

in the celebration of this auspicious event have reason to be well satisfied with the result.

We would call the attention of our readers to the series of "Notes on the Epistles" for the Christian Year, commenced in this number of the GUARDIAN, and specially contributed to it by the Rev. H. W. Little, rector of Holy Trinity, Sussex, N.B. Mr. Little is already well-known to the Church as the author of "Arrows for the King's Archers," "What shall I Say," "Companion to the Table of the Lord," "Madagascar—History and People," and other works. We have already availed ourselves on several occasions of extracts from his published work "Arrows," and have much pleasure in being able to give our readers the benefit of these "Notes on the Epistles" now specially contributed for our columns. We have no doubt that they will be found useful to many of the clergy, who, owing to the pressing nature of parochial engagements, have not over-much time for thought or reading, and also will be useful for lay readers. Three years ago Mr. Little published in England, "What shall I Say?" a book of notes similar to those entitled "Arrows," and which has already reached its fourth edition. We are promised these notes weekly, in time for use on the Sunday to which they appertain.

#### THE WELSH SUSPENSORY BILL.

##### GREAT DEMONSTRATION AT THE ALBERT HALL.

There was an immense gathering at the Albert hall, London, Eng., in defence of National Church. The lower orchestra was reserved for the Convocations of Canterbury and York, and for the five representative laymen from each diocese in England and Wales. In the amphitheatre were seated the representatives of the Houses of Laymen, and the ten churchwardens from each archdeaconry. Distinguished men were scattered about the hall, the Duke of Westminster, Sir M. Hicks Beach, and Sir G. Stokes sat near the organ, while Lord Ashcombe, Lord Cranbrook, Mr. Hicks Gibbs, the Duke of Richmond and Gordon, and the Duke of Rutland found places in the amphitheatre. When the Archbishop of Canterbury appeared with the Archbishop of York and the Bishop of London, all rose and cheered heartily. "The Church's One Foundation" was then sung with telling effect, to the accompaniment of the organ and two trumpets. The Bishop of London having offered prayer.

The Archbishop of Canterbury, as chairman, rose amid prolonged cheering to address the meeting. He said the Church had received a short, sharp challenge. She must answer it for what it meant, not for the poor thing it said. It was the avowed first menace to her establishment in its entirety (cheers). On that broad ground they made no limit, no partial answer. He had summoned from all England, for the first time in their history, a large representation of the wardens of her parish churches (cheers)—their officers dating from the time of the Norman Kings. He had called together, with the Archbishop of York, her two ancient provincial assemblies, older than our Parliaments, and with these her two representative Houses of Laymen, their most modern councillors. The constitutional right of these bodies to speak could not be gainsaid. Wales was not there except for what she was—part of themselves. The Church was one. Wales was not

there as a pauper threatened with loss of parish pay (laughter), tearing grey locks and entreating England to remember how early she gave England her succession, how the English Primates stood by her as natural guardians against the exactions of Popes and the severities of Kings, how they provided her with the Scriptures in her own tongue, how true she was to both Church and State in the great rebellion, how her first Methodists loved "the old mother"—(cheers)—and predicted the renewal of her youth. To-day Wales stood absolutely as they stood in the fulness of that realised life. From of old they might have been called the Church of Wales, by exactly the same right by which she was the Church of England. (Applause.) There came a threat to rights whose very suspension was their recognition—constitutional rights, rights *older than the Constitution*. But if they had no title to those rights, they felt the threat to the work, the work which was the title and charter of the rights, work flowing now at fullest tide. The threat was directed to the rights of the poor of whom every adult, every child, every babe in arms had now a born right to Christian ministrations and Christian instruction. The question raised was no mean issue. It was this: What was the National Church, with all its blessings, with all its shortcomings? They answered, it was the nation itself, in its conscious, most thoughtful, most powerful service to God and man. A few of their best were present to say how. They would show how the Church was the form in which the nation had lived and done its work for Christ since ever it began to be, had maintained that work by private gifts of her children, dedicated forever and charged with obligation—(cheers)—had been the builder of their noblest fabrics, and had produced their proudest and freeest institutions. Mother of their greatest assemblies, founder of their education, she had discharged a Christian nation's duty to non-Christian subjects, equally the servant of those who gave and those who could not give, equally the servant of friend or foe in politics. When oppressed by the world's self-seeking, or its bitter hostility, swift to rise again with energies unbroken. If England ever gave up this work, this life, he knew not what she would be. She would be England no more. The proposal was only to close opportunities, to suppress facilities. It was to damage religious enterprise, to weaken the strongholds of Christian feeling, to impede, if possible, the Christian advance—the moral progress guided by the Church in many a region both crowded and lonely where other guide there was none. It was to take away the inherited and chartered common rights of the poor, to shake the moral sense of the people. The Church would work on hindered, yet stimulated by the sharpened need. The more they lost, the more of Apostolic revenge in love and good works would they hope to take. But under what wanton disadvantage—no, they would never speak as though assault would succeed. (Cheers.) They were not to comfort Wales by saying they could stand or fall together doubtless they could keep their ranks. (Applause.) By God's grace they advanced. This was not to be treated as a matter of defence against sin, and unbelief and misery. It was their fault if there was fault. They began with the sword of the Spirit, and they had to finish. Their foes were human, and they must so live and labour that there would be no resisting them. (Prolonged cheers.)

Lord Selbourne, who was warmly received, spoke on the nature of church property and the secularisation of dedicated gifts. He concluded by stating that he could not see how to take away the property of the church was anything less than sacrilege and plunder.

The Archbishop of York, who was warmly greeted, said that when a distinguished statesman brought forward such a measure and in-

augurated a policy which was scarcely less than revolutionary in its character, they were fairly entitled to assume that there must be some great wrong to be redressed, or some great benefit to be gained, and the question which they had to ask themselves to-day was "Where was the wrong, and what was to be gained?" (hear, hear). The wrong could not be that they held property which had been handed down to them to enable the Church to more effectively instruct the ignorant, it could not be proved that the money was being misused or that the clergy were heaping up riches. There might be weak points in the framework of the Church, but they were always doing everything possible to remove them; while often the efforts of the Church in this direction had been thwarted by the very persons who now came forward to rob her (applause). They had the opinion of the Non-conformists that no such remarkable work had been done during the last fifty years, and yet it was at the end of that people were trying to cripple them. Then again there was the fact that much had been done for the poorer population of the country. He proceeded to point out that if the Church was crippled in its energies by the withdrawal of its income, the people as well as the church would suffer to an incalculable extent. He could not for a moment believe that the people, if their opinions were honestly obtained, would desire to injure or to cripple the most ancient and most beneficent of all our national institutions (cheers).

Eventually two resolutions were carried with acclamation, protesting against and pledging the meeting to strenuously resist the Suspensory Bill; and further inviting all Churchmen to express to their Parliamentary representatives their strong sense of the injustice of the measure, and of the great injury which the Church would suffer in the event of it being carried.

The proceedings then terminated with the "National Anthem," which was heartily sung by the whole assembly.—*The Family Churchman*.

#### ENTERTAINMENT OR INSTRUCTION.

If the Sunday-school is the "nursery of the Church," then the "nursery" should be in keeping with the character and mission of the Church. The Church of Christ is not designed to be a place of mere entertainment, nor for exhibiting fine clothing, displaying musical or other talents, nor is it designed to furnish "puffs" and fulsome flatteries for popularity hunters, or to be an advertising office for business.

What the primary class is to the graduating class in our schools, that in an eminent degree should the Sunday-school be to the Church.

The solid foundation of truth and true principles as revealed in the Holy Scriptures, is to be laid in part by Sunday-school work.

The horticulturist would not plant walnuts if he wanted an apple orchard in future years; neither would he make a playground of the place where his future stock of trees were growing. He would be very careful what kind of seed he planted, and very watchful of the plants that should grow from them, and give suitable culture to each one. In order, therefore, that a thrifty growth and a bountiful harvest of either Christians or trees of the right stamp be obtained, it will be necessary to look well to your "nurseries," and see that the right kind of seed is planted, and sufficient culture of the proper character is bestowed.

It is justly regarded as sacrilege to convert the church into a place of mere amusement, and to make the Gospel of our Ascended Lord a matter of entertainment, instead of dealing with God's truth and men's souls as the most important matters of our lives. Is it any less sacrilege to pervert the Sunday-school from its