

EDITORIAL NOTES.

ORDINATIONS.—In some of the Dioceses of this Ecclesiastical Province the practice of holding Ordinations to the Diaconate or Priesthood at other than the Ember Seasons seems to be becoming too common. Unless for the most urgent cause, it would seem to be not only undesirable, but perhaps too a positive infringement of Canonical law, to ordain other than at the Ember Seasons. It seems particularly undesirable in view of the fact that it dis- severs the act from the public prayers of the whole Church; and we can hardly conceive, under ordinary circumstances, of any "urgent cause" existing in Canada for a breach of this Rule.

ANOTHER custom of doubtful advantage is that of holding Ordinations in other places than the Cathedral City and Church. Of course some reasons may be advanced in favor of the practice (there is hardly any cause, however weak, for which something may not be said), but we think that the objections outweigh any supposed advantages.

Is there, too, sufficient care exercised in regard to the fitness of those seeking Ordination? Under the plea of necessity—owing to the need of laborers in every portion of the Home Field—young men scarcely out of their teens, and,—judging from the sayings and doings of some of them—far from qualified, are used whilst still at the Theological Colleges as Lay Readers (some of them appearing to regard this position as clothing them with the powers of the Priesthood), and then with wondrous rapidity pass into the Diaconate, are put in charge of a parish—sometimes even of a Rectory—and after the lapse of a year receive Priest's Orders. Of course, some sort of examination precedes each step; but is it deep, thorough and effective? Too great care cannot be exercised in this all-important matter.

THE CHURCH ARMY—one of the most convincing evidences of the awakened life of the Church—has not confined its field of operations to the "old sod," but has, we learn from our exchanges, sent out two officers to Australia under the sanction of the Primate of Australasia. It is also said that two others will shortly start for Toronto, [Ontario], and Nova Scotia. At a late enthusiastic meeting held in London, England, at which both the highest and lowest classes of society were represented, three reclaimed drunkards—workmen—addressed the meeting; and it was stated that there are now over six thousand workmen and women—mostly reclaimed from evil lives—who are members of the Society. May God bless and extend its work.

Dr. Moorhouse, the new Bishop of Manchester, seems to have been received with much favor on his arrival in England. Our various exchanges unite in sounding his praises. The *Family Churchman* thus refers to him:—

"Undoubtedly, if Australia is the poorer by the translation of the Bishop of Melbourne to the See of Manchester, England is the richer. Elsewhere we publish a portion of a speech delivered by the Bishop of Manchester in the Town Hall of Adelaide, South Australia, on March 13th. Such a clear, succinct and tell-

ing analysis of the various counter-movements of the present century against Christianity, speaks at once for the intellectual grasp of the speaker. We need more men like this, capable of grasping in a strong and manly way the difficulties which meet young men of the present day. We only hope that Bishop Moorhouse will in a little time see his way to establishing lectures, dealing with religious questions of the age, in Manchester similar to those so well-known in Melbourne."

ONE of our contemporaries lately expressed great satisfaction with Bishop Ryle's sermons on the position of the Laity in the Church of England. We doubted as to the wisdom of the line pursued by his Lordship, and we find that it has not been approved everywhere. The *Irish Ecclesiastical Gazette* thus refers to the matter:—

"It is a pity that a good man like Bishop Ryle cannot abstain from ecclesiastical polemics. His Lordship seldom delivers himself of a public utterance without falling foul of a large number of his fellow-Churchmen. Would it not be far better if his Lordship devoted himself heart and soul to the development of the spiritual and material interests of the great diocese over which he has been called in the providence of God to preside? It is strange to find an English Bishop thus attacking his Church, and declaring that while 'the Scotch Presbyterians, the English Nonconformists, the American Episcopalians, all realize the importance of this principle (sharing in all Church matters), and take care to carry it out, the Church of England alone has lost sight of this principle altogether. . . . The consequence is that, as a body, the laity neither know, nor care, nor feel, nor understand, nor think, nor read, nor exercise their minds, nor trouble their heads much, about Church affairs.' Is such a thing true of English Churchmen? Is there another Church in the world whose lay members are so profoundly and practically interested about 'Church affairs'? It is computed that the English laity, 'who neither know, nor care, nor feel, nor understand, nor think, nor read, nor exercise their minds, nor trouble their heads much, about Church affairs,' contribute some seven or eight millions a year in voluntary contributions towards religious objects of one kind or another. The *Official Year Book* for 1884 shows that nearly £4,000,000 were expended on distinctively Church purposes, and yet Dr. Ryle ungenerously sets up the sects against English Churchmen, and scolds the latter for their want of 'zeal, intelligence and activity.' This attack on the English Church laity was delivered by the Bishop from the pulpit of Winchester Cathedral.

OUR beloved Queen—the anniversary of whose birth will again have come and gone ere this number reaches our readers—has endeared herself still further to her Colonial subjects by the hearty interest which she has taken in the Great Colonial and Indian Exhibition, which was opened by Her in person, with magnificent and grandly imposing ceremonies on the 4th instant, at South Kensington, London. The *English Churchman* says:

"The ceremonial observed exceeded in magnificence and gorgeous pomp everything of a similar nature since the opening of the Great Exhibition in Hyde Park, in 1851. The Queen came up from Windsor, and was received by the Prince of Wales, the Executive Commissioners, and a most brilliant assembly; in which all the highest dignitaries in Church and State were represented with one exception. The absence of the Prime Minister from this grand State ceremonial cannot fail to attract notice. The *Times* hints that it is significant. It cannot but be noted that at a gathering to inaugurate an undertaking intended expressly to

"strengthen the bonds of union which now exist in every portion of the Empire" the Chief Minister of the Crown was not in his place.

The Royal procession passed through the Exhibition to the Albert Hall, amidst loud and repeated cheers from the large concourse of spectators, which the Queen graciously acknowledged. The Hall is said to seat 12,000 persons and very few places were unoccupied. Here the opening ceremony took place. The National Anthem was sung by the choir, the first verse in English, the second in Sanskrit, the third again in English; then an ode written for the occasion by the Poet Laureate. After this His Royal Highness, the Executive President, read a report of proceedings, to which the Queen replied. Thereupon the Lord Chamberlain, by Her Majesty's command, declared "The Exhibition open." Then came a flourish of trumpets, followed by a prayer offered by the Archbishop of Canterbury, and the Hallelujah Chorus. Madame Albani sang "Home, Sweet Home," and as the Queen left the building "Rule Britannia" was sung by the choir of the Albert Hall. The Queen proceeded to Buckingham Palace."

Of course the new Bishop of Manchester could not escape the attack of the ubiquitous "interviewer" of the secular press; but, according to the statement of the *English Churchman*, the *Pall Mall Gazette* gentleman got little satisfaction in regard to the theological opinions of his Lordship. Asked with reference to his theological opinions, the Bishop said that "he thought it his duty to be as comprehensive as the Church herself, and to consider int he bestowal of preferment not so much the theological opinions of his clergy as their earnestness and fidelity in work."

THE *Family Churchman* (London, England) gives as a note of the activity which now marks all our great churches, irrespective of theological complexion, that at Kensington parish church (the vicar of which is an earnest Evangelical Churchman) there were services on Easter Day from 5.45 a.m. to 10 p.m., and the communicants on that day numbered 1,331. At St. Peter's, Eaton Square, and its chapels of ease, there were fifteen services during the day. The members of one choir spent nearly nine hours in church on that day!

CORRESPONDENCE.

DIOCESAN DIVINITY DEGREES.

To the Editor of THE CHURCH GUARDIAN:

DEAR SIR,—Should the Synod be asked to vote on the question of granting Diocesan Divinity Degrees is it not worth while to consider whether those desiring unity would be consistent to initiate this step? It appears at least to be in the direction of perpetuating party spirit at the sacrifice of the strength of our beloved Church in the Province of Quebec. Should this matter be pushed, some will sorely feel that the Church will be wounded in the house of her friends. Rivalry between universities is to a certain extent natural and beneficial; but from the Churchman's point of view, how can he vote for dear Mother Church to be divided against herself, and unfortunately in the present instance rivalry between the former will have the tendency to produce division within the latter. So it seems to one who would sink sect for solid strength, and would cultivate that spirit that "rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." "Charity never faileth."

Yours faithfully and hopefully,

GRACE.