

Diocese of Newfoundland.

The Poor Fund of the Cathedral parish lost its little "all" in the Bank failure.

The Clergy House in connection with the Cathedral parish is now almost ready for occupation.

Confirmations in the city of St. John were appointed for February 10th at St. Mary's, April 7th at the pro Cathedral, and April 21st at St. Thomas's.

The Bishop purposes to make a Visitation of the northern circuit of the Diocese in the Church ship during next summer. He hopes to spend July in the Deanery of Notre Dame Bay, August in that of Bonavista, and September in that of Trinity Bay.

The quarterly meeting of the Clerical Association of Conception Bay was held at Harbour Grace on Tuesday, January 8th, when the condition of the Church in the Island owing to the loss which it had suffered through the troubles which have fallen upon Church and country, was considered. The Bishop gave much encouragement by his words as well as by his explanation of the situation and his hearty words of sympathy and advice. He deprecated the many misleading and unguarded statements that had been set afloat, and exhorted to calmness and patience.

The Lord Bishop of the Diocese held an Ordination of Deacons in the Cathedral on Sunday, 20th January. The preceding days were observed as an Embertide, when there was a celebration in the College chapel each morning at 7.30 and an address to the candidates at 8 p.m. The following were admitted to the Diaconate: Thomas Arthur Randolph, Allsopp, Dorchester Missionary College, licensed to the mission of New Harbour; John Hugh Bradford, Chichester Theological College, licensed to Cathedral parish; Ed. A. Maley, of St. Augustine's College, Canterbury, licensed to the mission of Pinchard's Island.

Very serious dissatisfaction appears to prevail in St. John with the daily press of that city which is accused of pursuing a course far transgressing the bounds of legitimate journalism, highly injurious to public morals, calculated to bring disgrace upon a Christian community and undo the best efforts of the religious and secular teachers. In consequence a Declaration was read in St. John's on Sunday, Jan. 20th, 1895, signed by the official representatives of the Church and of all denominations, recording a solemn protest against the continuance of this degraded style of journalism whose tendency, amongst other things, is stated to be "to pollute the minds of the young and to counteract the teachings of the Church, School and Christian homes, to poison the minds of the whole community and degrade the public taste."

The *Diocesan Magazine* for February says that St. John's "is pauperized to a terrible extent. Bruges is said to have 10,000 professional beggars in a total population of 30,000, and it may be questioned whether St. John's cannot almost beat even this record." It insists that it is of the greatest importance that the cases of those applying for help should be sifted carefully to see whether the need is real, since wages in St. John's are so good that as a rule there should be very little poverty amongst the able-bodied. It adds, however, "For the next few months it will be a difficult question with thousands to know where to find victuals. And while we assure our friends that we will do our best to help only those who really need help, we would also earnestly beg them to spare what they can for the present emergency."

A BEAUTIFUL LENTEN STORY.

When Jenny Lind, in the days of her triumph, was making a tour through this country, she

stopped in Natchez, at a time when the late Bishop Green was there. It being in the sacred season of Lent, he felt it his duty to decline the invitation sent him to attend her concert. The next day his carriage met hers as she was being driven to the boat. He, wishing to assure her that the refusal meant no discourtesy, but was simply a matter of conscience connected with the holy season, requested the driver to stop. By the interview the Queen of Song became so impressed that, alighting from the carriage, and kneeling upon the bare earth, she begged his paternal benediction. A gentleman who was with the Bishop relates the incident as one of the most affecting he ever witnessed. The minister of God, standing bare-headed, his long white locks glistening in the sun, laid his hand upon the head of the kneeling woman and prayed God's blessing to rest upon her, that her wonderful art might redound to His glory, and that the voice so tuneful upon earth might one day sing the angels' song in Paradise. —Selected.

THE CLERGY AND PARTY POLITICS.

THE first of a series of six addresses on "The Churchman's position with regard to Establishment and Endowment" was delivered on Monday 29th January ult., in the Church of St. Michael's, Cornhill, by the Bishop of London. The subject of the address was "The Clergy and Party Politics." The Bishop said there was always a considerable difficulty in defining with any precision the relations between the things of this world and the things of the other, because on the one side there was a very serious danger that if these two were allowed to come into too close contact the things of the other world might seem to be absorbed in the cares of this world; and, on the other hand, there was a very great danger, perhaps the more serious of the two, that if the demarcation between them were made too strong, the result would be that the principles of religion would be altogether excluded from their proper influence on conduct in this life. It was unquestionable that it was intended that their religion should penetrate into all their ordinary conduct, and that there should be nothing which they did, as concerning the present life, which was not very distinctly penetrated through and through by the spirit that belonged to the life that was to come. The principle which must govern a clergyman in his relation to political action was the remembrance that he was an ambassador for Christ, and that he must do his very utmost to persuade men to render minute obedience to all that the Lord had commanded. That being the purpose of a clergyman's ministry, he must always so conduct himself that that purpose should be supreme over all that he did. In laying down this principle, he was speaking of what was to be rather the aim than what the conduct must be in every case. If he aimed right, although it might be that from want of clearness of insight he failed to see the right application of his aim, he ought to be respected for the aim he had before him, and the same consideration for human weakness which must be given to all others ought to be given to him. How was the minister of the Gospel then to do his work? Plainly enough, he must do it by the life he led, which would be at once a precept and an example, and so he must enter into all the ordinary life of man, take his share as a citizen in that which was required of all citizens and for that reason he must enter into politics, just as other men were called upon to enter into the same sphere. While so engaging, the clergyman must show that there was no self-seeking, that there was no personal ambition or vanity, nothing which could take him down from his high position

as an ambassador of Christ to men. He must be an example of absolute fairness in dealing with all his fellow men. A clergyman must recognize that other men had consciences as well as himself. He must be conspicuously fair in recognising the right of other men to have their own opinions, and if he condemned he must condemn the principle to which he was opposed, and not the man. A clergyman was also bound in politics to be absolutely truthful, to be truthful in such a sense that he must never allow himself to use any arguments, of which he himself was not convinced and take care that whatever he stated was in exact accordance with fact. If he was mistaken he must confess it at once; and, if he felt that his argument was fully answered, he must at once acknowledge it. He was not at liberty to put principle aside for a single moment; and, as he was bound to be true, so also was he bound to be an example of humility. Nor must his political action ever put aside his religious principles.

DISCIPLINE.

If a youth is to go out into the world fortified by principles, he must have been early trained in their use and acquirement. They cannot be imparted to him by talk any more than strength of muscle or a good digestion can. The mother cannot make her child good by merely counseling or entreating or scolding him. No, nor by tearful appeals to his affection for her or other like motives. Here we could say that an old fashioned book by Miss Sewall, "Principles of Education," has been found a useful guide by some, on this point. And Miss Yonge's book on "Womankind," is full of good suggestions. A child needs something more than a mother's talk, in order that he may acquire principles. "Why," it has been asked, "do the children of excellent parents often turn out so badly?" Of course there is a difference in temperaments and in natural proclivities of character. But is not one reason for many a failure, this, "that parents, in bringing up their children, forget the Divine order—first rule, then principle; first Moses, then Jesus Christ? Many a parent seems to think that the inverse of this order is the road to educational success. He says to himself that the severe education of children two generations ago, was a great mistake. He will have no like rules or discipline for his children, and will try in their place to supply them with fine, and true and elevating principles. And thus children are talked to nowadays about about sentiments and feelings and general principles of conduct which they but imperfectly understand, while they are allowed all the while to have very much their own way and there is no approach to discipline in their early life."

It is a great loss that the spirit of duty and reverence of a child to his parents has in the present generation been so cast aside. We ought to borrow something from the despised Chinese in this respect. Children should be taught about their ancestors and taught to pray for the departed members of the family. Parent too, without ceasing to make the child feel that he can come to his father and mother as his natural confident and best friend in any trouble, should also early train their children to reverence those through whom they have received the great gift of life and who stand in those early years as God's chosen representatives to them. Parents are partly at fault for their children's failures, in after life, through their own selfishness. They are often unwilling to put on themselves the restraint and take the pains that the careful character training of their children demands. They are oftener desirous of just amusing themselves with them and unwilling to give themselves the pain involved in denying their children anything or in enforcing some needed discipline. Or they do it in temper as