

BISHOP KING ON MATRIMONY.

The following is the address delivered by the Bishop of Lincoln at the Duke of Newcastle's wedding:

They were gathered there (said his Lordship), that goodly company, to take what part they could in that wedding day. They came, no doubt, from various places, under various circumstances, some more or less in trouble; yet they put that aside for the day, just as on the wedding day when the Saviour wrought His first miracle in Cana of Galilee the blessed Virgin Mother put aside what we must believe must have been her widowed cares, and came and gave the joy of her presence to that village feast—nay more, just as the Saviour, though He had taken now the pathway of His short and suffering ministry, as it were banished for a time the vision of that suffering that was about Him, and came to beautify and sanctify that wedding day, and all that were to follow it if undertaken according to His will. If so great was the joy of the wedding day in the eyes of the Saviour, how meet it was that we should do what we could to give our little contributions, and to rejoice with those that did rejoice on a Christian wedding.

But it was his duty, in obedience to the instruction of The Church, to give one word of warning to those who might be present that day, who were young and waiting, and looking forward with hope. He urged them as dear children of Christ, not to let the splendor of that wedding deceive them. A wedding day was not in all respects a new beginning—rather it was a wonderful and beautiful result. The bride was as a fair flower and blossom that was the result of many hours and days and weeks and months of careful, tender and loving culture. It was a beautiful and wonderful result when on her bridal day the bride stood before them in that stage of perfection and in beauty and loveliness, and waiting for yet greater fruitfulness under the blessing of God, like the fair flower and blossom of a fruitful tree. So with the bridegroom. He would say with all sincerity, the wedding day they arrived at truly should be the result of self-knowledge, self-mastery, self-culture and then self-devotion. A man could not give himself until he had mastered himself; and if he took these things into account, then in that sense it was a result as well as a beginning—a beginning that led on to eternity.

In the times of man's innocency in the Garden of Eden, in paradise, before sin entered into the world, it was God's appointed way by marriage to add to the number of His eternal beings. There were angels and archangels, but God did not give to angels and archangels the power to add to eternal beings. It was God's appointed way through matrimony that this mystery should be accomplished, that in Christian marriage they might look forward in all thankfulness and confidence to adding to the jewels in the crown of Christ. It was a beginning and a mysterious beginning, that led on into the great future.

They knew how the Apostle himself told them that marriage was indeed a great mystery representing that mysterious and indelible union betwixt Christ and His Church—that is, His Bride. A new responsibility was put upon them that day. He gave them the Church's blessing with all fullness, with all delight from every natural heart, and with all the sanctity and power of his own sacred office; but he would fail in his duty did he not remind them that there were new responsibilities upon them. Christian marriage was intended to be an evidence to them of the love which Christ had for the Church. They had heard just now that the marriage vow was "for better for worse, for richer for poorer, in sickness and in health." Sickness and poverty were not to diminish, but

rather to increase the tenderness and the love. In that wedding they were giving new evidence of the tender, watchful love Christ had for His Church. Should the Church at any time for a moment be like the bride, subject to passing sickness or weakness, would that sickness or weakness not intensify rather than diminish the love and the affection of the Bridegroom? When the Church of Christ was weak in the eyes of men, and in suffering, then we knew that the heart of the Bridegroom was beating faster, and that it would gather new strength as the eye centered there where sickness and trouble seemed to be.

He begged them also to remember their responsibility to themselves—to persevere in faithful, pure lives, to take care that their household be Christian—let every servant be Christian. He urged the bridegroom to remember his responsibility in those parishes God had given into his care, that it be one of his great resolves to watch over the churches, to restore them to the beauty of holiness, and try and appoint faithful ministers who would see that their worship was free and full as the English Church in its freedom and fullness would have it. In his schools he should see that a Christian and not merely a secular education were given; and see it done, too, in the great councils of the nation in which he was called to take his part. Not by the power of his wealth, not by his great rank—no, only by the grace of God would he see the great and crowning mystery of the marriage service in the sacraments of the Church, in which they would all join their prayers that God would make His wedding to be a blessing to themselves and a blessing to others, a blessing to their own household, and a blessing to the Church of God.—*Church Life.*

SUNDAY-SCHOOL INSTRUCTION.

It is sad to think of the waste of power in the hit-and-miss, unsystematic instruction in Sunday-schools. The want of directness and continuity is like dashing buckets of water on the side of an overshot water-wheel. Out of the mass of pabulum that is spread out before children, an intelligent boy or girl may pick up a few truths, but they float around in their brains like a lot of loose marbles, rather than a cluster of grapes, each one connected by a vital bond to the vine. It is a difficult matter to teach an undisciplined mind, young or old, to see that the distinct value of a truth lies in its relation to the whole of truth. In the "New Education" there is no end of surprising "methods" for educating children with electric speed; but for Christian education, no modern inventions nor new fangled theories can stand by the side of steady instruction in the Catechism (made to mean to boys and girls what it says) the Christian Year, and the Service of the Prayer Book. For laying the basis of an assured faith, of the true idea of what worship means, and of the regulation of a right practical life, no system nor method can do anything like what the Church does in this simple and effective teaching of youth.

It has probably been mentioned before that the Church year should be the dominating feature of Sunday-school instruction. Only by patient repetition are truths imbedded in a child's mind, striking the nail continuously until it is flush and to hold. A great artist has said, "It is our repeated thoughts that are our masters." No fear of neglecting the Bible, for if the Christian year is taught in its fullness as it ought to be, it gathers into a complete, clearly apprehended system, the essential truths of Revelation, and makes them the daily nourishment of a spiritual life. It is the basis of a sound theology, having its source in the Person of the human and Divine Jesus, and buttressed effectually against sectarian vagaries, and popular scepticism. It furnishes wholesome light and elevated principles of action to meet what

life brings, in duty, in trials, for the strong, and for the weak; not to mention the gracious and helpful associations around Fast and Festival days, growing ever fresher, ever dearer as the years pass. And concerning the point mentioned above, the value of connecting each single truth with the whole body of truth, nothing does so much for this as the regular recurrence of the Christian seasons with their definite objective lessons. But suppose the miracle, or parable, or event taught on one Sunday is not connected in the course of instruction with what goes before or follows after, then the whole force of that wondrous law of association in the human mind is lost; but when every Sunday's lesson is illustrated by its place in, and bearing on, the Church Year it becomes a fitted stone in the walls of the palace, and is a direct contribution to the knowledge of the whole body of truth concerning God's ways to man.—*Church News, St. Louis, Mo.*

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

THE ORDER FOR THE BURIAL OF THE DEAD.

To the Editor of the Church Guardian:

SIR,—The office for the burial of the dead is one of the most beautiful, most inspiring, and most edifying of the public services of the Church; and yet, where the rubrics are observed, as in my experience they generally are, all the prayers contained in it are said, nowadays, only by the few who follow "the corpse" to the grave. The office was framed, no doubt, as its rubrics plainly show, at a time when "the Church yard" was the final resting place of the congregation; and there, as within the Church, all the attendants at the burial would gather to join in these touching and exquisite rites and prayers with which the Body was committed to the dust, and by which the hearts of the mourners were lifted from the sadness of the grave to the glories of the Resurrection.

But now, in cities and towns at least, the churchyard, as a place of burial, is no more; the mass of the attendants at "the funeral" march into church, hear the Psalm and the Lesson read, and, possibly an unauthorized hymn sung, and then take their departure, back to their homes or their business, without uttering or hearing a solitary prayer; ignorant, many of them, of the deep solemnity and impressive ritual of the remainder of the office! One cannot but wonder what sectarians, who often attend, "as far as the church," in large numbers, and who are accustomed to elaborate prayers and panegyrics in their departed, must think of the coldness and prayerlessness of our service, as they see it. Now, sir, is not the re-arrangement (not alteration) of this Office a matter which might well occupy the attention of the Provincial Synod, or of the House of Bishops?

There is another point of view from which the transferring of some of the sentences and prayers, now said at the grave, to the part of the office said in the church might be strongly urged; namely, the severity of the Canadian climate in the winter-season. How many clergymen, how many elderly men have been seriously, nay fatally, injured by standing exposed to fearful cold and storms during the somewhat lengthy ceremonial in the open air.

If we might venture to suggest the change which might be conveniently made, it would seem enough to say at the committal from "Forasmuch" down to the end of the Lord's Prayer; and to transfer all the remainder to the Church; where, probably, the Lord's Prayer should also be said.

LAYMAN.

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