

The respected clergyman who has just been elevated to the Episcopate, and thus invested with Apostolic authority over the Diocese which has elected him as its Chief Pastor, will need, and we trust will receive, the earnest prayers of God's people, for the due performance of the solemn trust with which he is now invested, so that, when the Great Bishop shall appear, he may receive the crown of glory that fadeth not away.

The Christian Sabbath.

Very determined efforts are being made at the present day, on the one hand, to preserve the Lord's Day in its sanctity, and, on the other hand, to secularize it. In Parliament and out of it the battle wages. The obligation of Sunday observance is differently interpreted by different parties. Some add a Puritanic to a Jewish restrictiveness; and the day is no longer a day of delights. Others ignore even the natural demands for one day's rest in seven. They judge that the conveniences, the comfort, or the pleasure of the many is a sufficient reason for denying the day of rest to a few. It is very difficult to hit the happy mean in the present complicated state of human society. That some must be sacrificed seems almost inevitable. But this only indicates the failure to reach the perfect ideal of society. That "the Sabbath was made for man," the Great Teacher definitely assured us. It was made—specially set apart and ordained—and it was made *for man*; for man's benefit, for his service and advantage. And it was the Jewish Sabbath—the Sabbath as our Lord Himself observed it—that was so made. It was not the Sabbath as it was defined by the authority of men who had lost sight of its essential spirit, who had buried it, beneath a heap of external observances, that robbed it of its brightness and its joy. The first idea of the Sabbath is contained in its name. It is a day of rest. And were there no spiritual purpose to be answered by its institution, the necessities of toiling humanity would demand its appointment. But this is its natural side, and is, perhaps, the lowest ground on which the observance of the day can be based. But, though low in comparison with other motives, it is not low in itself. To give rest to the weary, to recruit the worn frame and the troubled mind by withdrawing life from its ordinary channel, is at once a charity, a prudence, and a necessity. A higher character is assigned to the day by keeping it "holy unto the Lord." The appropriation of the day to exercises of religion, especially to public worship, and quiet meditation and prayer, making it a day for recruiting the spirit, as well as for giving rest to the body, is to approach nearer to its true ideal. The day culminates in significance where it is truly "the Lord's Day," when men "remember the Sabbath Day to keep it holy," when not only are the ordinary walks of life untrod, but when the loftiest religious exercises engage the attention; when thoughts of God and eternity withdraw men from the less important affairs of time.

The true character of the Holy Day is not realized by exchanging a day of toil for a day of pleasure. It has a meaning far beyond that. The Lord went into the Synagogue on the Sabbath Day, "as His custom was." He observed the public worship, the reading of the Holy Word, the spiritual teaching, the common prayer. Following

in His steps, as every one of His disciples is bound to do, the observance of the sacred day must include attendance on the public ordinances of religion. Men whose intercourse throughout the week is confined to the marts of trade should on this day learn that they have relationships to one another that are of a loftier character. This the common confession and the mutual prayer of public worship declare. That the occupation of the mind for six days of the week with the affairs of this life needs the counteraction of at least one day's attention to the loftier interests of the soul, and of immortality, few will deny.

But there are other aspects of the Christian Sabbath that ought not to be overlooked. The day should be so spent as to give the least possible occasion for the toil of others. The claims of domestic and other servants ought not to be overlooked. They have an inalienable right to as much rest as can be consistent with the well-ordering of the home; and they have an equal right to suitable opportunities for public religious worship and instruction. No head of a house can be guiltless who robs his subordinates of these privileges. Further, all public servants should be equally favored. Were these simple rules observed, how many of the difficulties that surround the Sunday question would be resolved. Again, the Lord's Day should witness the perfectly happy intercourse of home. A father, torn from the bosom of his family by the necessities of daily toil, should have on this day the opportunity of gathering his children around him, and in a free and loving fellowship, find the purest and most exalted joy. That works of necessity and works of charity may be performed, our Lord has abundantly proved; nor can the spirit be condemned which leads thousands to sacrifice their own quiet and rest in order to minister to their more needy brethren. While the priests may profane the Sabbath by hard temple service and yet be blameless, and while necessity may compel many to toil for the ease, the reviving, the spiritual instruction of others, the hand of help must be given to the neighbor whose ox or ass has fallen into the ditch. The day should be pre-eminently a joyful day, but the joy that belongs to it is the joy of the Lord. It is not a day for weeping any more than for labor. It should be as free from gloomy moroseness as from oppressive toil. Whatever will shed a true light on human life, whatever will exalt, ennoble, and bless that life is of the spirit of the Christian Sabbath.

Nationally, the question is of the gravest importance, and deserves the most careful legislation, in order that whatever interferes with the sacredness of this day of rest may be prevented. For the nation's weal it is of the highest moment that the health, the happiness, and, above all, the moral and spiritual interests of the people, be sacredly guarded. To the family, the Lord's Day may be pre-eminently its holy, happy day. The purest of its fellowships, the most exalted of its pursuits, may be well reserved for its sacred hours. To the Church is committed the custody of the day. Its most spiritual work is to be done, its loftiest truths illustrated, its best spirit revealed, while every Christian man should be careful that nothing rob him of the blessing which is promised to a faithful observance of the day—one which is given him to be, not a burden, but a blessing, and a sign of favor, and the loss of which is a signal, definite and determined, of Divine displeasure and punishment.

The Consecration of the Bishop of Niagara.

We expected to have given to our readers a full account of the proceedings in connection with the consecration of the Rev. Chas. Hamilton as Bishop of Niagara, and to this end arranged with our local correspondent for a full report, and delayed the publication of the GUARDIAN in order to secure insertion this week. But, not having received the report up to this, Tuesday morning (doubtless through delay or miscarriage in mail), we are obliged to go to press without it.—ED.

Editorial Notes.

The latest news from Europe is said to be of a somewhat more pacific character, but the state of affairs is so extremely critical that no one can foresee what a day will bring forth. The course of events, so far, has demonstrated the utter unrelaxableness of Russia's professions, which have been again and again falsified by her actions. The English people have become thoroughly disgusted with the tortuous and treacherous course of Russian diplomacy, and the London *Standard* probably expresses the sentiments of a vast majority of the nation when it says that "the time has come for diplomatists to retire from the field which can only be effectively occupied by the sword."

The prospect of a speedy termination of the insurrection in the North-West is by no means bright. The first encounter of our troops with the rebels has demonstrated that the latter are foemen by no means to be despised. They are well armed, well trained and well led, and they have the great advantage of being thoroughly familiar with the scene of conflict. That our volunteers should have so bravely held their own, in spite of such odds, is greatly to their credit, while it adds to the grief which we feel at the loss of so many noble lives.

Our own domestic and national affairs have been so engrossing of late, that we have had little time to give to the observation of the affairs of our neighbors, and comparatively few Canadians are aware of the revolution in the management of public interests which is being quietly effected by the new Head of the American Republic. Under the firm hand of President Cleveland, the principles of Civil Service Reform are receiving practical exemplification, to the great disgust of the average professional politician, and to the intense satisfaction of the great body of patriotic citizens, who regard public office as a sacred trust, to be administered for the benefit of the state, and not of individuals. All honor to the man who has had the courage to break through the corrupt traditions of many generations, at the risk of alienating the forces which have hitherto mainly controlled the course of American politics.

The House of Commons has shown its good sense in rejecting Sir John A. Macdonald's proposal to confer the electoral franchise on women. We yield to no one in our respect and admiration for the gentler sex, but for that very reason we strongly deprecate any attempt to take her out of the natural sphere which she adorns and beautifies. As the Queen of Home, woman commands our unstinted homage; but a female politician is a monstrosity which fills us with disgust.