

down to idols made with their own hands. He said the contrast to come back and find people squabbling and wrangling about the petty trifles of worship was the most astonishing thing he could possibly imagine. In reference to the charge that the working people were being lost to the Church, the Bishop said he had preached in some of the poorest districts of Liverpool—districts in which there were no rich people, and not people that keep a servant. In such districts he said he had seen the church filled, some people standing in the aisles, and those who had seats being crammed together as close as they could be. They were working people, nothing but working people.

FIRST SUNDAY AFTER TRINITY.

THE Church having brought before us, in order, and with the impressiveness suited especially to each of them, the various events whereby our Redemption was brought about, crowned the whole with the greatest mystery of all, the wondrous existence of the Supreme God as a Trinity in Unity, and now spends the rest of the Christian year in bringing before us the principal duties of the Christian life. We are first of all introduced to that which is the perfection of the Gospel system, the grace which shall flourish with steadily increasing lustre in heaven, and that in which all other graces shall be lost—love to God and love to man, springing from the fountain Head of all grace and holiness, as expressed by the beloved Apostle, "We love Him, because He first loved us." And it may be observed that the Christianity of St. John was not an abstract sentiment, a mere idea, acting upon men differently in the first century from anything that can take place now. It was a living practical influence. His love, that for which he so strenuously contends in his Epistle was not a mere, soft feeling, unregulated by principle. It was a practical thing, like the charity in 1 Corinthians xiii. It was indeed a love of all men, but it was pre-eminently a love in each man of his immortal soul, and therefore in proportion to its sincerity and its intensity, it was outspoken. St. John knew no more than St. Paul, anything of that false principle which goes by the name of charity in the present day, and which would embrace, as brethren in the faith, false teachers and schismatical leaders, who have forsaken the right old paths of truth, and are on the high road to perdition. "If any come unto you and bring not this doctrine," that of the apostle, "receive him not into your house, neither bid him God speed." St. John, the apostle of love, uses language which the world with its false ideal of the charity of indifference would call uncharitable; but because St. John loved not in a hazy, truthless way, but in truth and in intensity, because he truly desired the real eternal welfare of all men, he is thus outspoken. He would not tell people they were all right when he knew they were all wrong—and that one religion was nearly or quite as good as another, when he knew full well that one only contained "the truth" emphatically, while all the rest were false. It would be well if there were more of this "love and truth," as distinct from love by impulse, among ourselves. Love in truth makes love a moral power, instead of being a mere annual feeling, or an unmeaning pretence; and it makes every possible effort in implanting "the truth" in the heart and soul of every man, so that it too shall be a moral power there, influencing the whole man. By "the truth" St. John means

something, the very existence of which appears impossible, or at least, improbable to a great many minds in the present time. Indeed, multitudes are just as sceptical about it as was Pontius Pilate when he scornfully asked the Saviour, What is truth? as though there was no such thing to be found. But what St. John means is a body of ascertained facts about God, about the soul of man, about the means of reaching God and being blessed by Him, about the ministry and the sacraments appointed by the Head of the Church Himself, about the eternal future, the rule of man's conduct, and of the true secret of his happiness and of his wellbeing. Other knowledge which human beings possess is no doubt true, such as that which enables us to make the most of this visible world in which God has placed us. St. John calls this higher knowledge "the truth," as being incomparably, more important than any other—as interesting man not merely in his capacity of a creature of time, but in his capacity of a being destined for eternity; and it is for this reason that really pure and genuine love desires above all things that there should be no mistake in the reception of "the truth."

MEETING OF THE NORTHERN CONVOCATION.

(Continued.)

IN moving that the President be prayed to direct the appointment of a committee on Cathedrals and their reform, Canon Prescott (Carlisle) said he believed the intention of their founders had never yet been realized. Archdeacon Hey said that Cathedrals were becoming a strong point of the Church, a rallying centre for the parochial clergy, and a sphere of great and extending usefulness. The President said there had been a great increase in the care of the cathedrals, and in the use made of them for public worship and public teaching. At the same time they did keep aloof, to a certain extent, from the diocese; and they seemed to take a certain amount of pride in being a kind of island in the heart of the diocese. When Archbishop Thomas, many centuries ago, appointed a Dean of York, he probably had no idea of the consequences of that step, but little and little it had led to a fatal separation between the work of the diocese and the work of the cathedral. He thought they would gain on all sides if some of their steps could be retraced. He said, we ought to be able to count upon the cathedrals as being the centres of all diocesan work, in which, without any jealousy or difficulty, the authorities could all work together for the glory of God; and we had a right to count upon their revenues for any great purpose, such as the increase of the episcopate. The Bishop of Carlisle said that the relation of cathedrals to their dioceses as centres of work and influence had been forgotten, and to this fact their weakness might be attributed. The cathedral had come to be looked upon as merely a great church in the centre of the diocese, with a small body of clergy attached to it. The Dean of York, in supporting the motion, said the cathedrals were the glory and the pride of the Church of England, and he anticipated great benefit from the appointment of the proposed committee.

A resolution was passed asking for a joint committee of the two Houses to consider the subject of an extension of the diaconate and to report thereon. In discussing the subject it was shown to be impossible to provide by new incumbences for the spiritual needs of an increasing population.

Leeds was mentioned as an instance,—the increase then being at the rate of five or six thousand a year. It was stated that Scripture-readers did a good work, but what was wanted was help for the hard working clergy, not only out of doors, but in the services of the Church. An extension of the diaconate would give the Church what she wanted, and that without any tax upon her pecuniary resources.

The Lower House, sitting alone, then discussed a resolution proposed by the Dean of York:—"That this Lower House of the Convocation of York respectfully appeals to the Bishops of the Northern Province to discourage as far as may be, proceedings in courts of law concerning matters of ritual." Archdeacon Hey moved the previous question, which was carried by twenty-one to twenty.

THE CONVOCATION OF CANTERBURY.

THE presentation of the Revised Version of the New Testament was one of the first things done after the assembling of Convocation—both in the Upper and the Lower House. As no time had been given for examining the book, of course no general expression of opinion could be made. A formal vote of thanks was however passed for the care and time that had been bestowed upon it during the last ten years.

A very interesting proceeding was the attendance in the Upper House of an influential lay deputation, headed by Earl Nelson, praying the Archbishop to press upon the Bishops of the Church the consideration of the spread of indifference to religion and infidelity, and of the steps which might be taken to increase the power of the Church in meeting it. This was the immediate object of the memorial; but it had a wider object in view. It was endeavoured to show that some wider development of Christian ministrations was needed in these critical times, as at the time of the institution of the great Preaching Orders, or of the Wesleyan evangelists. They accordingly submitted to the consideration of the Bishops the propriety of organizing agencies supplementary and auxiliary, to the regular parochial ministry of the Church—not without provision for instruction of those employed therein—whether of laymen or of persons admitted to Holy Orders of a lower degree than at present exists in the English Church, and allowed still to pursue some secular occupation. This proposal is one of immense importance, and the wonder is that it has not excited more attention both in England and Canada, as well as in the United States, than it has hitherto done. It is evident that it raises the question of the revival of the Diaconate, as a substantive Order, and not necessarily as a stepping-stone to the priesthood; of the creation of some provision for evangelistic work, not necessarily however distinct from the parochial system; and of the functions to be assigned to lay agency, especially defining the respective limits of work and power. These are questions altogether independent of the growth of infidelity. It is beginning to be felt in England that the time has fully come for taking up the subject practically. It involves difficulties; but if instead of throwing all the energies of the Church into the formation of squabbling-legislative-Diocesan-Synods after a temporising United States model, this subject had received the attention it deserves, the Church would have been infinitely the better for it, Church action would have been of a far healthier character, and we should not have