

steam, for which fittings are now being put in the north transept crypt, which has been partly built so as to provide the necessary accommodation.

The cathedral is essentially gothic in its treatment. The roof is designed in the perpendicular style, and the rest is of the early English and decorated character freely treated, thus showing that no servile following of any one style is necessary in order to produce a fine effect.

The plans, design, and superintendence of the work has been entirely in the hands of Mr. Windeyer, the well-known ecclesiastical architect, and this specimen of his work puts him in the very front rank of Canadian architects, and conclusively shows that no American or foreign architect is a necessity in Canada. Too much praise cannot be given to Mr. J. B. Matson, who has done the stonework throughout—a glance at the external, and especially of the internal, stonework, must convince one that he is a thorough master-mason and deserves the confidence that has been reposed in him by the architect and the Dean and Chapter.

The carving, both in wood and stone, has been executed by Mr. Thomas Mowbray, and certainly no eulogy is too great to bestow on the work this able artist has produced. Mr. Mowbray made models for the carving work, and then submitted them to the architect for approval, and thus by a judicious combination of the two art workmen, a result most satisfactory has been obtained. The decoration of the walls, &c., has been done by Mr. R. J. Hovenden, and the confidence the chapter had and has in his skill is more than ever strengthened.

Mr. Hubble has done all the carpenter and joiner work, and a view of the roof must convince all who see it that great skill has been displayed by him in carrying out the design, and that he is second to none as a first-class carpenter and joiner—in fact, it is not too much to affirm that there are but very few builders who could be trusted with the work Mr. Hubble has done.

During the past few weeks the building has been visited by a very large number of persons, so that it would appear that there is a wide-spread interest felt in its progress. Our readers will, no doubt, recollect that when the cathedral was commenced an impression prevailed that it was located too far from the business part of the city, with regard to which we may however say, *en-passant*, that there was no other site which could be got, except on impossible terms, and that the site is exceptionally well selected so far as regards the city parish churches, none of which are affected by it. A large, neighboring district is being rapidly filled up with the best class of private dwellings, and by the time the building is extended this will no doubt be the centre of an important residential district.

The Bishop and Chapter deserve much credit for their energy and perseverance in prosecuting this work in the face of difficulties, of which not the least has been inadequacy of means, and we think that they may now fairly ask for the support, both moral and financial, of the Church at large, and point to the work accomplished as something which Churchmen may well be proud to claim as theirs and aid with their means. It is to be borne in mind that this is not the property of any congregation or locality, but of all Churchmen in the diocese equally. The demands of the Chapter at the present time are, for so large a city and diocese as this has become, very moderate; they ask for only one hundred and fifty thousand dollars towards endowment and building fund together. This sum would not only furnish a moderate endowment sufficient to supply all needs for some years to come, but would also place the building fund in such a position that the erection of the transepts might be at once proceeded with. The cost of the present building, exclusive of stalls, is about \$55,000. The site cost \$10,500.

THE BISHOP OF NIAGARA'S ADDRESS AT THE OPENING OF THE SUNDAY-SCHOOL CONVENTION IN HAMILTON.

One of the most serious and far-reaching evils entailed upon us by the religious divisions which prevail in Canada, is the exclusion from our common schools of all direct religious instruction. All are agreed that man is a moral being, and that morals must rest upon and spring out of religion—deriving from religion the imperative claim which can alone enforce them under all circumstances, and the power to meet that claim which religion alone can supply. But the State, as it must exist in a community which is divided in its profession of religion—can know no religion. If it undertakes the vital work of education it must place all religions on an equal footing by excluding all, by endeavouring to put asunder and keep apart three things which are, in the estimation of all, inseparable: religion, education, and morality. The only morality which our common schools can teach is that which has to do with success in life, the avoidance of all such offences as will be detected and punished by the law of the land, or by the with-

drawal of confidence and credit, and the pursuit of such virtues as will ensure a good name and reputation. The morality to which our common schools must confine themselves cannot reach the heart and conscience, or develop faith, hope, and charity. It cannot enable young men and women to control and rule their whole being. They will recognize no valid reason for self-denial and self-control except in such cases as bring with them serious social consequences and public disgrace. Now, this standard of morality will not always satisfy the community, because they know better. The teaching they receive, even in the narrowest and smallest sects amongst us, is essentially deeper and truer. All are aware that a morality which rests on social sanctions and social approvals is wholly insufficient for the battle of life, that it can afford no sufficient force against the wily passions that are within us, no real protection against the tempting opportunities for wrong-doing all around us. Now, one or other of two results will, in my estimation, be reached sooner or later. Either the imperfect, insufficient moral training of our common schools will prevail over and extinguish the truer instincts, the better influences which are kept alive by the teaching of all religious bodies in their sermons and Sunday-schools. Or, the community will become utterly dissatisfied with the exclusion of religion from our common schools.

The strength, and earnestness, and intelligence which are to be seen in all Christian bodies in our day forbid us to believe that indifference to religion, and a feeble, inadequate morality can spread from our schools over the community.

Do we not, moreover, recognize in a good many quarters a growing disposition to secure some measure of Christian instruction for the week-day life of every child? Every attempt, however carefully considered with the view of offending no religious sect, and of engaging the hearty interest of all, is found to be not merely hindered but destroyed by the divisions which prevail everywhere. The healing and removal of these divisions is clearly a condition without which religion cannot be introduced and assigned its proper place in schools maintained and carried on by the Government for the whole community. Happily a disposition to trace back our divisions to their origin with the view of banishing them, and a desire for the discovery and restoration of unity are spreading far and wide.

There is, accordingly, good ground for encouragement and hopefulness. We must, however, remember that all movements which affect deeply the habits and associations of a life-time, from childhood on to old age, are necessarily very slow in their progress.

We may not, therefore, look for the healing of our divisions and the restoration of unity such as will admit of Christianity having its true and legitimate place in our common schools, within any definite period. In the meantime, our duty is to be patient and hopeful, and to neglect no effort which will make up for the exclusion of direct religious instruction from the daily lessons of our children. And this, I take it, is the very purpose for which our Sunday-school Association exists in this diocese—it is the end for which we are met on this occasion. We wish to help each other to be patient and hopeful. We desire to study together the best means and methods which may be open to us of imparting to the children of the Church of England as much religious instruction as we can, of training them in the faith and fear of God, of teaching them the sure foundations on which Christ has Himself placed all the relative duties of life and our ability to discharge them. There is pressing need that the clergy and all faithful laymen who are ready to co-operate with them, should draw very close to each other in frequent gatherings such as this. Only thus can we help each other to see how the best use can be made of our scanty opportunities. Only thus can parents and Sunday-school teachers be aided to see how much they can do to help each other—the best means and methods they can use for the purpose of instilling into the minds of the young, in no shadowy, uncertain way, but definitely, and distinctly, and exactly, what the faith and practice of a Christian person is, and what the Church is in which Christ has placed us—His own mystical Body—the instrument of the Holy Spirit for accomplishing His blessed purposes in us. The papers and addresses with which we are to be favored will place before us many excellent aspects of Sunday-school work.

I would use the opportunity afforded to me of asking your attention to some points which are, in my estimation, very important. I will seek to state them very briefly. First of all: The Bishops of the Anglican Church, assembled from all parts of the world in Conference at Lambeth, declared that, in their judgment, the religious teaching of the young is sadly deficient in depth and reality, especially in the matter of doctrine. This deficiency is not confined to any class of society, and the task of remedying the default is one which the laity must be prepared to share with the clergy. On parents it lies as a divine charge. God-fathers and god-mothers should be urged to fulfil the duty which they have under-

taken for the children whose sponsors they have been, and to see that they are not left uninstructed or inadequately prepared for confirmation. The use of public catechizing and regular preparation of candidates for confirmation is capable of much development. The work done in Sunday-schools requires, as the bishops add, more constant supervision, more sustained interest. The instruction of Sunday-school teachers ought to be regarded as an indispensable part of the pastoral work of a parish priest. Every clergyman in our day needs to set himself to lead his congregation to recognize the definite relations between worship, faith, and work. The first step in this is to secure definiteness in our Sunday-schools—definiteness in presenting and impressing the lessons of the Prayer Book, the Catechism and the Creeds.

No progress in this direction is possible without good text-books and carefully instructed teachers. The books are provided for us already in the publications of the English Sunday-school Institute and other associations. It remains that the teachers be directed and aided in preparing themselves to use the text-books intelligently and efficiently so as to throw life and interest into each Sunday's portion.

The experience of the only clergyman in this diocese who, so far as I am informed, has aided the teachers in his Sunday-school in preparing for the examinations of the Sunday-school Institute, is very encouraging. The pleasure which both the Archdeacon of Guelph and his teachers have found in preparing for these examinations has rendered them insensible of any irksomeness or weariness. Honorable positions in the examinations have been attained in every case, and I have had the joy of receiving and handing to them their certificates of merit. The subjects for examination are announced in good time, and the examination is held simultaneously in every diocese of the Anglican communion where there are candidates. Our Diocesan Sunday-school Association have adopted a system of examinations founded on the experience gained by the Sunday-school Institute of England. I hope that all our clergy will invite and induce their teachers and senior scholars to offer themselves for examinations by forming classes even of two or three at a time, for preparation.

Once fairly started, the work will prove to be full of interest and attraction to all, and the result will be an improvement in our Sunday-schools and congregations such as we can hardly exaggerate. But let me hasten to a third point. In proportion as our teachers and our Sunday-schools become more effective, and, therefore, more interesting for all, so will the disposition show itself to substitute attendance at the Sunday-school for attendance at the Church's services. This fatal blunder has been actually committed in some quarters. It may have been promoted by the plan which has been adopted in some parishes, of having a service of prayer and praise for the opening and closing of the Sunday-school, founded upon the model of our Prayer Book. The aim of the Sunday-school from first to last should be to prepare the children to join intelligently, devoutly, and with large faith, in the Church's worship. As they learn the meaning of worship they will recognize the impossibility of foregoing it for the sake of the Sunday-school, or of confusing the lessons which the one teaches with the lowly homage and devotion which the other offers unto the Most High God.

At the recent meeting, at Kingston, of the Board which manages the affairs of our Domestic and Foreign Missionary Society, it was decided to enlist, as far as possible, all the children of the Church in a simultaneous effort during the season of Lent on behalf of missions to the heathen within our own dioceses in the great North-West. With this view a pastoral letter will be sent to all the clergy in our nine dioceses, with the directions of the bishops that it shall be read in all our Sunday-schools on the Sunday before Ash-Wednesday.

The letter will represent, in simple language, the duty which belongs to all who love our Lord Jesus Christ in sincerity, of sending on the good news and the precious privileges entrusted to the Church for the benefit of all mankind. It will also urge that the little savings which may, with the approval of their parents, be effected by their acts of self-denial during Lent, may be stored up until Easter and then solemnly offered unto God for His Church's work in some part of the mission field. At other seasons children may be formed into Bands of Mercy for the purpose of spending an hour on Saturday afternoon in studying and hearing of the ways and habits of God's dumb creatures around us, and cultivating habits of attention and kindness to them.

The Children's Ministering League also may be utilized at other seasons in order to establish and bring out in all children that thoughtfulness for all around them which will leave no day without its deed to crown it.

I must not detain you longer now than to express the encouragement and joy which this and every effort to render the Church's work amongst us more effective must afford to all. Our hopes may well be strong and high for the Church in this diocese so long as she has amongst her clergy men who lead