

lissomness. In many ways we are sharers in a common life with the material world. The storms that sweep over land and sea send their premonitory pulsings through our frames. When sunshine fills the air with genial warmth, man enters into nature's rejoicing mood. With the world of nature we are as to our bodies in oneness and fellowship. We are at one with that world, and are partakers of its glory.

But there is a world other than the natural world. There is the spiritual world above us, around us, and within us. This is the world underlying the visible one, and yet having that in its embrace and control. This is the world the glory of which gleams through all material things for recognition by the reverent human soul. This is the world in which thought and affection, beauty, and tenderness, and grace are the great realities. This is the world within the confines of which man holds deepest communion with man—communion in truth and love. And as he by his material body has relations of oneness with the visible world, so he by means of his spiritual body is allied in oneness with the spiritual world. It is within that world that man enters into communion with the Lord of the human soul—with the Divine Spirit from whom his own spirit is derived. Man, then, in his threefold nature—body, soul, and spirit—dwells, when his life attains to its truest harmony, in relations of oneness with the natural world, with the spiritual world, and with the Divine controlling Spirit. His material body is at one with the material universe. His spiritual body or soul is in oneness with the spiritual universe. His spirit, that which is the breath of life for his soul, and through that controls and puts its impress upon the material body, is that which in our thoughts we must associate with the Divine Spirit of Him who is Lord and Father of us all. Man's salvation, in body, soul, and spirit, consists in this life in a threefold harmony. The health or salvation of his outward frame consists largely in his dwelling in orderly relations with the outer world. The health of his soul is maintained by his abiding in harmonious relations with the spiritual world, considered as the world of human souls. And that aspect of the life of salvation which transcends and yet includes all others, is the one which is present to our thoughts when we say that man is spiritually reconciled to, or at one with, God.

ATHLETICS AND TEMPERANCE.

ONE great difficulty in the getting up many games in a country parish is the most unnecessary connexion of Athletics and Intemperance. Indeed, the British mind seems to consider nothing, from a bargain to a boat-race, complete without possibly an excess of strong drink. Everything is an excuse for a glass:—

'Good wine; a friend; or, being dry;
Or least we should be by-and-by,
Or any other reason why.'

Nor would the American's last (and cogent) reason for not drinking suffice in every case or abstinence in a Briton. For the American must have had sense to talk when he said it:—

1. "I can't drink, for I've just lost a near relative!"

2. (being much pressed), "No, I really can't, you know; I'm president of a teetotal society!"

3. (being much more pressed), "No, I can't, indeed; I'm liquor'd up to the bung!"

It is true, as Samuel Johnson said, that "He who makes a beast of himself gets rid of the pain of being a man." So there is something, it would appear, to be said on behalf of "putting an enemy into the mouth to steal away the brains." However, this bestial drunkenness is not that of which we are thinking, when we set out to forbid the banns between Athletics and Intemperance. At a boat-race, for instance, the rowers must be "temperate in all things." It is the spectators who must, it would seem, be intemperate. No, our present aim is to correct a mistaken idea, which, in cricket, football, &c., is the cause of harm to a man's play instead of assisting him, and which may weld the first links of the chain of evil habit. Veterans know better; but a youth, before a fierce scrimmage at football, or a spurt in a mile race, often thinks that a pull from a flask is a good ally. Well does Thomas Hughes in *Tom Brown's Schooldays* expose the fallacy of this idea. "A sharp burst, a quick stitch in the side, and soon 'played out.'" And it stands to reason that this must so be. For consider. Whatever of nutritive or tonic, from beef-steak to beer, is to be of use in the contest must have been already assimilated, turned into muscle and sinew by digestion. Who gives a horse a pail of water before starting in a journey? and a glass of beer, &c., poured upon an empty stomach, and that before rough exertion, or in the midst of it—what can the poor stomach do, under the circumstances, with this slop? Better if drink must be, to eat something too; but who would even imagine he could better exert himself with, within him, a lump of undigested food? Why, then, does he imagine that he can manage with a stowage of liquid in the hold? Or if it be (probably) a "B. and S.," conceive the consternation of the digestive organs at being burdened with such a task at such a time. The man, "well in" at cricket, is hot and dry with his ninety-third run. He (instead of moistening his lips with a lemon) has a glass of beer or a "B. and S." With what result? Indigestion mounts to the eye, which becomes dim, and he misses his century! Sad fate; but it was merely cause and effect.

So without now regarding any question of temperance, on principle, we merely set it forth to the athlete as a matter of simple expediency. Let the refreshment come after the rough work is done, and when a man's thews can rest, while his digestion works.

A quaint medical man (himself a total abstinent) once was told by a poor woman that she always took a glass of porter before mangling. "Just the wrong thing to do, my good woman. Where does the porter go, then? Why, into the mangle. Take it after you have finished, and sit still and rest a bit, then it will go into you, and you will get the benefit of it." This was common sense.—*Church Bells.*

THE CATHEDRAL AND ITS USES.

(Continued from last week.)

To much the same purport are words which I take from the sermon preached on the opening of the edifice, ultimately designed as a cathedral for the Diocese of Wisconsin, by him who was then bishop of that diocese, the late Dr. Armitage. Anticipating both popular misapprehension and the fear of local rivalries and jealousies, the bishop goes on to say:

"I know that there are prejudices against the name 'cathedral,' and grave misunderstanding as to its meaning. Some think it is a dangerous novelty among us, in some way associated with extreme doctrines and practices. The truth is, that the first bishop of our Church in Pennsylvania (Bishop White), one of the most moderate men, in his memoirs very solemnly gave the close of what would probably be his last work, to declare his conviction that every bishop must have his own church, apart from the parishes under his charge. Bishop Hobart in New York, soon after tried to enlist his diocese in the purchase of a central site in the growing city, to be occupied for a cathedral, which, in due time, would be sorely needed. Had they listened to him then, or had his life been spared a little longer, the diocese would not now be busy as it is, in raising a million of dollars for the mere site of a cathedral. The idea and feeling of necessity are old in the Church in this country. In England, bishops have always had their cathedrals, although Church and State have distorted them into warnings for us, rather than models to imitate. The practical realization, from many causes, has been of slow beginning and growth. But to-day, Illinois, Iowa, Minnesota, Nebraska, Tennessee, Missouri, Maine, Pennsylvania, Florida, Indiana, Albany, Western New York, all have in some form or other a bishop's church. And this because experience everywhere shows the same need. Almost all are slow to attempt to give permanent shape to the organization, and are wisely working on, leaving the work to shape itself just as we are doing. The work is the main thing, and that can be as real in an humble chapel, like the one we have lately occupied, as in a ministerial like York; without title and dignity as well as with a full staff of dean and canons and prebendaries, and whatever else."

"Now, the one leading thought on the whole subject, which I beg to have indissolubly tied to this building and to the whole work undertaken on this site, is, that the bishop's church is for all souls, free and open in every way to all who desire the ministrations of the Church. A parish is an association of men who desire these ministrations, and provide them for themselves. If they are wise and Christian, they will make their parish a centre of influence and work for Christ on the community outside of their own number. If they are selfish and foolish, they will be content to let others provide for themselves as they have done. But the bishop's church must have no restriction. The bishop is also a pastor, and, according to the doctrine of the Church, is sent to care for all souls within his field. And while he will wisely multiply parishes, and rejoice in every new congregation which is formed, he will always see the need of having helpers and agencies and institutions, and a free and open church to reach those who will not include themselves, nor even be included, in those bodies. Men sometimes speak as if the bishop's church and work would interfere with parishes, would absorb all their energies, and bring about a dangerous centralization. Let any one read our canon, and see how carefully the bishop's power is restricted on every side, and he will hardly fear that. And his cathedral work will only supplement that of the parishes. The parishes being united in the diocese, and so in the cathedral, will find there, as results of their combined gifts, perhaps means and agencies which no one parish can provide itself. The diocese will be the gainer for the training of its workers, both clerical and lay, which will naturally be given in the cathedral, and the bishop can thus properly command a constant supply of helpers in the diocesan church, which he could not set in one parish in preference to others. Let it, then, be understood that what is here is not the concern of a single parish or congregation, but a general work for the good of all. There will be, of course, a regular body of worshippers here; but all worshippers are welcome whenever they will come. For the support of the work we depend entirely on the willing offerings of the people. We ask all who will be regular worshippers, and as many more as will join them in this, at least, in order that we may have some basis of income from which to gauge our expenditure, to pledge a minimum sum which they will give steadily to our work. We shall need the united and self-denying gifts of us all to carry it forward with our increased expenses. I hope we shall not need to say much about these contributions; for I trust that the spirit is growing among us which will make every one glad to give money and time and work to the Lord. And more direct gifts