

*Rev. T. L. Ball* remarked that the Canon alluded to was considered by many to have been "ultra vires," but as far as he knew no jealousy at the time or since has existed in regard to the "personnel" of the Cathedral staff.

*Dr Allnatt* could see no reason why a Clerical Council should not be appointed to advise the Bishop.

*Rev. T. W. Fylesspoke* in confirmation of Mr. Thompson's remarks.

The Bishop declared that the coldness in the Cathedral services, which had been complained of, was disappearing. He did not think any harm could come from the help of the Advisory Council. He was certain from actual returns that the Church of England population in the diocese was increasing, notwithstanding the decrease of English-speaking people as a whole. They had now a well-ordered service in the Cathedral and in all Saints' Chapel. Certain changes were asked for by good Bishop Mountain and were provided for by the late Bishop Williams. From them he had received a great heritage which he hoped to pass on to successors.

## THE SPIRITUAL AND DEVOTIONAL LIFE.

1st Paper by the Rev. F. G. Scott.

### THE INTELLECTUAL TRIALS OF THE SPIRITUAL LIFE.

I.—*Intellectual Restlessness.*

A. *In youth*, at time of making a definite choice of faith, or the responsible re-acceptance of the faith of one's childhood, the mind changes from day to day. Arguments that have force one day are scouted on the next. Enthusiasm is succeeded by periods of blank indifference.

*Necessity* of early instruction in the reasonableness of faith, for reason will never be consciously untrue to itself; also need of careful teaching in the historic and catholic nature of the Church of England.

B. *Sinful thoughts* which come through the undisciplined imagination. The trial of many to whom the grosser forms of sin would be abhorrent.

Evil thoughts however are not *Sin* unless the puritient will invites them to remain.

C. *In prayer*, the converse of evil thoughts. True prayer has to attain to. Wandering thoughts in private prayer and especially in public. Distractions various. Praying against time. Our minds stray off to our daily duties or the conducting of the service. No power of concentrating our thoughts.

Great need to acquire this, else prayer will become a deadly formalism, and also, in order that we may be able to bear with patience the sufferings, God may be pleased to send us in the last illness, wherein, like the martyrs of old, we must set the seal to our testimony before others. No zeal for works will justify negligence in prayer.

D. *Building castles in the air.* Allowing the mind to despise the present and dwell upon a future which may never come, ambitious under a heavenly disguise. The one talent is buried because it is only one, and the decay of the soul-life begins.

### II.—*Intellectual Indolence.*

Loss of mental elasticity, growth and sympathy, through idleness and neglect of reading, or the following of some particular fad. The priest must keep his mind on the alert to discover the truth that is ever struggling up through the surface-errors in the waves of thought around us. Truth does not change, but the Church's message to any particular age will vary according to the needs of that age.

### III.—*Intellectual Fatigue.*

The feeling of depression and religious unconcern after periods of hard work and spiritual excitement. Often confounded with mental indolence, but is merely a temporary reaction of the over-strained nervous system, and must be borne patiently and with courage as one would bear fatigue of the body.

### IV.—*Difficulties arising from the trend of scientific thought and teaching at the present time.*

1. *Religious doubt.* To most earnest minds, who have had a previous religious training, doubt is merely a morbid sensitiveness as to what may be said against the truth and has little to do with the subject in its abstract form. It affects mainly those minds which at another period of life may be afflicted with