

## Ecclesiastical News.

## CANADIAN.

## DIOCESE OF ONTARIO.

The anniversary of the opening of Ontario College, Picton, occurring this year on Sunday, Monday, May 2nd, was observed in the place of Sunday. This institution was established in Picton three years ago by the Lord Bishop of Ontario. Its object is to give a collegiate training to young men, after the models of the great English schools of Eton and Rugby. The national flag was displayed on the College building, and Monday was observed as a complete holiday. The principal feature of the celebration was a supper to all actively connected with the school and its management, including both teachers and pupils.

## DIOCESE OF TORONTO.

The Lady Managers of the Girls' Home, Toronto, have much pleasure in announcing that from the recent series of "Literary and Musical Entertainments," the sum of \$264 has been realized for the benefit of the Institution. The proceeds from the 10 cent "Evenings" in the Home amounted to \$203, while the remaining \$61 was the result of a final entertainment held in the Music Hall, on which occasion the admission was 25 cts.

TRINITY CHURCH, COLBORNE.—The annual Easter vestry meeting of Trinity Church, Colborne, took place on Easter Monday. The incumbent, Rev. J. Wilson, presided, and Mr. Burrell acted as secretary. The Wardens presented a financial statement of the year's operations, which was audited and accepted. The pastor, in very complimentary terms, re-appointed Mr. Grover, but that gentleman declined serving for reasons which he very fully explained. Mr. Johnson, ex-warden, then accepted the appointment, and the Vestry unanimously elected Dr. Bethune. Messrs. Burrell and Grover were appointed delegates to the Synod. A vote of thanks was tendered the retiring wardens; also to Miss Emily Grover, accompanied by \$50 as a slight acknowledgment of Miss G.'s valuable services as organist.

THEOLOGICAL STUDENTS' FUND.—At the last meeting of the Theological Students' Fund Committee, the following resolution was adopted: "Resolved, That inasmuch as the object for which the Theological Students' Fund was established, and is kept up, is to assist young men desiring to study for Holy Orders, whose circumstances require pecuniary assistance to enable them to pursue such studies; it be a standing rule of the Committee of this Fund, that no aid be granted out of said Fund to any applicant, unless his circumstances be shown to the satisfaction of the Committee to be such as render it necessary that aid be extended to him; and that any such application be in all cases supported by a letter from the clergymen of the parish in which he resides."

ST. PAUL'S CHURCH, TORONTO.—On Sunday last, the Lord Bishop of the Diocese held a confirmation in this Church at 11 a.m. A numerous band of candidates, upwards of fifty, presented themselves, to receive the rite. The assemblage of so many young men and maidens, most of whom appeared of adult age,—apparently deeply impressed with the solemn engagements they were about to confirm, was a very interesting spectacle. The Church, which is one of the most substantial and ecclesiastical structures in the Diocese, was filled to its utmost capacity by a deeply attentive audience. A new and superior organ has been recently introduced into this Church, and the organist seemed to do it justice. The anthem "I will wash my hands in innocency," and the Confirmation Hymn "Soldiers of Christ arise," was beautifully sung, the latter joined in very heartily by the congregation. The Bishop preached an appropriate sermon—chiefly addressed to the young. The offertory, according to previous notice, was devoted to the Theological Students' Fund. In the afternoon the Bishop, accompanied by the Incumbent, administered the rite to a lady in the parish who was prevented by feebleness from receiving it in Church.

## DIOCESE OF HURON.

The Rev. J. P. Curran, formerly Incumbent at St. Mary's, has been transferred to the Parish of Walkerton, to the Post Office of which all postal communications for the Rev. gentleman are to be forwarded.

ST. THOMAS' CHURCH, HAMILTON.—The annual vestry meeting of this thoroughly evangelical church was held on Easter Monday, the Rector, Rev. Dr. Neville in the chair. The accounts for the year ending were read and found to be in a most satisfactory condition, so much so that a liberal addition was voted to the Rector's salary. The churchwardens Messrs. Woodward and Kilvert were re-elected, as also were the Delegates to Synod, Messrs. F. A. Ball, Dr. Mackelcan and F. E. Kilvert. The Building Committee of the new church announced their department in a flourishing condition, and stated that the new church would be ready for Divine service about the 1st July. The utmost harmony prevailed throughout the meeting, and the most implicit confidence being placed in the eloquent and popular pastor, the example set by St. Thomas Church goes far to show that a spirit of true devotion among church members united by the bond of brotherly love, tends more to advance the interests of true religion, than the finest and most fascinating of outward ceremonies.

## NOVA SCOTIA.

A meeting in behalf of the Diocesan Church Society, was held in St. James' Church, Mahone Bay, on the evening of Thursday 21st April. The attendance was large, and the interest of Church members in the work of the Society seemed to be quickened. Meetings had previously been held at Maitland on the 7th, and at Martin's River on the 16 of April, the clergy of the Parish being assisted by the Rev. D. C. Moore, and Messrs. B. Zwicker and H. Schiare. The meetings at both places were well attended, and the appeals of the speakers readily responded to.

NOVA SCOTIA DIOCESAN CHURCH SOCIETY.—The annual general meeting of this Society is appointed to be held on Monday the 4th of July next, at 2 o'clock, P. M., in the National School Room, Halifax.

CLERICAL CHANCES.—We understand that the Rev. Ferdinand Pryor has declined the office of the Curacy of St. Paul's, on the decision of his medical adviser. There is reason to believe that the Rev. Foster Almon will not return to his work in St. George's, the parishioners having refused to vote the full amount of salary which he had demanded. It is to be regretted

that a Metropolitan Church, with its large population, should be the first to set the example of reducing a Clergyman's salary. The Rev. C. Bowman having resigned the Parish of Rawdon, is succeeded by the Rev. Mr. Wilkins, whose place he fills at Albion Mines. It is also rumoured that the Rev. E. E. B. Nichols contemplates leaving the Diocese. Rev. H. Williams intends to return to England this month, having left Truro.

## GREAT BRITAIN.

ST. JUDE'S CHORAL UNION.—The members of this Union gave a musical entertainment last evening, in the lecture-hall of the parish, South Richmond, under the direction of the organist, Mr. McLagan. The well-known ability of some of the members of the choir who took part in the concert, the superior quality of the entire chorus, whose performance last night fully sustained their reputation, and the fact that Mr. McLagan is about to proceed to Montreal, where he has been appointed to the Cathedral, all contributed to attract the large audience which filled the room.—*Dublin Evening Mail, 5th May.*

BISHOP CROWTHER AT MANCHESTER.—We have already noted the arrival in England of the venerable Samuel Crowther, the native African Bishop of the countries on the Niger. Last week he spoke at the Manchester Church Missionary Meeting. The new Bishop of Manchester (Dr. Fraser) was in the chair, and made a speech upon mission work. He said that through some malignant influence, the Church of England as a body seemed never to have risen to an adequate conception of the magnitude of the work or its difficulty, or of her own duties and responsibilities in relation to it. She had delegated it mainly to two organizations, on behalf of one of which they were met. Without feeling any discouragement, some things required them to look into their work with a narrower eye and a more piercing scrutiny, in order that, if there were any joints loose in their harness, they might get them rivetted before entering into battle with the Philistines and the Assyrians. In the course of further remarks, the Right Rev.

Prelate eulogized the C.M.S., expressing his conviction that it desired to go forth in the strength and spirit of God without dogma—although there must be dogma, because you cannot teach truth without dogma—but it is not dogma that we want to hold up, it is the living person of our dear Lord, who died for us all, and sought to bring us altogether into his one fold. After the first Resolution had been moved by the Rev. Prebendary VENN, Bishop CROWTHER, who was received with prolonged applause, seconded it. And said he wished to make a simple statement with reference to the missionary work, and matters in connexion with it, about which some of the friends present knew little or nothing. These difficulties were various according to the place, according to the people, and according to the circumstances with which the missionaries had to deal. A missionary exhibition had been got up in this city, and those who had visited the exhibition must have seen many things there which perhaps it would be difficult for them to understand. They could scarcely believe how a human being could kneel down before some of the blocks which had been exhibited there, and pray to it. But, as they remembered, the Scripture said of these idols, "They have eyes and see not; they have ears and hear not; they have noses but they smell not; neither speak they through their throat." And there was something else added, "They that make them are like unto them, and so is everyone that put their trust in them." Now, he was like one of these creatures, because he did fall down to such figures, and worshipped them. And yet, simple as these things might appear to Christians, and surprised as they might be that any human being should worship such figures, the natives considered them very sacred indeed. To persuade the natives to give up these figures, and of the vanity of worshipping them, caused a great deal of labour, especially when, as was often the case, the missionaries could not speak the language of the people amongst whom they were sent to labour. Each country had its own peculiar difficulties, and in Western Africa those difficulties were perhaps greater than elsewhere. Having referred to the difficulties which the early missionaries had to encounter in Sierra Leone, he said it was not until after the lapse of a considerable

number of years that they began to make any impression on the minds of the people. The people were very indifferent about adopting a religion they did not understand, but no sooner did they know that there was only one Saviour, that there was no other name under heaven whereby men can be saved but the name of Jesus Christ—as soon as they heard this they came forward and embraced the new religion; and at the present time they would scarcely find a native in any of the villages who did not attend some place of worship in which he heard the Word of God. (Applause.) In conclusion, Bishop Crowther stated that he had come to England on purpose to obtain aid for the mission in which he was engaged. In some parts of the country heathen chiefs were building churches, and called upon him for men to occupy them, and he was desirous of increasing the number of teachers in order that they might be able to occupy more ground in the interior of the country, and so extend the Redeemer's kingdom. The total receipts during the past year amounted to 4,095*l.* 19*s.* 10*d.*, against 4,314*l.* 14*s.* 8*d.* last year.

"THE RITUAL OF THE ALTAR."—The Rev. Orby Shipley has published in London what he calls in the titlepage "The Ritual of the Altar according to the Use of the Church of England." The *John Bull* of April 23rd, says that so far from being "according to the Use of the Church of England," it is distinctly Roman. Nor (adds the *John Bull*) are we singular among High Churchmen in our belief. The *Church Herald* says:—"The title of this book is misleading, and a misnomer. It is not what it professes to be. Its compiler is a bold man, having put on its titlepage 'according to the use of the Church of England,' when three-fourths of it, by a scissors-and-paste process, has been taken from the Roman Catholic 'Missal of the Laity.' This being so, there is an unreasonableness about the whole composition which is at once depressing and unfortunate. It consists of a discursive preface of about forty pages, in which there are queer principles and strange suggestions. Then follows an English version of the *Viri Venerabiles*. For ourselves we prefer the

Latin original. The book itself contains 254 pages. The Ordinary of the Mass, and the Canon, with slices of our Church of England Communion Service inserted at different parts, stands first. Then follow collects, epistles, and gospels, other than those in the Prayer Book, and which comprise the proper of the season, the proper of the saints, the common of saints, the common of virgins, various collects, epistles, and gospels—e.g., mass of the Holy Ghost, mass of the dead, and memorials of the departed. Then follows an eclectic selection in English of the general Rubrics of the Roman missal, and so the book ends. We gather from the first page of Mr. Shipley's Preface that this volume is "to be used by the priest at the time of Divine service." If so our clergy would use an ill-constructed jumble of both the Roman and Anglican services. Such an incongruous composition would occupy about an hour and a quarter at Low Celebration, and about two hours and a half at High. For ourselves, as laymen, nothing is more irritating and dispiriting than to see a priest fumbling and mumbling over a book of private devotion when he should be exclusively engaged in reverently but promptly celebrating Divine service according to the rites of the Church in which he ministers. A priest should say his preparatory private devotions and thanksgivings at home, and not inconvenience the Christian public by unauthorized interpolations at the Altar. If the clergy were to follow Mr. Shipley, independent of using the whole English Communion Service, they must first recite twelve closely-printed pages of prayers (pp. 1 to 12). There are twenty-four more pages to be added as opportunity offers. At the Altar twelve more pages are to be recited, and then we arrive at the first "Our Father" of the Anglican service. At pages eighteen and nineteen of the Ordinary of the Mass we get additional and contradictory directions with regard to the Epistle and Gospel. At the Offertory are six more pages of interpolated matter, and then follows the "Prayer for the Church Militant." After this there are interpolations and insertions of all kinds and characters from the Roman Missal—including all its distinctive peculiarities—so that the hodge-podge (for this it really is) to write plainly is quite complete. Our readers will thus be able to imagine the style and character of the book before us.

It will be welcome only to the narrowest section of Radical Romanizers, who are doing their best to bring the Catholic revival into contempt."

MOVEMENT FOR AN INEBRIATE ASYLUM.—We are glad to notice that a report has been made in the Legislative Council of Nova Scotia in favor of the establishment of an Inebriate Asylum. The Hon. Mr. Creelman, chairman of the committee, stated that he did not believe it would involve very great expense, as the institution would be largely self-sustaining. The Government highly approved of the project, but thought the expense, especially of buildings, would be considerable and that persons of wealth should take the initiative. An opinion was expressed that the cost of it would be too much for Nova Scotia alone. It was suggested that the Government should take the initiative and collect information on the subject. It might be well to consider whether or not one Inebriate Asylum would be sufficient for Nova Scotia and New Brunswick and whether the necessary legislation and funds could be had for its support. Such an institution is urgently needed in this city and Province. If we were provided with it, many valuable lives might be saved and much misery averted.

VISIBLE DECLINE OF IDOLATRY IN INDIA.—From India we have welcome intelligence of the approaching downfall of idolatry in the northern provinces of that country. The Rev. Geo. Pearce, the oldest missionary, says that it was never more vigorous than when he entered India. The East India Company met the expense of idol festivals. Government officers headed idol processions. Lord Clive offered 1,200*l.* at an idol temple. Juggernaut was annually decorated with 3,000 yards of broad cloth sent from Government stores. The Governor-General, Lord Auckland, (though brother of an English bishop, presented offerings with the Hindu Rajah to the temple at Umritsur. Since that time, almost entirely under religious influences, all bloody rites have been suppressed, superstitions have been torn away, and the dawn of a new era has certainly risen.