

Name which, above all names, should be treated with all respect and reverence. It is scarcely possible to go into any place of public resort without fearing to hear what no Christian ought to hear. And though when a clergyman is present the use of such language is often restrained, sufficient is heard to prove how terribly prevalent in our midst this evil habit is. It is speedily acquired by association. It is very hard to break when once acquired. And yet there is no evil habit so senseless, so without excuse. It is not natural; it ministers to no real pleasure. But the righteous judgment of God is declared against it almost more solemnly than against any other sin—"Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His Name in vain"—and the Lord Jesus is our God, as well as our brother Man. "Hallowed be Thy Name," is the first petition of that prayer which He taught all His people when they prayed to say. "Swear not at all," is His command, for whatsoever is more than Yea and Nay "precedeth of evil."

Brethren, let us try to purge our country of this gross evil, that must, if allowed to grow, cut to the root of all true godliness. Ye who are men, and come into contact with it, set your face against it as a flint. Be bold, and witness against it. The honor of your God and Saviour demands this of you. "Whosoever shall be ashamed of Me, and of my words," saith Christ, "of him shall the Son of Man be ashamed when He cometh in the glory of His Father, with the holy angels."

Drunkenness, again, is a sin very prevalent. I need scarcely remind you that it is written, "No drunkard shall inherit the kingdom of God." But, here, drunkenness has too often the aggravation that is attended with violation of the laws of the country in which we live. Whatever may be our opinion as to the character of a law, we are bound to obedience to it as long as we live in the country of which it is a law.

These two sins I have alluded to as being specially, as I cannot but think, the common sins of our District. When those who profess themselves to be members of the Church in any way participate in them, it brings grievous scandal upon the Church. The openly evil life of a professing Christian causes the Name of Christ to be blasphemed among the the non-believing more than anything else.

(To be continued.)

#### DIocese of New Westminster.

Vancouver.—On May the 15th, the consecration of St. James' Church, at Granville (now called Vancouver) was dedicated to the service of Almighty God.

The Communion Vessels, a handsome double set, including almsdishes, were presented by the Rector of St. James Church, Wednesbury, England.

On Whit-sun' Day, 1886, the whole town of Vancouver was swept away in a few hours, by an awful fire.

Nothing was saved out of the Church, even the morning's offertory being consumed. The remains of the altar vessels were dug up next day by the Bishop and returned to the Church of Wednesbury as a relic.

It was a difficult matter to raise the funds for building a new Church. The people of Vancouver were homeless and had lost their all. But "where there's a will there's a way," and on St. James' Day, the Dedication Festival Services was held in the new Church, a beautiful and originally designed building.

This Church was consecrated on Sunday, the first day of 1888. There was a celebration at 8 o'clock, the consecration beginning at 10.30. There were present of the clergy: the Bishop with his Chaplain Rev. C. Croucher, the Archdeacon, the Rector of Vancouver Rev. H. Fiennes-Clinton, and the Rev. H. Ed-

wardes who is acting *pro tem.* as curate. The procession entered at the west door, the Bishop, vested in his cope, knocking with his staff for admission. A petition, for the consecration, was read by one of the Churchwardens, and given to the Bishop, who having received it proceeded up the aisle, with the clergy, singing the 24th Psalm. Seated in his chair he then received the "Instrument of Donation," consisting of the conveyance of the Church site from the C.P.R. Co., and laid it on the Altar. After a short exhortation and prayer the procession returned down the aisle to the Font, singing the 56th Psalm.

The font is quite a remarkable feature in the Church being formed of rough granite boulders, with which the town site of Vancouver was strewn, the base, forming a platform, consists of one huge block; a second forms the pedestal, while a third, hollowed out, is the basin. In turn the Font, Chancel step, Pulpit and Altar were blessed and dedicated, after which the service for the day was sung with special Psalms and Lessons.

Before the commencement of the Communion Office, the altar was vested in a beautifully embroidered red velvet super-frontal, which, with a red frontal, had been sent out from England by Miss Matthews.

The Altar itself is of handsomely carved wood and was presented by the Free Masons of New Westminster; the communion plate, a solid silver set, is the gift of Miss Lingleby, and the altar linen was also sent from England.

After the presentation of these various gifts, the Communion Service was continued to the end, the Archdeacon giving an excellent little address in place of a sermon, and the Epistle and Gospel being read by the Rector and Curate.

The Church, which is capable of seating 250, was filled, both morning and evening, to its utmost capacity, and already need is felt for more accommodation. Evensong was sung at 7 o'clock, the Bishop preaching the sermon.

#### BERMUDA.

Wednesday, 8th February, will long be remembered in the annals of Smith's Parish, as the occasion of the consecration of the Tower and Chancel of St. Mark's Church. At eleven a.m. the Bishop was received at the entrance of the Tower by the Churchwardens and Vestrymen. The usual form of petition for consecration was read by the senior churchwarden; after which the Bishop preceded by his chaplain bearing the pastoral staff, and followed by the rector, the Rev. A. C. Jones, and visiting clergy, proceeded to the chancel; alternate verses of the Twenty-fourth Psalm being chanted by the Bishop and choir.

The Litany was then read by the Rector, special suffrages being offered by the Bishop, after the intercession for the Holy Church Universal Hymn 477 (S.P.C.K.) having been sung, the Diocesan made an exhortation, urging those assembled to pray for the blessing of the Almighty on their undertaking. Then followed appropriate prayers. Then the Bishop turning to the congregation said: "By the authority committed unto us in the Church of God we dedicate and set apart for ever, from all common and profane uses, this and whatsoever therein is consecrated by our prayers and benediction for the ministration of the Holy service and mysteries of the Church of God. And this house to be hallowed and consecrated, in the name of the Father, and of the Son and of the Holy Ghost." Amen.

The blessing of God Almighty, the Father, the Son, and the Holy Ghost, rest upon this House for ever and ever. Amen.

After the hymn, "We love the place O God," the sentence of Consecration was read by the Vicar General, Rev. J. S. Tough, signed by the Bishop and by him ordered to be enrolled amongst the archives of the diocese.

The choir then sang, "The Church's one Foundation."

An excellent sermon was delivered by his Lordship, alluding to our Saviour joining in the Jewish worship in the Synagogue, the necessity and use of forms of prayer, and after congratulating the worshippers on the various improvements to the edifice, closing with an entreaty that they would make the most of their religious privileges. The offertory will be devoted to the Church Restoration Fund. Eight priests were present and took part in the ceremony.

#### CONTEMPORARY CHURCH OPINION.

The Church Guardian, Omaha, says:—

These are days when the clergy are preparing classes for Confirmation. This duty can not be delegated. It must be conscientiously and regularly done by the Priests. The work must have thought and time. The reason why we have such poor Churchmen and such feeble Christians, is that, those who are confirmed have no systematic instruction in regard to "The Faith once for all delivered to the Saints." How the clergy can say in presenting a class for confirmation, "I have examined them and believe them meet to receive the same," when there has been no serious question asked, no review of the Catechism required, no earnest prayer offered with them is more than we can fathom; and yet this is the way that we are told some candidates are made ready for the Apostolic Rite of Confirmation.

The Church Press of N.Y., says of LENT:—

It is an admirable arrangement in the Church year that this holy season comes round to us with such undeviating certainty. We need it. The wants of our spiritual nature, the demands of our daily life, the interests of the Church, the temptations of the world, all render necessary such a period of retirement and meditation, of self-denial and prayer. If entered upon in the spirit of our Lord, and observed in the manner the Church has prescribed, Lent cannot be otherwise than highly beneficial. It will make us better acquainted with ourselves, and bring us into closer communion with God; and as the result of such increase of knowledge and power, we must be more useful and more happy. It would involve serious spiritual loss were this season withheld from us, and were it not thus periodically brought round there would be danger of our own forgetfulness or indifference, because of the cares of business, or the fascinations of pleasure, or the apathy of our moral nature.

In preparation for duty, and in anticipation of profit, we should now steadily set our minds upon this solemn Lenten Fast, and try to realize fully the great purpose for which it has been ordained. What is the grand central truth which underlies the Fast? And what is the personal Christian duty which is inseparably associated with it? Is it not the design of the Church to bring before us afresh the humiliation and sufferings of our blessed Lord, and to make us more fully partakers of his sufferings, that we may realize more sensibly and really the benefits resulting therefrom in pardon and holiness? In order to do this there is need for systematic reading in the life and work of Christ, for close self-examination, for more frequent private devotion and public prayer, and for the more earnest and habitual exercise of all these powers and graces which enter into the Christian life, and constitute a perfect character.

And it is to this the Church calls us during Lent. It provides the material and supplies the motive; and by a gradual process of knowledge, and repentance, and prayer, and faith, and fellowship, it seeks to make us know Christ, that we may be buried with him by baptism unto death, and that being raised up together with Him by the glory of the Father, we