

bell, late of Bangor, Bishop Barry, and the Bishops designate and elect were received at the west end of the Cathedral by the Dean and Cathedral clergy. A procession was then formed with the Archbishop at the end, preceded by his chaplain, the Rev. A. Hamilton Baynes, who bore the crozier, and attended by the Dean of Rochester, the Master of the Charterhouse, Dr. Wace, and Canon Cadman.

Singing the well-known hymn, 'The Church's one Foundation,' the procession passed slowly up the nave into the choir. The Archbishop, accompanied by the Bishops of London and Carlisle, proceeded to the Holy Table, but the other assistant Bishops and the Bishop's designate and elect were conducted to seats in front of the pulpit under the dome. The Archbishop began the Communion Service (Morning Prayer having been said at eight o'clock), the Epistle being read by the Bishop of Carlisle, and the Gospel by the Bishop of London. At the conclusion of Nicene Creed, the Archbishop and the two Bishops at the altar were conducted to seats in front of the pulpit.

The sermon was preached by Archdeacon Sinclair. His theme was 'The True Unity.' He said: 'The visible cohesion which is typified here in this eventful day of the history of our august National Church is all the more delightful to us in proportion as we are able to see above it and beyond it. When we rejoice that it is in the cathedral church of the capital of the British Empire that the chosen Bishop of the greatest of all our colonies receives his consecration, at the same hour as the *seventieth* Bishop of Bangor, a Welshman for the Welsh, and the Suffragan of Swansea, a Welshman, too, for the teeming population in the south of the principality, and the second Bishop of St. Albans, the inheritor of the oldest traditions of the English Church, the ruler of a See that is the daughter of the most ancient bishoprics, the splendid birth of an age that is ever young—the conviction of the *spiritual* unity relieves the weight which we should otherwise feel at the thought that in all these Sees there are great bodies of Christians who are not in visible unity with ourselves. And you, my brother (concluded the Archdeacon), who are going out from this very Cathedral to guide the spiritual life of three counties and more than 600 parishes, you, too, have still before you the example of one of the most fatherly and kindest and wisest of modern English Bishops. . . . And in London in Essex, with its 370,000 inhabitants of working people, its growth of marvellous rapidity, its accidental detachment from the metropolis, and its pressing needs, you will have, in following up the heroic missionary efforts of your predecessor, the widest scope for the wisest administration and the most untiring zeal. It is to the necessities of London in Essex that our sympathies are directed this morning. It is not only the Bishop of London who has the anxiety of the charge of the metropolis. The diocese of London is only the county of Middlesex. The Bishop of Rochester has his London in the south, the Bishop of St. Albans has his in the farthest east. The Bishop of St. Albans and the Bishop of Rochester have their own funds for their share of the metropolis, just as the Bishop of London has his. Think of thirty-nine crowded parishes beyond the river Lea, each with an average population of 10,000. Think of one with 30,000, two with 20,000, six with 15,000, and upwards. They are still growing with astounding rapidity. Much has been done—114,000%. has altogether been raised—17 churches have been built, 37 mission churches, rooms, and schools have been established. But still the work grows in the hands of the Bishop; and like the parishes in our own part of East London, these new districts are miserably and most inadequately provided with incomes. Nine of them have only 200l. a year or under. Great is our goodwill for our London brother who is called to assume this

heavy responsibility. Let us show our gratitude by a liberal and generous gift from this great congregation on this auspicious day to this most pressing and urgent call.'

The sermon ended, the Archbishop and other Bishops were conducted to the Sacrament, and the ceremony of Consecration was proceeded with. The Bishops of Llandaff and St. David's presented the Bishop elect of Bangor and also the Bishop-suffragan of Swansea to the Archbishop; the Bishops of London and Lichfield presented the Bishop-designate of St. Albans; and the Bishop of Madras and Bishop Barry presented the Bishop-elect of Sydney. The two anthems sung during the temporary absence of the new Bishops to assume their Episcopal robes were, 'They that wait upon the Lord shall renew their strength' (Stainer), and 'The Lord give ear to thee in the day of trouble' (Rheinberger). The *Kyrie Nicene Creed Sanctus*, and *Gloria in Excelsis*, were sung to music by Weber in B flat.

THE SPONSORIAL OFFICE.

It requires a certain amount of intelligence and education to understand and appreciate those things which are highest and best in music, literature, art, or indeed in anything else. One who knows but little of music will prefer simple popular airs to classical compositions. A picture of a very common order will to an unskilled eye often appear as beautiful as one painted by a first class artist. A logician will at once discover weak points in an argument which has escaped the notice of one who knows nothing of logic. A carpenter will detect flaws in the work of an amateur which passes unnoticed by the latter. If knowledge be so important in forming a correct judgment with regard to secular matters it is surely quite as necessary in understanding and appreciating the practices and rules of the Church of God. Forgetfulness of this has caused unthinking persons to make statements upon Church matters which, if they possessed a little more knowledge on the subject, they could never make. I have heard condemned *e.g.*, the very important and necessary rule of the Church requiring sponsors or godparents for those about to be baptized, because it was claimed they never fulfil the duties assigned to them by the Church. That such a sweeping charge is most untrue the writer can prove from his own experience. He has a vivid recollection of the pains bestowed upon him in his own childhood by his godparents, and of the conscientiousness with which they endeavoured to discharge their work and labour of love towards him. Several instances have also come under his notice of a like earnestness displayed by those who held the same relationship to others, and there are thousands in the Church to-day who can bear a similar testimony.

No one who understands what the real duties of the office are, will question the wisdom of the Church in assigning godparents to each child who enters her fold, but many do not understand and have not taken the trouble to seek information upon the subject; their experience also with regard to the faithfulness and usefulness of sponsors has, perhaps, been very different from the writers. And it is in hopes that this may meet the eye of such that I venture to record my own experience. Experience and observation can only be appealed to in determining the usefulness of a system when that system is worked, not when it is neglected. The Holy ordinance of Matrimony instituted by Christ Himself is not to be despised because some persons will lay aside the obligations it imposes upon them. The Christian religion is not incapable of bestowing happiness upon us, because some miss that happiness through the non fulfilment of its requirements. In like

manner the office of sponsor is not a sham and an unreality because some who undertake the office neglect the duties which the Church imposes upon them. It is important, however, to remember what these duties are, as there are some who think that sponsors undertake to perform more than it is ever intended by the Church they should perform. The duties of sponsors are laid down in the Prayer Book at the end of the service, when the Priest addresses the godparents beginning with the words: "Forasmuch as the child hath promised by you his sureties to renounce the devil and all his works, to believe in God and to serve Him, ye must remember it is your parts and duties," &c. We believe that each child as he enters the fold of Christ has a guardian angel assigned to him, and it is also the duty of the parish clergyman to have a care for him as one of the lambs of the flock. Neither the guardian angel, nor the clergyman are to blame, if in the exercise of the freedom of its will the child decides to follow darkness rather than light. In like manner, if the child does not renounce the devil and all his works, the vain pomps and vanities of this wicked world, and all the sinful lusts of the flesh: if it does not obediently keep God's holy will and commandments: if it will not be confirmed when it comes to years of discretion the sponsors have broken no vows if they have faithfully performed the duties assigned to them by the Church 'to see that the child is taught.' &c. The parents are naturally bound to look after the welfare of their children both temporally and spiritually. The Church, therefore, does not impose obligations upon those who are already bound by the God of nature. It is the duty of Christian parents to teach their children, either themselves or through others, everything which a Christian ought to know and believe, and it is the duty of godparents to see that the parents do not neglect this duty. Every true Christian is interested in the growth of Christ's Kingdom and is anxious that those baptized into the faith of Christ should 'eschew all things contrary to their profession and should follow all such things as are agreeable to the same.' Let those who are godparents endeavour to see that these children assigned to their care 'walk worthy of the vocation wherewith they are called.' Let them endeavour to realize that in conscientiously performing this work and labour of love they are workers together with God, and whatever the result of their work may be they will one day hear the Master's 'Well done good and faithful servant.' Let those who now shrink from the office gladly and willingly undertake it for Christ sake. It is the absence of any real work for the Master that makes religion appear unreal to so many. If each person will but take his fair share of the work the present difficulty of getting suitable sponsors will be removed, and a corresponding impetus given to the advancement of Christ's Kingdom upon earth.—*Com.*

ST. JAMES.

July 25th is, as most of you will remember, the Feast of St. James.

Which James? for there were two Apostles of this name. But James, the Lord's brother as he was called—the first Bishop of Jerusalem—has already been remembered by the Church, on the Festival of SS. Philip and James, May 1st.

This St. James, therefore, was the son of Zebedee, the brother of St. John the Evangelist.

You will all recollect that he was killed by Herod with the sword, when that king set out to please the Jews by vexing the Church of Christ.

Sorely indeed must it have "vexed" and tried their faithful hearts to lose this beloved friend and Apostle; one of the favored three