

## EDITORIAL NOTES.

THE QUEBEC ELECTION.—The result of the Synod meeting lately held in the diocese of Quebec for the election of a successor to the beloved and saintly Dr. Williams, affords cause for thankfulness and satisfaction to the Church at large. The Bishop elect—the Rev. A. Hunter Dunne—would appear from his past history and work to be one well qualified to take up and carry on, in the same spirit as that of his predecessor, the work of Chief Pastor of this historic See. Singularly blessed has the diocese of Quebec been in the harmony which has ever existed and in the absence of party spirit and party cries. And this was particularly noticeable at the session which has just closed. No thought of “High” or “Low,” entered into the decision of the momentous question for which it had been called together; and the use of these terms in the telegrams to the secular papers as to the result of the ballots for one or other of these whose names at first chiefly engaged attention, was, we feel sure, without warrant from any action of the members of Synod individually or of that body collectively.

Whilst we can not but feel that the election of the able, devoted and self-denying Bishop of Niagara, would doubtless have been beneficial to the diocese of Quebec we, nevertheless, are well pleased that the possibility—through his acceptance if elected, a mere possibility—of interference with the existing order of things in another diocese was avoided. We are not in favour of translation from one See to another; and regard such act as unjustifiable except for the gravest reasons; and where the choice is—as in this case—from the whole Anglican Communion such reasons would be hard to find. The addition to the ranks of the Clergy of learned and godly men from the Mother Church is, we believe—notwithstanding some objections—an undoubted benefit to the Church in Canada; and in this respect the whole ecclesiastical province is debtor to the diocese of Quebec for the benefit conferred.

We would not, however, be understood as opposed to the election of a local or Canadian priest for the bishopric of any diocese. We noted with much satisfaction the nomination of the Rev. Canon Thornloe, M.A., of Sherbrooke on the first ballot; and the steady adhesion to such nomination of so many clergy and laity. It affords an undoubted and well merited tribute to his worth and abilities; and had the result placed him in the Episcopal chair we would have heartily said “Well done,” and been well satisfied. But we feel sure that none will rejoice more truly over the election which has been made than Canon Thornloe himself; and the diocese and Church retain him, with all his wealth of energy, faithfulness, and power as a parish priest, well beloved, and gain the additional wisdom, learning and ability of a long and well tried priest of the Church at Home.

WINNIPEG CONFERENCE RESOLUTIONS.—The proposals of the Winnipeg Conference for the ‘Consolidation of the Church’ in Canada have been, in the main, approved by the Synods of ONTARIO, TORONTO, NIAGARA and HURON;

and that, after pretty full discussion. The Diocese of MONTREAL whilst approving of the principle, is opposed to the retention of the Provincial Synod, as a legislative body, between the Diocesan Synods and the proposed general synod or assembly. The Synod of Ontario apparently wants an increase in the number of Provincial Synods since a motion in favour of making that body co-terminous with the civil provinces was adopted. This would be, (except possibly in the Province of Ontario where there are 5 dioceses.) “provincialising” with a vengeance. Two Diocesan Synods and a Provincial for the Province of Quebec; a diocesan Synod and a Provincial Synod for Nova Scotia and New Brunswick respectively would be a “over-governing” in the Church still worse than exists in the State. Whilst excellent reasons may be advanced for the existence of Provincial Synods in the early history of the Church, each thereof having under its jurisdiction a number of dioceses, it is questionable whether like reasons can be adduced from the present circumstances of the Church in Canada. It would rather seem to us that the principle of the legal maxim *cessante ratione legis cessat ipsa lex* applies.

The dioceses of Nova Scotia, Fredericton and Quebec have not we believe arrived at any decision as yet as to the Winnipeg Resolutions.

SUNDAY DESECRATION.—The announcement of an increase in the number of Sunday trains and of Sunday excursions by river and rail is one which ought to arouse the clergy and Christian people generally to renewed and earnest efforts to preserve the Sanctity of the Lord's Day. Step by step, under one and another plea, the observance of that day, as HOLY unto the Lord, has been encroached upon, and set at naught; and in some of our larger cities little difference is made between Sunday and week day. The Province of Quebec owing to its differing elements in religion and race seems specially favourable for the attack; and there it has been most successful. It is sometimes asserted when efforts are made to suppress Sunday exhibitions and excursions, largely inaugurated and patronized by our French Canadian and Roman Catholic citizens, that the motive is Protestant intolerance; but we are glad to note that Archbishop Fabre of Montreal has spoken out, and that we believe not for the first time—in distinct and positive condemnation of these practices. Let not the Bishops of the Church of England in Canada and her Clergy be wanting in like open and unmistakeable condemnation of everything tending to impair the Sacred character of the Day.

## THE WORSHIP OF GOD.—PSALM 150;

PSALM 95 : 6

The purpose of Trinity Sunday in the Christian year is not difficult to understand. On other occasions we contemplate, singly and separately, revealed facts concerning God. On Trinity Sunday the whole truth of that revelation is gathered up for us into a comprehensive whole. We are bidden to remember all the facts about God summarized for us in the doctrine of the Trinity in Unity: One God who is the Father and the Son and the Holy Ghost,

“God's substance being the original uncreated substance whereon all other substance depends for its existence, can only be one; but in this one substance there are revealed to us three distinct self-conscious agents—the Father, the Son and the Holy Ghost. Being of one substance these three Divine Persons are not separable, as three human persons are separable; but ever united and inseparable, being one God. Each of the three Divine Persons acts distinctly and individually: for example, the Father creates, the Son redeems, the Holy Ghost sanctifies. And yet in each of these acts, inasmuch as it is one act of God, all the three Persons concur. Thus, in the beginning, ‘God created the heaven and the earth’; but it was by the Word (St John 1 : 3); and the Spirit moved upon the face of the waters (Gen. 1, very appropriately the first morning lesson for Trinity Sunday). Again, it was Christ who ‘redeemed us to God by His blood’ [Rev. 5 : 9]; but we read also that ‘God hath visited and redeemed His people’ (St. Luke 1 : 68); and it was ‘through the eternal Spirit’ that Christ ‘offered himself to God’ (Heb. 9 : 14). And lastly, St. Paul tells us that we are ‘sanctified by the Holy Ghost,’ (Rom. 15 : 16); and yet our Lord speaks of sanctifying Himself that He might sanctify us; and in the same passage prays to His Father that He will sanctify us” (St. John 17 : 17, 19). (Dean Norris.)

The Triune God, whom we know through faith, it is our highest duty and joy to worship. This is one of the purposes with which in God's house “we assemble and meet together”—“to set forth His most worthy praise.” Two cautionary thoughts, in this connection, are illustrated strikingly in the account of Moses at the burning bush. Upon Mt. Horeb a mortal man was brought into the immediate presence of God. And God said: “Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.”.....“And Moses hid his face, for he was afraid to look upon God” (Exodus 3 : 5, 6). Two things were carefully attended to—penitence and reverence.

In commanding Moses at the burning bush to take his shoes from off his feet, God impressed upon him the fact that sinful man must not presume to come into the presence of the all-pure God without first removing the defilement which has come to him through contact with the world.

Our Prayer Book services are based throughout upon recognition of this important fact. We come to the church door; we desire to enter and place ourselves in touch with God. We are encouraged to do so; the avenue of approach is opened to us; but first we are bidden to remove defilement from our hearts and lives. It is as though the Church said to us: Do not turn back; enter by all means; but come properly; do not rush into the presence of God stained with sin; turn your sin into confession; let God remove it through absolution; then come with a good heart. On the very threshold of our worship we are met with the wholesome invitation, first of all, before prayer, praise and thanksgiving: “Let us humbly confess our sins unto Almighty God.”

“Moses hid his face, for he was afraid to look upon God.” This was an act of reverence. Having removed his sandals at the command of God, his own sense of propriety told Moses to stand there, by the burning bush and in the presence of Jehovah, not gazing familiarly, but with his face veiled in the heavy folds of his mantle. This lesson needs not extended application. Be natural. Repress not the prompting of your heart in this matter. No man's