

The reference to sponsors in the concluding rule recalls to mind one of the rubrics following the Catechism, which provides that when children are come to a competent age and have been sufficiently instructed they shall be brought to the Bishop for Confirmation, "and everyone shall have a Godfather or a Godmother as a witness of their Confirmation." Is this rubric observed in this Ecclesiastical Province? We doubt not that oftentimes those who have stood as Godparents at baptism are present at the Confirmation, but are they there having a recognized duty to perform, and their quality as witnesses recognized and provided for, as Bishop Coxe directs it shall be? And again does not the rubric intend that there shall be a special Godfather or Godmother for Confirmation.

Perhaps some of the clergy or even members of the Episcopal Bench will enlighten us and our readers as to the true meaning of this rubric, and as to the observance of it in our several dioceses.

THE TRUE CURE.

BY THE MISSIONARY BISHOP OF WYOMING.

We must confess that whether from lack of zeal and consecration in ourselves as clergy, or whatever other causes, there is great indifference to the claims of Christ for spiritual duty in the Christian brotherhood of the Church. The prevailing lack of spiritual interest is especially seen in our very small week-day congregations; in the fact that so comparatively few attend two services on the Lord's Day; in our small confirmation classes where they ought to be large; in the fact that in so few Christian families there are family prayers; in the extent to which worldly and social customs prevail that are inconsistent with Christian profession, or hindrances to spirituality of living and zeal in Christian duty; and finally in the little people give of their means, for Church support and missions, in comparison with what they spend in self-indulgences.

To cure such evils, we of the clergy must be more earnest and more spiritually-minded. "Like priest, like people" will, as ever, be, in the long run, the rule. We must bring up our people to a higher standard of Christian living, by showing in our lives that we have been with Jesus; by being examples to the flock; by diffusing around us the influences of Christ-like character and conduct and conversation. And, secondly, our preaching would doubtless better meet the wants of our people, by showing the results of profounder study of the word of God, add spiritual insight into its meaning and application to individual souls. Undoubting belief of what we proclaim, and an overpowering sense of its supreme importance, and the spiritual earnestness of a living faith, will win hearers and constrain assent. The Gospel of Christ believed, and faithfully preached, is now as ever the power of God unto salvation. It must be the Gospel as the Church has ever held and taught it, in its breadth and fulness and catholicity; not sectarian, not degraded by mixture with politics or human theories of social reform, but with the "sweet reasonableness" and power of persuasion through which the love of Christ constrains men to its acceptance. In the Church alone is the Gospel rightly understood. Indeed the Church is an essential part of the Gospel, its embodiment as well as conservator. Right teaching concerning the Church is essential to the truest Gospel preaching. I am fully persuaded that it is through the Church and her teaching and means of

training and of grace that we are to bring our people to a pure and living Christianity, and that the masses spoiled by philosophy and vain deceit are to be delivered from sectarian errors, from their confusion of thought as to the way of salvation, and the prejudices and misconceptions that keep so many away from Christ and His healing grace. The infidelity that is not mere indifference is largely the result of the errors of sectarianism and the partial truths it has put for the Gospel. The pure Gospel, as the Church presents it, is its cure. This Gospel must be preached not only in Church, but from house to house; in the street, in the shop; on the ranche and in the cabin; wherever there is opportunity or heart to speak to heart, in the confidence of private intercourse; and in such modes of preaching all Christian people can join. The Church is Christ's organ for the doing of his work in the world. And ye are all His members, each with some office in which to serve Him and His cause.—*Convocation Address.*

EDITORIAL NOTES.

THE BISHOP OF NASSAU.—We are glad to learn that all Bishop Churton's heavy goods were not on board the "Oregon," although his loss will be serious in gold coin, his robes, &c., and, not least as to feeling, the "Priest's Bag" presented to him by his late flock at Dover. He is a man of somewhat delicate frame, and we trust his health will not suffer from the unavoidable exposure consequent upon the wreck.

DR. BRAY'S ASSOCIATES.—The many friends of Canon Churton will be pleased to learn that he has been chosen Chairman of this valuable organization. Rural Deanery Chapters and Parishes in Canada wishing to avail themselves of grants of books for their libraries will know they have a friend at the helm.

CANON CHURTON was to preach in Chichester Cathedral on March 28th for the Mission in Hamilton Inlet and Sandwich Bay, Newfoundland.

The University of McGill College has done a wise and graceful act in conferring its highest degree on Dr. R. P. Howard, of Montreal. Dr. Howard's reputation as a medical man extends throughout the Dominion, and far beyond, but comparatively few, perhaps, are aware of the rare qualities of mind and heart which have endeared him to all who have the honor of his acquaintance. McGill University, in honoring her distinguished son, has honored itself, and we feel peculiar pleasure in congratulating both the givers and the recipient of this well-deserved acknowledgment of great abilities and eminent virtues.

The season of Lent naturally leads our thoughts to the question of the lawfulness or unlawfulness of worldly amusements, and we are not surprised to find that the subject of dancing has been earnestly discussed in many and very diverse quarters. Roman Catholic dignitaries and many of the Protestant clergy have agreed in denouncing this kind of amusement as being in the highest degree injurious to both physical and moral health. It appears to us that the true view of this question is dependent on a principle which many good people are apt to ignore, and that is that things lawful in themselves may become unlawful by

abuse. We are not blind to the dangerous and objectionable features of the present fashionable amusements, but the danger and the objection do not lie in the dancing, whether "round" or "square." They lie in an excitement which is artificial—in the heat, the lights, the perfumes, the décolleté dresses, the wines; in that state of society in which young people are gathered together, not for amusement, but display.

THE Lord-Lieutenant of Ireland (Lord Aberdeen), is not a Presbyterian (as was reported at the time of his appointment), but a devout and earnest Churchman, who is not ashamed of his principles. His Lordship has set an excellent example to the clergy of the Church of Ireland by having daily service in the private chapel of Dublin Castle.

THE motion of Mr. Chas. Cameron for the disestablishment and disendowment of the Church of Scotland was rejected by the English House of Commons on the 30th ult., the vote standing 125 for, to 237 against the motion. Mr. Gladstone is reported as declining to interfere with the question, saying that Scotchmen were eminently able to decide it for themselves. Will he act in like manner as to the question of disestablishment of the Church of England? His conduct in the past hardly induces the belief that he will.

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

THE SOCIETY OF THE TREASURY OF GOD

To the Editor of THE CHURCH GUARDIAN:

SIR,—I send you our last monthly paper containing the Constitution and Rules of this Society. Five thousand copies have been sent out, chiefly to the Clergy of the American and Canadian Churches—not having any clergy lists of the Dioceses east of Quebec, I have been unable to include them. We want Diocesan organizing Secretaries to help us.

If you will be so good as to review the paper. I hope it will appear that this Society may be made the means of making a reform in Church finance; at all events of assisting the clergy in gradually training their people to worship God with their means as well as their prayers and praises; the neglect of which seems to be the root of our troubles.

I shall be glad to send sample tracts to anyone who will ask for them.

Yours faithfully,

C. A. B. POGOCK,
Hon. and Organizing Secretary.
Toronto, March 31, 1886.

RETIRED BISHOP'S.

SIR,—Canon Brigstoeke has surely made a mistake in the following words, "I believe the Episcopate in England furnishes no example of a Bishop resigning his See for any cause."

I was a curate in the Diocese of London, and present at the enthroning of Bishop Taft; for whom Bishop Blomfield made way by resignation. Bishop Hinds, of Norwich, resigned and made way for Bishop Pelham by resignation, and it is not so long since (1884, I think), the excellent Bishop of Chester, (Dr. Jackson) resigned—and others that I cannot recall just now.

D.C.M.

[For letter as to Bishop's College see p. 2.]