

bably on the Feast of Barnabas. In addressing the Bishopric Committee he said he came among them as a Protestant and Evangelical Church bishop, and not of any particular sect or party. He was a committed man, but desired to hold out his right hand to all loyal Churchmen, at the same time holding his own opinions firmly, for he had never had any difficulty in getting on comfortably with loyal Churchmen of whatever school.

There are nineteen Unitarians in the new House of Commons; there were fifteen in the last.

A correspondent of the *Guardian*, referring to the point at issue in the recent election, says:—"The point is surely one of pure morality. Was it moral to attack the Zulus because we were afraid that some day they might attack us? Was it moral to attack the Afghans because we coveted their 'vineyard'—a scientific boundary which they possessed and we did not? Was it moral to consign the whole of Macedonia to the immoral rule of the Turks, when Russia had set them free? Was it moral to allow the Armenians to be maltreated by the Pashas and Kurds in combination, as described Lord Carnarvon last session, so that they are actually flying into Russia by thousands, while one Kurd chief alone has carried off for his own use nearly two hundred Armenian girls? And all this while Asiatic Turkey is under English protection and guarantee, and the Treaty of Berlin obliges the Turks to govern decently. The constituencies think that these things are not only immoral, but utterly degrading to British honor."

Another correspondent of the same paper, who signs himself a "Septuagenarian Conservative," says he had thought he should sufficiently absolve himself from all complicity in the foreign policy of Her Majesty's Government if he abstained from voting. On the day of polling he was confined at home by indisposition. But so convinced did he become that the adoption of a merely negative course was insufficient in such a crisis, that in the course of the afternoon he rose from a bed of sickness, went down to the polling booth, and recorded his vote for the "Liberals."

The *Guardian* remarks:—"We cannot say that we view with the same equanimity Canon Ryle's appointment to a new Bishopric as we did the announcement that a Provincial Deanery had been proposed to him. The latter offered an honorable post of dignified retirement to three score years and ten, but the consolidation of a new Diocese requires the lithesome grasp of a younger man. Nor can we look hopefully to a leading member of a body with such a reputation for persecution as belongs to the Church Association as a medium for enlisting the united action of all parties on behalf of the Church. We shall be glad to find ourselves mistaken, and that, with his powers of sympathy and popular influence, Canon Ryle has imbibed something of tolerating influences at Church Congresses, if we cannot anticipate increasing activity."

The death is announced of Don Juan de Madrazo, the ablest of all Spaniards in Gothic Architecture. To him was confided the task of restoring to something like its original beauty and grandeur, the Cathedral of Leon, a glorious building which towers over all others in the country. Its wonderful lightness of construction is proverbial, and its west entrance is one of the grandest known.

Synods for the election of Proctors for the Lower Convocations have been held in most places according to custom.

The Queen has granted a pension of £150 to Mr. S. C. Hall, in recognition of his long and great services in art and literature.

A correspondent says:—"The question, 'Where was the Church of England before the Reformation?' in your issue of the 29th of April, is very well answered. I wish the writer would continue lucubrations on such topics. A Church paper that does not definitely and kindly bring forward the distinctive principles of the Church of England, as contained in the Book of Common Prayer and as transmitted from ancient times, is in effect working into the humor of needless separation from the one visible body established by our Lord and His Apostles. Many admire your faithfulness in this behalf.—Go on and prosper."

TRINITY SUNDAY.

THE nature of God and the mode of His existence must be altogether incomprehensible to His creatures. Much concerning His operations and much regarding His perfections He has revealed to man—revealed in His word and also revealed in His creation; for "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." So that those who deny Him are, St. Paul says, "without excuse."

The old argument of design proving the existence of a designer, contrivance proving the existence of a contriver, which Paley adduces in his *Natural Theology*, and brings forward the well known illustration of the accidental finding a watch is as unassailable as ever, notwithstanding the sneers of some bare-faced Atheists who allege that the argument is just as applicable to the Deity as to man. We reply that the argument might possibly, as far as could appear from any thing we discover in nature, be applicable to more than one intermediate agency or instrumentality; but that, like the links of a suspended chain, as the last link must hang upon some adequate support, so there must be a last intermediate agency, the faculties and powers of which must derive their existence from a Great First Cause. As St. Paul remarks again:—"Every house is builded by some man, but He that built all things is God."

The argument may require variation in the mode of stating it, as the fashion of the objections changes, for unbelievers are apt to make some trifling change in their mode of attacking religion, whether natural or revealed, and then parading their objections as the great triumph of the age. But in substance, nothing really new has been advanced either by Atheists or Deists for the last eighteen or twenty centuries.

The Old Testament states that Jehovah our God is one Lord; but it is in the New Testament we find the Divine Unity. In the Old Testament there are numerous indications of a plurality in the Divine Essence; but from the New Testament alone we learn that this plurality is a Trinity—that there are three Persons in the Godhead, the Father, the Son, and the Holy Ghost, and that these Three are One. Distinct acts of personal agency are ascribed to the Father, the Son, and the Holy Ghost; divinity and adoration are claimed for each of them separately, although the theory of this is beyond our comprehension, nor does it appear to be any part of the intention of Holy Scripture to put us in possession of that theory. We are taught that the Father is God, the Son is God, and the Holy Ghost is God, and yet there are not three Gods but one God. And this is nearly all that we are permitted to know about the sublime mystery of the Trinity. Those who have ventured to approach too

near this inaccessible light and attempted to explain it, have involved the subject in deeper obscurity and have darkened counsel by words without knowledge.

We can bring the subject to the most important practical application by our adoration of the Father, by relying on the atonement made by the Son, and by seeking the blessed influences of the Divine Spirit.

As Ordinations of Priests and Deacons are held on Trinity Sunday, the second Ember Collect should be read at Mattins.

PREPARATION FOR CONFIRMATION.

RULES AND PRAYERS.

1. Every day call to mind the Great Gift you are preparing to receive—to be strengthened by the Holy Ghost the Comforter. (See Order of Confirmation, the first Prayer, and read carefully Isaiah xi. 2.)

2. Think every day how necessary humility and purity are to the heart that expects the Holy Ghost as an abiding Guest.

3. Every night, before your evening prayers, examine your conscience carefully. Try to recall any sin or evil habits into which you have fallen. Then make your humble confession, praying earnestly for that repentance whereby you may forsake sin. And always bear in mind that without God's continual help your efforts will be in vain.

4. Never let a day pass without thankful meditation on the love of our Lord Jesus Christ, and seek His grace to give yourself wholly to Him, and with firm resolve to cleave unto Him.

5. Be more than ever watchful over yourself now, and set yourself to correct any faults you are conscious of, even what may seem little faults, as a beginning in your great life-work of obedience. Study patience and gentleness towards all around you.

6. Be sure you go over often, and very carefully, the particulars of your Baptismal Vow—(1) What you have promised to put away from you—the vanities of the world, the works of Satan, the sinful desires of your heart—so that you shall neither "follow nor be led by them." (2) What you have promised to believe as the motives or principles which are to influence your daily life and conduct. (3) The obedience you have vowed not only to the Ten Commandments, but to "God's Holy Will," wherever found; and especially the precepts of our blessed Lord. (See e. g. St. Luke xiv. 83, xviii. 1, 22; St. Matthew xviii. 85, xi. 29; St. John xiii. 14, 15.)

7. During your preparation pray more frequently than heretofore; for so did the Apostles and first disciples await the descent of the Holy Ghost at Pentecost. (Acts i. 14.)—By no means omit to read and meditate upon some words of the Holy Gospels every day.

PRAYERS

to be said during Preparation, in addition to your usual private prayers:—

DAILY PRAYER BEFORE CONFIRMATION.

1. O most merciful God, I give Thee thanks for Thy great goodness to me in that Thou hast washed me in the water of Holy Baptism for the pardon of my sins, and didst then adopt me as Thine own child, and make me a temple of Thy Holy Spirit. Have mercy upon me who am about to draw near to Thee in Confirmation. Cleanse me from all the sins of my past life, and give me a true sorrow for them. Help me to know how sinful and weak I am that I may learn to trust only in Thee for pardon and strength. Assist me and all those who are to be confirmed that we may profit by the instructions given us, and come before Thee with hearts prepared to receive the precious gift of Thy

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