

believed, that not alone are street cars to be allowed to run during a certain number of hours on Sunday, but also that excursions are to be made from that city to one of the neighboring summer resorts. This is but following the evil example set by the Lower Province of Quebec, and certainly reflects no credit upon the intelligence of the sister English Province, if it may be at all taken to be a true index of the feeling in Ontario generally. We sincerely hope that all these efforts will be met with the strongest—and the continuous—opposition of all who would preserve the sanctity of the Lord's Day

The sad news of the severe loss which has fallen upon the whole Church of England in Canada through the death of the Right Rev. the Lord Bishop of New Westminster, on the 9th of June, only reached us on the 22nd instant, owing, doubtless, to the interruption of mail and telegraphic communication through the late floods in British Columbia. We cannot express how deeply we feel the loss which has befallen the Church. It is not our custom to write words of eulogy of the dead, great or small; but there are occasions when expression of loss through the removal, in God's Providence, of leaders, is not only to be expected, but is just; and this is one of such occasions, for the late Lord Bishop of New Westminster was a Bishop in every sense of the word, Apostolic, self-denying, laborious and devout, and one who in his short Episcopate (as we reckon time) has built securely, and must have left behind him an undying record. We feel, too, that the Church in Canada owes him a debt of gratitude, for we think that it was under God's good guidance, largely through his influence, that a direct conflict was avoided in regard to the formation of the General Assembly of the Church in Canada, and that that important event was finally carried through. The loss, humanly speaking, is appalling; but faith looks beyond the present and realizes that God over-rules as well the destiny of individuals as that of the Church, and that He can and will provide a worthy successor for the first good, able and devoted Bishop of this now bereaved See.

Fitting and loving references were made to the deceased Prelate by the Rev. H. G. F. Clinton, Rector of St. James', New Westminster, and the Rev. L. N. Tucker, of Christ Church, of the same city, on the Sunday following his death. Referring to him, Mr. Tucker, who is well known in the Eastern Province, said:

"I cannot let this opportunity pass without saying at least one feeble word as to the loss which this diocese has sustained by his death. Called to preside over it at a time when it was little more than a vast and virgin forest, like a wise master-builder he laid its foundations broad and deep—foundations that are likely to stand the test of time. For years he toiled in this laborious field with a zeal and devotion and self-denial that are beyond all praise. And he toiled to the very last. It is scarcely more than a month since he was in our midst administering to our candidates the rite of Confirmation. It is not too much to say that he died in harness—even to say that he died a martyr to his deep sense of duty. No one, I am sure, could know Bishop Sillitoe intimately without being charmed by his genial and friendly manner, and without being impressed by his zeal, earnestness and manliness. Such qualities—the gifts of the Eternal Spirit—are not likely soon to die or to be forgotten. Through them, though dead, he yet speaketh, and will speak for many years to come to all who knew him."

We find amongst our exchanges this week a new and very welcome visitor, viz., *The Parish*

*Record*, the monthly record of the Parish of the Holy Name, Swampscott, Mass., of which the Rev. Andrew Gray (author of "The Church of England and Henry VIII," and other admirable works), is the Rector. It is well gotten up and full of useful matter, from which we hope to make extracts from time to time. All success to this new effort to "teach the people" about The Church; its character; their inestimable privilege in having it.

SUNDAY TEACHINGS.

[By the Rev. Henry W. Little, Rector of Trinity Church, Sussex, N.B.]

SIXTH SUNDAY AFTER TRINITY.

The *Collect* presents two motives which attach men to the religious life. The higher—a supreme love of God, the lower the hope of attaining the blessings which "pass men's understandings." Both have their place, but the proper sequence must be always observed. The first must be the leading idea. It is the "first and great Commandment." To love God for Himself is the highest form of religious service. As the sun is the centre of the material world, so God—the Living, Personal God,—is the source and life of the souls of men. As Jacob in vision saw Jehovah seated at the top of the ladder which reached from earth to heaven, so all spiritual visions reveal God as the object of adoration and worship. The love of God "above all things" is the desire of the Church, a hearty love, a love without measure. "Pour into our hearts such love towards Thee that we loving Thee above all things." "Things"—material things, ever present to the sense, may intercept or weaken that love which duly and rightly belongs only to God.

The *Epistle* reveals the nature of "the good things which pass man's understanding"—which human reason cannot fathom unaided by grace and supernatural light. These "good things" are the privileges of those who are baptized into the death of Christ, viz.: 1. Oneness with Christ. 2. Adoption into the Divine Family with the rights and place of Sons. 3. A joint inheritance with Christ in the "kingdom of Heaven." Having been planted together in the likeness of His death, we shall also live with Him, and thus sharing His life, we are made partakers of the "good things" spoken of in the *Collect*. A death unto sin—a new birth unto righteousness—a power over evil—a capacity for life in and for God—grace, peace,—joy in believing—final union with the redeemed in the "new heaven and the new earth"—these are some of the "good things" which eye hath not seen or ear heard, or human heart conceived.

The *Gospel* declares that the "good things" of the Christian Life must exceed "the righteousness of the Scribes and Pharisees." The kingdom of Heaven is open only to those who show the fruits of the resurrection life, those who have "risen with Christ,"—a mere outward conformity to rules of conduct, however good in themselves, is not sufficient. Christ takes account of tempers of mind, motives of action, and the whole inner area and world of man's being. The Son of Man lays His hand upon the fountain and spring of conduct, the heart, and there He asserts His authority and requires perfect submission. The "good things" of God are for those who "love" Him. That love is shown by tenderness, sincerity, gentleness and forgiveness in man's dealings with his fellow man. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen," 1 St. John iv., 20.

The *First Morning Lesson*, II Sam. 1, sets forth the story of the end of Saul, the first king

of Israel, who ceased to "love" God "above all things," and so forfeited the "good things" which might have been his. The world forced its way between the soul of the unhappy monarch and his "first love," and the Spirit of God departed from Saul. Truly might David say in his lament: "The shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil. How are the mighty fallen!"

The *Second Morning Lesson*, Acts ix, 23, relates the escape of another Saul from his enemies and the perils of death. The gracious providence of God thus provides "good things which pass man's understanding" for those that love Him. The rest and peaceful state of the lately distressed Churches (v. 31) another example of the care with which God watcheth over His own. See also the blessing upon the ministry of St. Peter at Lydda, and the raising of Dorcas, who showed her love for God by her deeds of charity and alms and holy industry for the needy and the poor brethren. Her devotion to the Unseen revealed, according to the rule of Christ, by her service to the seen. The poor are the feet of Christ on earth.

The *First Evening Lesson*, II Sam. xii. to v. 24. The return of David to God. His recognition of Jehovah and his chief good. Material things had blinded his eyes and weakened the spiritual sense, so that the "things" of earth had first divided and then estranged him from a supreme love of God and complete submission to the Divine Will. David had "despised the Commandment of the Lord." "I have sinned against the Lord." The outraged love and confidence of God was above all else the bitterest ingredient in the cup of shame which he had to drink to the full. "Against Thee only have I sinned." Pardon for sin repented of is one of the "good things" which God has prepared for them that love Him. "The Lord also put away Thy sin."

The *Second Evening Lesson*, 1 St. John iv. to v. 12, dwells upon the reasons for brotherly love amongst men. Being of God, the Christian is exhorted to love his neighbour. God's love was manifested; it took form and body so to speak. It was not a sensation or expression, but an act—definite, complete. "He sent His Son into the world that we might live through Him." The Incarnation was the fruit of the Divine Love. The first advance in the great redemptive work by which the human race was to be raised up to sit in heavenly places was from heaven. Because God "first" loved us, we are to love Him "above all things," and then to love one another, that the Divine "Love may be perfected in us."

"EXERCISE your hearts in loving sympathy with sorrow in every form. Soothe it, succour it, revere it. It is a relic of Christ in the world, an image of the Great Sufferer, a shadow of the cross, a holy and venerable thing. Have ever before you the houseless wanderer of Galilee. Remember that God is richer and mightier than you, and yet when He would take your nature it was in poverty, pain, and persecution He chose it."—Archer Butler.

STUDY the Holy Scriptures, especially the New Testament. Therein are contained the words of eternal life. It hath God for its author, salvation for its end; and truth, without any mixture of error, for its matter.—John Sacke.

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