

It is true that grand Catholic cathedrals have been erected of late years and many colleges and schools founded. But what does this signify, when as a rule, these buildings are under mortgage from turret to foundation stone, and the attendance of the schools is so small? There are Catholic colleges in England in which the attendance does not average two pupils to a professor."  
—*Southern Churchman.*

NEEDED IN CANADA TOO.—The Bishop of Manchester (the Rev. Dr. Moorhouse), preaching in Manchester Cathedral, said he had a few words to say to several sections of the English people. Politicians he asked to care more for truth and righteousness, and less for popular opinion. The worship of public opinion was one of the most selfish idolatries of our day. "What do people think? That must be true. What do people want? That they must have." It should be remembered that the millions consisted of units, and not always the wisest and most righteous units. If the multitude asked a politician to take up an opinion which was false, or to do an action which was unjust, let him set his face like a flint against the multitude, and cry, with the prophet of old, "Let God be true and every man a liar." The bishop went on to speak of fashionable gambling as the outcome of covetousness and selfishness and a desire for unnatural excitement, and said it was the deadliest foe of steady industry, unblemished integrity, and healthiness of body and mind

## REVERENCE FOR GOD'S DAY.

BY THE BISHOP OF WAKEFIELD.

I CAN only treat the subject before me—that of Reverence for God's Day—very practically. There is a commandment in the Mosaic Decalogue enjoining the strict observance of a day of rest. It is prefaced by a "Remember." Therefore it would seem to be a Divine re-enactment of an existing rule. The Christian Church, surely under the guidance of the Holy Spirit, has reaffirmed the principle of the observance of a seventh day, but with an alteration of the day to that of the Lord's resurrection. There was no doubt some uncertainty in the matter for a time. St. Paul does not speak with much respect of Sabbaths, though I supposed he would include them in those days which might be regarded "unto the Lord," even though they might also be disregarded "unto the Lord." The process of the substitution of the Lord's Day for the old Sabbath seems to have been gradual, though effected in the earliest days of the Church. In some cases both days were observed for a short time. The result, however, is that throughout Christendom the first day of the week is known as the Lord's Day, and is observed in different ways and in different degrees. The Church of Christ everywhere recognises the day, and the practical question for us is, How shall we observe it? I am glad that the very form in which the question is brought before us to-day suggests that the day is to be treated with reverence. I hold the observance to be one of God's good gifts to His people, and whether it come "through the angels by the hand of a mediator," or whether it be the Church's recast of the ancient ordinance, it

is a precious thing, which we dare not handle lightly.

I suppose the first thing we ought to consider is what the Lord's Day should be, or, perhaps I should say, would naturally be, to those living, or striving to live, as faithful and loyal disciples of Jesus Christ. We want to regard the question from a high standpoint, to lift it far above petty details, to set it in the light of God. The Christian man has the first day of the week marked out for him as a day of special character and observance. What must to him be its character and observance? Certainly to him, if trained in the teaching of the Church, it can never be a day of Sabbatarian gloom and severity. The very change of day must bring with it a change of character, and make it a "day of joy and gladness," a "day of resurrection." It is a festival, and no fast, to him. Its hallowed hours will be full of rejoicing as well of rest and peace, and in its observance he will not be over-careful to ask: Is this or that thing lawful on such a day? He will welcome its weekly return for its blessed and happy uses. Bright joyous worship, loving study of holy things, peaceful rest from daily cares and toils—these will be simple and natural uses to which he will put the holy day. He will not abstain from various secular occupations or relaxations because he counts them sinful in themselves on the Lord's Day, but because he has no desire or taste for them. He does not want to give a little of the day to God and as much to self as he can, because the happiest part of the day is what is given to God. But none the less he can rejoice in the many blessings of this life which are granted him, and in simple natural ways make the day a bright and happy one.

Does any one say, "Yes, this may be for the few, but the question before us concerns the many, and you cannot hope that any such high standard will ever be generally accepted?" This is true; but it is also true that you cannot deal with any such question aright without first shaping out a high ideal and understanding how it will be regarded by those who live the best and truest lives. Do let us keep a high standard before us. We have no right to legislate for the least worthy. And then, having fashioned to ourselves our ideal, we must try to judge how far it may be wrought out in the midst of the faithlessness and indifference of the world. It may be impossible to press our ideal always and everywhere. But we must never abandon it as our ideal. So we come to the far more difficult question of Sunday observance for the average Christian—I mean for such as desire to do right, and to make a good use of the day, but who can scarcely be trusted to rise instinctively to a high conception of its best and holiest uses. For such, and indeed for all more or less, we do need the day to be safeguarded by public opinion, and in some very simple ways by public opinion embodied in State enactment. I suppose, however, that public opinion is of infinitely more moment than State enactment, and that the latter will never do much to ensure the due observance of the day except when fortified by the former. I fear public opinion is gradually, and not slowly, deteriorating in this matter, and I must utter a very earnest and mournful protest against that utter desecration and secularisation of the Lord's Day which is, I fear,

becoming increasingly common among all classes, and not the least so among those who set the fashion to others, and for whom there is no such excuse as can be made for the poor hard-worked toiler who has little rest and leisure during the remainder of the week. Those who recognise no religious restraints cannot of course be appealed to on any personal grounds of loss to themselves and to their own highest interests, but they little realise how by their Sunday parties and entertainments, their Sunday pleasures and amusements, they are robbing others of the chance of reaping any benefit from the holy day, and for their own selfish indulgence breaking down the barriers which have at least to a large degree guarded the rest and the peace of those to whom these blessings are most precious.

Of course it is constantly said, "If people go to church in the morning, what harm is there in (say) a game of cricket or lawn-tennis, or a visit to a museum or picture gallery, in the afternoon?" As I said before, I am not going to pronounce upon the lawfulness or unlawfulness of this or that particular act. This is pre-eminently a case in which the larger principles and aims must rule the special instances. I do shrink from all that mars and destroys the special tone and character of the day. I dare say I am old-fashioned, possibly tinctured with Sabbatarianism, but I cannot consent to our English Sunday becoming like a Continental Sunday. I am sure such a change would involve a great lowering of religious feeling in our land. Moreover, my knowledge of working men has led me to the conviction that a very large number reject the idea of opening even the most harmless places of amusement on Sunday, not, I fear, in most cases from any deep religious scruple, but because they deprecate any possible encroachment on the working man's lawful rest from work on that day.

What, then, should the average Christian aim at as the due measure of observance to be accorded to the Lord's Day? Starting from the idea of reverence for a day given to him by God and by the Christian Church, he will surely seek to hallow it by using it as the "sanctified common sense" of the majority of good people has learnt to use it, happily yet holily, cheerfully yet religiously, worship, instruction, rest, recreation, all bearing their part in the employment of its hours. I am sure we have reason to thank God for one thing in these days—I mean for the marvellous brightening and beautifying of our Church services. With our early Communion, in place of one once a month following a long wearying service; with our well-trained and efficient choirs, in place of the dreary old parish clerk; with our children's services, in place of nothing—for there was no attempt half a century ago to make the Church services attractive to the children; with our preaching, I do believe, with all its defects, infinitely more simple, and real, and interesting than it was in the days of our forefathers; with our churches beautiful and orderly to a degree never dreamt of once;—we have no right to find our church-going dull either for ourselves or for our children. And then there is the happy Christian home, where parents and children can be together for at least one day of peaceful loving intercourse. It need not be dull because purely secular things