, Esq., the two latter gentlemen for their kindness in placing lighters at our disposal.

Success to our next merry meeting having been cheered out most lustily, "God Save the Queen" was followed by the Doxology, when the band accompanied the Rector and his party to the church grounds, and played in front of the Rectory, "Auld Lang Syne," and "God Save the Queen."

Presentation of Prizes.—The expectant recipients of prizes in connection with the Sunday School for last year were relieved of their anxiety last Sunday, the fifth after Trinity, when the members of the school with their parents, friends and guardians were welcomed at the Children's Festival service in the new Church to witness the presentation of awards to the fortunate scholars. Nearly all the members of the choir were present, so that the choral part of the service was most heartily and well sung. After the Litany for the Church and special prayers had been said, the Rector addressed a few words, first, generally to the parents; next to the teachers, and lastly to the scholars on the duty of all doing what was in their power to advance and sustain the spiritual education of our young people. After the singing of "I think when I read that sweet story of old," the Rector called upon his warden, the Hon. J. H. Phillips, to present the prizes to the girls, who in a very earnest speech expressed his pleasure at seeing the increased number of young people attending the school, and the awakened interest on its behalf; he hoped that that would go on, notwithstanding that the Rector was at his wit's end where to put even the present number of scholars.

The following received prizes in their respective classes:

1st class, Louisa Bevane; 2nd, Hephzibah Slade; 3rd, Maude Moody and Herloise Broadhurst; 4th, Patience Bradley; 5th, Christina Leadley; 6th, Margaret Meighan; 7th, Adele Robin; 8th, Maria Everett; 9th, Emily Smith; 10th, Florette Neal; 11th, Matilda Smith; 12th, Annette Andrews; 13th, Victoria Lockwood; 14th, Ethleen Ellington; 15th, Blandina Flower.

The boys and young men then had their prizes presented by Henry Ganz, Esq., Churchwarden, and the following were the happy recipients, viz: 1st class, Robert Smith; 2nd do, Frederic Moody; 3rd do, Morris LaCroix; 4th do, Alfred Young; 5th do, Daniel Young; 6th do, Daniel Garbutt.

During the singing of the hymn, "I love the Holy Angels," to the old tune of "Home Sweet Home," the offertory was made on behalf of School Funds. After the Benediction, "There is a happy Land" was heartily sung as the recessional.

THE RECTORY.—The committee have rented a larger house to be used as the Rectory until funds are forthcoming wherewith to build one on the Church ground. But as this cannot be thought of until the debt of \$4,500 on the Church property has been paid; the half of which will be due on the 20th of August. We trust that all our good friends will waken up and send us a substantial offering before that time. It will be a great cause of encouragement to our people, who have done and are doing nobly: \$2,250 by August 20th, let none of us forget it, and when the envelopes are returned which have been sent out for this special purpose may the amount realized almost cover the amount required. God do Thou grant it.

"THE CHURCH GUARDIAN."—This week we have reached our distribution of one hundred per week, and still the cry is we want more; but do let the payments come in regularly every month, then we can order more.

ST. MARY'S GIRLS SCHOOL.—A School will be opened at the end of the midsummer holidays at the Rectory for the higher education of girls. It is hoped that this will form the nucleus for a larger school to be carried on by and by under the supervision and fostering care of some Sisters of the Church; a help very badly needed in the Church work in Belize, and indeed in the whole Diocese.

HEAR THE CHURCH.

We churchmen, therefore, do not and cannot look to any individual Christian as the founder of the Church, nor to the fallible expounder of any system of policy or theology. We do not admit the right of any man or of any set of men, or of any school or party to define for us "the one faith" which we confess. We go back to our divine Lord Himself, and to that mount of the Ascension, when and where, with uplifted hands, he said: "All power is given unto me, in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost"—not Father, Son, and Holy Ghost, as the Socinians read it, but "in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world."

Here, then, we find the great charter of the visible kingdom of God set up among men. We find in it the great Apostolic commission; in the faith then given; in the sacraments then enjoined; in the things which our Saviour taught and commanded his appointed ministry to teach; and above all, in his pledged presence in and with that Church of which he spake when he said I appoint unto you a kingdom. When we turn to history, we find that this kingdom has existed from that day down to this. We find a certain ministry, a certain "one faith," certain sacraments and sacramental rites, and other distinguishing marks and notes which characterize it to-day, and have characterized it all along through the Christian ages. Now, of this kingdom, or church of God, we churchmen believe that the Anglican communion, of which the Episcopal Church in this country is an integral part, is a pure, scriptural and apostolic branch; therefore we belong to it and must belong to it. Hence we are Churchmen on principle and cannot be anything else.

Moreover our blessed Lord commanded his disciples everywhere and at all times to "hear the Church," and if any would not hear the Church, then He commanded us to look upon him "as a heathen man and a publican"—a warning as awful as any which ever fell from the lips of our blessed Saviour, and yet a command and a warning which at the present can neither be obeyed nor avoided, if the popular sentiment in regard to the Church has any foundation in fact. "Hear," not 'a' church, or "any" church, but "the Church"—the one Church of which He was the founder, and which He established upon earth as His kingdom never to be "divided against itself." And here it is worthy of remark that the Scriptures never speak of a church on earth—always "the Church" or "the Churches." In the New Testament we have "the Church" not less than seventy-four times, and "the Churches" not less than thirty-four times, and never "a church" but in a single instance, and that when the Church triumphant is contrasted with the Church Militant and is spoken of as "a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish."

How marvellous then is the fact that people calling themselves Bible Christians should have

any sympathy with that system of modern thought and development which allows any individual to found a church and call it "the" church of God, and 'a' church in which, against the express warning of St. Paul, "every one hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation." O! well may the Churchmen pray more and more earnestly, as in the Litany, "From all false doctrine, heresy, and schism, Good Lord, deliver us!"—Dr J. A. BOLLERS.—*in the Church Eclectic.*

STUDENT-DEACONS.

The assistance which is so sorely needed by some lonely incumbents in failing health, as was pointed out in last week's article, entitled 'Two and Two,' might to some extent be procured, through what may be called a system of Student-deacons. It has long been felt that deacons are by no means fulfilling their proper functions, but are too commonly required, by the incumbents whom they assist, to do work which more properly belongs to priests; and far too rarely do they have the opportunity given to them of really and steadily pursuing those theological studies which are to fit them for the priesthood.

It has, indeed, been often proposed that there should be 'permanent deacons,' supporting themselves by secular professions, and, while so engaged, considered ineligible for the priesthood. But the scheme has not recommended itself to the Church, as represented by her Convocations, nor, indeed, to many of her most worthy sons outside those two great Synods. The original intention concerning deacons would be more satisfactorily fulfilled by carrying out the scheme of *student deacons*, which also, as was said above, would help towards supplying the demand for assistance to poor, invalid incumbents.

Instead of, or even after, a course of study at a theological college, let your graduates offer themselves to the Bishop to be made unattached deacons, subject to the supervision and direction of that officer whose very name implies that duty, the Archdeacon, and living at their own expense, whereby they would not be more out of pocket, but probably less, than if they spent the time at a college. Their normal abode so to say, would be in the cathedral city, where they would have the advantage of a good library, and be to some extent the *protégés* of the resident members of the Cathedral body. But they would be at the disposal of the Archdeacon, who, in a case where a resident but invalid incumbent required, not an actual substitute, but temporary assistance, would, on being satisfied as to the urgency of the case, send to him a deacon. In some cases the latter might go on the Saturday and return on the Monday; in some he might stay two or three weeks at the parsonage, paying for his board; in others, he might occupy a lodging in the parish. It would be beyond the scope of this paper to lay down every detail, but some general principles only need to be insisted upon. First, the deacon should not, as a rule, be allowed to preach a sermon of *his own composition*. Preach he must, for it is a preacher that the invalid parish priest wants far more than a mere reader; but let him preach a sermon of the incumbent's or one from a printed book. Secondly, let him never undertake so much visiting, or other week-day work, as would really interfere with his studies. If he stays in a parsonage house, let the use of the study be his every morning, as some return for the help which he gives. In many of the cases here contemplated—for we are supposing a resident incumbent not too ill to take any part of the services—the deacon would gather useful experience, and receive many valuable hints