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TORONTO, THURSDAY, JUNE 5th, 1890.

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FRANK WOOTTEN,

Box 2640, TORONTO.

Offices 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

June 8.—1 SUNDAY AFTER TRINITY.

Morning.—Josh. 3. 7 to 4. 15. John 18 to v. 28.

Evening.—Josh. 5. 13 to Hebrews 13. 6. 21; or 24.

CANON LIDDON.—It is now authoritatively announced that the Bishoprick of J. Allan's has been offered to Canon Liddon and that he has declined it. The event has brought forth a number of comments, some of them not quite pleasant. Thus the *Guardian* says: "It has for years been a reproach to the advisers of the Crown in the exercise of its ecclesiastical patronage that the foremost living Churchman has been again and again passed over when a Bishopric fell vacant. That reproach is now removed, and so far the action of the Prime Minister gives good cause for satisfaction. But that it should only have been removed now gives equal cause for sorrow. Fifteen years ago Dr. Liddon was as eminent as he is now, but then he had the health and the vigour which he can now no longer command. To everything there is a season, and we can understand that Dr. Liddon may have thought that in his case the years in which he might have hoped to make his Episcopate rich in service to God and man have passed away. It would have been a natural, though, as we hold, a mistaken feeling; but it is a feeling which could have had no existence during the long period in which he was apparently never thought of." It seems to us that there are several doubtful assumptions in this paragraph. It is certain that every eminent Churchman is qualified for the episcopal office, because he has shown ability in other departments? Ought it to be assumed that every clergyman who has obtained wide influence as a preacher, or as a writer, must aspire to a bishoprick? Are there not a very great number of men who would have filled a humbler post fairly well or even very well, who have been conspicuous failures as Bishops? To desire the office of a Bishop is, no doubt, to desire a good thing; but it is also an awful thing. When we think of the lightness with which the offering of an episcopal see is sometimes discussed, and alas! also the lightness with which it is sometimes accepted, it is not to be wondered that so many complaints are heard from bishops about their people

and from dioceses about their bishops. Another thing, too, is often forgotten. Doubtless great and lasting work has been done for the Church by bishops; but work no less great has been done by those who were not; and much of the greatest work done by those who became bishops was accomplished before their consecration. It is work for God that is the true glory of the ministry, not the particular office which a man may hold. It may not be difficult to find one who will rule well the diocese of J. Allan's. It might be impossible to find a preacher to take Dr. Liddon's place at S. Paul's.

THE ELECTION.—Admitted the jangle of opposing parties it is not quite easy for simple minded people to get at the truth. It does not appear to us that, as far as professions go, there is much difference between Reformers, Liberal Conservatives, and Equal Righters. Reform is good, Liberal Conservatism is good, and the assertion of Equal Rights, and of Equal Duties as well, is also good? But the more important question is, what are they all going to do about it, or what have they done? What we want in public men is simple honesty, the honesty which will patronize no abuses, allow no jobs, which will rather lose power than preserve it by wrong means. As regards the general policy of government, we imagine that all parties tolerably well agreed, and politicians will do what the country want them to do. But there can be no doubt that there is among all modern governments a large amount of management which amounts almost to corruption, and which in the eyes of the public does quite amount to that. But these things are almost forgotten in the midst of the party cries raised by one side or another; whereas the party cries are of hardly any importance and mean next to nothing, whilst these things mean much and are of the utmost consequence. Each party professes to be the party of purity and to regard its opponent as the party of corruption. What we want more than anything else is a party of vigilance that will care more for the interest of the public than for the profit of party. As regards the question of Separate Schools, we can express no different opinion from that already given in these columns; and there is a reason to be urged against their abolition to which we did not advert; namely, that their abolition in Ontario must logically lead to the same process in Quebec. Now, we are informed that the number of Protestant Schools in Quebec is very much greater than that of Roman Catholic Schools in Ontario. Moreover the danger to Protestant children of attending Roman Catholic Schools would be immensely greater than that of Roman Catholic children attending Secular Schools. Are we prepared to enforce Protestant children in Quebec to this danger? Perhaps there are some who will say: Abolish Separate Schools in Ontario; but not in Quebec. This would, indeed, be a surprising example of equal rights.

CHRISTIAN REUNION.—Mr. Spurgeon is reported to have said at the meeting of the British and Foreign Bible Society:—"There is nobody hear that loves the divisions of Christendom. We would all end them if we could. How to do it I cannot tell. Unity I love, but attempts at unity always create fresh divisions. All the schemes I have ever seen have been partly successful. When

we shall all come to the Word of God, and each man shall say, "There, I retract everything I have said if it is not in accordance with that Book; I will come down to the strict Word of Christ and walk in the spirit of it to the utmost of my ability,"—Then shall we all come together." There is truth in this utterance; but not perhaps the whole truth. If Mr. Spurgeon means that an entire willingness to be governed by the teaching of the Bible will secure agreement of religious opinion, we must express our dissent from that belief. We believe that there are multitudes of Christians who are quite sincere in finding all their own religious opinions in the Bible. The Roman Catholic finds the Supremacy of the See of Peter in it. The Baptist finds it require adult baptism. The Unitarian cannot discover the Godhead of Christ in it. What is really needed is, first of all, supreme love of truth, then deep humility, then an agreement to recognize a divine teaching of the Church; and so to go back to the first ages and find out what was then believed and what not. Then we may hope to abandon our own errors and accept the truth which we may hitherto have missed. Christian Union must be longed for and prayed for; but we may as well recognize the impediments.

ASCENSION AND WHITSUNTIDE.—After Easter, we mentioned that, according to the best information which we could obtain the results of Lenten work shown in the Easter celebration were such as to call for much thankfulness. It is not quite easy to form a judgment as to the Whitsuntide celebration. It is very likely that Ascensiontide is, in the present age, celebrated with as much interest as it has ever received in the past. Whether because the day is not a Sunday, or because it was regarded as the culminating point of the Resurrection, it does not seem to have occupied a prominent place in the early or in later ages. We have many sermons of the Fathers on the Feasts and Festivals of the Church; but few indeed, if any, are given to the Festival of the Ascension; and it is the same with the great French preachers of the golden age. It is very different with the great Festival of Pentecost, which seems to have received in earlier days an amount of consideration which greatly exceeds the interest now shown in it. It may be that, especially on this side of the ocean, there comes to be a moving of the population which breaks in upon regular ways of life and worship, by the time of the Whitsuntide celebration. But this is to be regretted. The Holy Ghost is God. Pentecost was the day of His personal manifestation, the day of the creation of the Church, and on this day alone does the Church specially testify to the gift of the Holy Ghost. Is not the comparative neglect into which this great Festival has fallen a too probable evidence that the presence of the Holy Ghost is not recognized and desired as it should be? We fear it is not of much use to ask for the statistics of Whitsuntide Commnions.

PAROCHIAL ORGANIZATION.—Canon Wynne, Professor of Pastoral Theology, Dublin, opened his course of lectures for the present term in the Divinity School. There was a large attendance present, including the Bishop of Cashel. The lecturer took as his subject "Parochial Organization," which implied, first of all, regularity and punctuality. The clergyman was not necessarily