

This seems to be altogether the case with Dean Grisdale, now elected to the Diocese of Qu'Appelle, who has had an experience of 26 years in different parts of the field of the Church. Educated at the Church Missionary College at Islington, he was ordained deacon in 1870, and priest in 1871, for the colonies, by the Bishop of London (Dr. Tait), and from 1870 to 1871 he laboured in India at Calcutta. In 1873, apparently after some work in England, he came to labour in Rupert's Land, where he was, for some years, a missionary. In 1878 he was appointed Canon of St. John's Cathedral and Professor of Systematic Theology in St. John's College in the University of Manitoba. Four years later, in 1882, he was made Dean of Rupert's Land and Professor of Pastoral Theology. In all of these posts the bishop-elect did admirable work for the Church, and abundantly justified the successive steps of promotion which he received. Nor has he been without academical recognition of his work, since in 1875 he received the degree of B.D. from the Archbishop of Canterbury, and in 1887 that of D.D. from the University of Manitoba. Dr. Grisdale, therefore, has all the qualifications which are required in the bishop of such a diocese as that to which he has now been elected. We saw some curious remarks in one of the papers to the effect that the clergy of the diocese would have liked some bishop of higher Church views. Nothing could be more hurtful to the real interests of the Church than a succession of bishops, all belonging to the same theological school; and it is found in practice that the difference of the opinions of successive bishops does not in the least affect the work of the dioceses or of the parishes. When Dr. Phillpotts, the great Bishop of Exeter, died, and Dr. Temple was designated for his place, the alarm in the diocese was wide-spread and profound. But the Broad Church bishop was found quite ready to do justice to all parties, and the same has been the case with his evangelical successor, Bishop Bickersteth. The Church of England is wide and liberal, and we must be content to have it so; and we shall be, if we are wise.

THE SUNDAY STREET CAR.

It is not by any means certain that Sunday street cars will be immediately granted to the city of Toronto; but there is a growing conviction that it is a mere question of time. It seems in the last degree unlikely that a city of 200,000 inhabitants, with a frontage of eight miles, should be intended to remain without the means of locomotion which most cities of one-half or one-fourth the size now possess. It may be well, therefore, to consider briefly the *pros* and *cons* on this subject, and to ask whether something may not be done to obviate any inconveniences which may be connected with the proposed change. What are the chief objections alleged against the Sunday cars? We may dismiss the ordinary Sabbatarian theories. Christians are not under the Jewish Law; and, although most of us are quite agreed that the day of rest is an immense boon to man, physically and morally, as well as religiously, this does not involve abstention from any particular employment, except so far as it may be injurious to mind or body. As a general rule, the objections are of two kinds. In the first place there is a fear of the quiet of the Lord's Day being seriously invaded; and in the second place, there is a fear that labouring men will be required to work seven days for six days' wages. In regard to the first,

there seems to be much less danger than might be imagined. Those who have seen the Sunday cars at work in Montreal have come back impressed with their usefulness and inoffensiveness. People seemed to use them for the benefit of their health, and others did not seem to be disquieted. Nor are they found to disturb the worshippers in churches. A clergyman who has officiated in Christ Church, Hamilton—a church standing on the main highway of the city—tells us that he was hardly conscious of the cars passing. The doors and windows stood open, the cars passed up and down; and only once could he remember hearing the sound of them in two or three Sundays. This would seem to be satisfactory. As regards the men who are employed as motormen or conductors, the case is very simple; the city, in granting the Company leave to run their cars on Sunday, could easily define the hours in which such running should be allowed, and contract that no man should work more than six days in the week or more than half a day on Sunday. Where is the difficulty of such an arrangement? And this would provide against the over-working and underpaying of the men. We dwell upon this point because we think there is a great deal to be said for the view taken by Mr. Herbert Mason and put forth by him in the daily papers. Mr. Mason is afraid that the struggle may be protracted until the advocates of Sunday cars carry their point without any conditions being made. All experience tends to enforce this caution. There are very few reforms which have been carried through in the past which might not have been accomplished without much injury or loss, if concessions had been made in time. If people are reasonable and willing to meet their antagonists half way, and without any considerable resistance, it is generally easy to make terms. If the struggle is protracted, the end is frequently gained without any conditions. It would be a thousand pities if this should be the case with the Sunday cars. Most of those who now want them are as desirous of providing for the interests of the working men as those who resist them; but the time may come when the struggle will end without any safeguards being provided for. It is for this reason that we should be glad to see a speedy, a peaceable, and an amicable settlement of this question.

SUNDAY-SCHOOL SUGGESTIONS.

By the Rev. W. W. Newton, D.D.

THE CHURCH PORCH.

"The beautiful Gate of the Temple"—this is the way the entrance to Herod's Temple is described in the book of the Acts of the Apostles. The architectural principle was well preserved in this magnificent structure, which was the pride of the Jewish people and their Roman King, that the approach to a beautiful building must itself be beautiful.

As I write the words "The Church Porch," I think of the cut which adorns the cover of the Rev. Dr. Huntington's service-book for children. There is the stone wall for strength, and the clinging, clustering vine for beauty, so that the sentence of Holy Writ is fulfilled, which declares that "strength and beauty are in thy sanctuary."

This idea of making the approach to a place beautiful assumes a moral interest when we come to the problems awaiting us in the life of the Sunday-school.

If the merchant arrays his shop window with artistic skill, bringing to bear upon his goods displayed the aid of colour, drapery, electric light and a foreground and perspective of material; if the saloon keeper, like the wicked spider, who spins the web for the foolish fly, makes his saloon look warm, bright, cheery and companionable on

purpose to draw in his victims; if the druggist puts the bright light behind his huge vases of coloured water to show to the passers-by in the night that here is the true pharmacopœia, where health can be obtained, why should not the outer approach to the Sunday-school itself be attractive? Why should not every parish church have its own "beautiful gate of the Temple"?

As I pen these lines there comes to my mind the beautiful church porch of St. Peter's by the sea, at Narragansett Pier. The memorial gift of a beloved physician and his family to a dear one gone from earth to Paradise! The memory is filled with instances of graciousness and thoughtful love as one remembers those places visited in tourist days on vacations across the sea.

The church porch of the English chapel at the famous cure of Carlsbad is another such instance of the power of an attractive approach to a place that is itself attractive. Lady Henrietta Stanley, of Alderly, England, has had two rustic benches placed under the spreading trees by the entrance to the church, with an appropriate motto of welcome and rest to the visitor, and the effect of this thought and care is in itself an added motive for frequenting the place where prayer is wont to be made.

Why can we not do something to take from our Sunday-school entrances the look of the primary public school?

At present we generally find at the church porch a bicycle or two, a baby's perambulator, two or three skeleton umbrellas, some odd rubber shoes and a few discarded Sunday-school papers.

What a different effect would be produced if we could have a few welcome seats, some growing vines, perhaps an artificial fountain with some gold fish, flowers in pots or planted in some artificially-made garden, and a welcoming, instead of a disciplinary and forbidding look! Why not? I plead in every parish for a "beautiful gate of the Temple!"

THE MISSIONARY FIELD.

CHINA.—Miss Dodson writes, June 19th: "The annual meeting of the China branch took place on May 27th. We had a good meeting, notwithstanding the rain; and we formed a new branch, the Kai-ding branch. Mrs. Graves is now the general secretary and she will answer any questions, and report from time to time the proceedings of the meetings. This last meeting is the best we have ever had; more interest was shown, and we feel much encouraged. Miss Crummer and I are in our new home and are enjoying it very much. The training school stands just across the road from us. Miss Crummer is getting ready to open it the first of September. She has one woman studying with her now, and another in Kai-ding, waiting to come down. Our very hot weather is coming on, rain, steam and mould; but by changing our clothes two or three times a day we manage to make ourselves fairly comfortable. We have just passed through the worst rainy season that we have had for many years; fortunately, we have all kept well. Two months ago the measles went through the College, St. Mary's and the Orphanage. The Orphanage suffered most. Mrs. Pott and the doctor were up night and day, and they lost a number of babies; the girls, being older and stronger, got through nicely, but we had to keep a very close watch over them. I am now very busy, learning to make lace. I am going to teach the girls, so that after they leave St. Mary's they will have a trade by which they can earn something for themselves. One large store in Shanghai has all the lace they need for their customers made by the poor women of Chefoo. Another store has promised to buy all that we can make. So my summer holiday will be spent in teaching the girls who remain in school during the vacation."

From a Native Member.—A graduate of St. Mary's Hall, now teaching in Shanghai, writes a friend in America, on May 14th, 1896: "I must tell you about my Sunday-school class. I have twelve pupils; they are little boys. Mr. Yen said these twelve are enough for me, because boys are hard to manage. I begin the lesson