

and Richborough to Canterbury, where they will be provided with the best hospitality which is in the power of the residents to offer. It is proposed that as early as 10 o'clock on the morning of Saturday, July 3, the Archbishops and Bishops shall meet at the lych gate of St. Martin's Church. In walking from the lych-gate to the porch of St. Martin's they will join in singing the brief Litany of St. Augustine. In the church there will be a service of fifteen minutes, and then will come a service in the Cathedral, at which the Primate will speak from the steps of St. Augustine's chair. A procession of the Archbishops, Bishops, and clergy will be formed through the cloisters into the Cathedral by the west door. It will be preceded by the officers of the Canterbury Barracks, and by a procession of the mayors of Kent, and other representative bodies. It will then pass through the nave between two lines of soldiers. After the service all the Archbishops and Bishops are invited to a public luncheon at St. Augustine's College.

In the days to come, when our children and grand-children fill our places, the summer of 1897 will be spoken of as one of the epochs in the annals of the greatest empire that the world has known.



Diocese of Rupert's Land.

Bishop—Most Rev. R. Machray, D. D., D. C. L.
Residence—Bishop's Court, Winnipeg.

QUIET DAY.

On the invitation of His Grace the Archbishop quite a large number of the clergy of the Diocese of Rupert's Land assembled at St. John's Cathedral, Winnipeg, on Wednesday, May 5, to enjoy the privileges and blessings of a Quiet Day. Holy Communion was celebrated at 8 a. m. by the Archbishop, who was assisted by the Very Rev. the Dean and Revs. Canon Matheson and Coombes. A sermon was preached by the Rev. McAdam Harding, who took as his text St. Mark vi, 31.

SERMON BY THE REV. McADAM HARDING, RECTOR OF ST. MATTHEW'S, BRANDON.

On the invitation of our Bishop we meet together this morning to rest awhile in this quiet, quaint and hallowed spot, freeing ourselves from the cares and burdens of our many conflicting duties, to be alone with "Our Father," to tell Him all we have done, and the far greater all we have left undone, to plead for pardon, and to ask for grace and love, patience and right judgment so necessary in our great and important work. As the Apostles returned after their various failures and successes to tell their Master all the things that they had done and taught, so would we His Priests now, in this old Cathedral church, as we prepare to

meet and receive Him in the Blessed Sacrament of His love, tell Him all that we have taught and omitted to teach since we were first called and endued with power from on high to serve in the Sacred Ministry of His Holy Church.

"The Blessed One who bare our griefs and pains,
And ever spoke in tones of tenderest love,
Called to His followers on the sunburnt plains
In words that call to us still from above,
And sure He said them with a winning smile."
"Come ye yourselves apart and rest awhile."

"Come ye yourselves and rest awhile apart,
Screened from all to see your Maker's face,
There commune with Him deeply, heart to heart,
There seek the power of His triumphant Grace,
Labor and toil, and care awhile must cease,
Acquaint thyself with Him and be at peace."

"O, tender hearted Saviour, soft and meek,
Thy whisper finds me in the world's turmoil,
'Seek ye My face.' Thy face, Lord, will I seek,
And lay aside awhile, e'en the most sacred toil
Thou who didst make, Who gav'st Thyself for me,
I come to give my heart, my life, myself to Thee."

God has through all the ages most abundantly blessed "periods of time" set apart for the enjoyment of Communion with Him. At such times God has spoken most lovingly to Christian souls, alluring His servants, bringing them into the desert places and speaking most comfortingly to them.

To faithful Abraham, the most patient of men, God revealed Himself while He was yet alone.

To Jacob, in retreat, separated from mother, father, home and friends, "alone with God," that blessed ladder, the type of the Incarnation joining heaven and earth, God and man revealed.

To Moses in the desert was God made known. To Daniel praying alone in his chamber with his face towards the Holy Place: to the aged Saint John in banishment at Patmos, "For the word of God and the testimony of Jesus Christ," God made known His Love, His Will and His Power: to the Apostles continuing in Litany and prayer, "Alone with God," the Holy Ghost appeared and filled the newly-created body with the Breath of Life, so that it became a mystical body of Christ, capable of continuing the work of the Risen and Ascended Lord.

All these living revelations of Himself, granted by God to His servants of old time, we, his ministering servants, gathering in this house to-day to seek His Presence, His Pardon and His Grace, may take as invitations and encouragements to persevere, in calm and solitude, for a vision of His Face and the revelation of His Presence to our waiting souls.

It is no easy task to speak to a body of earnest men engaged in the most blessed of all works, the "Salvation of Souls:" far rather would I sit and listen,—occupy the place of a humble disciple, and learn of some who have served longer in the sacred ministry, lessons which they must be able to teach.

And yet, as it is no self-imposed duty, I pray God will, by the aid of His Holy Spirit, enable His weak and sinful servant to utter words that will find a dwelling place in, and