

any soldier wish for a better or nobler pall than that flag with its triple Cross, when his time comes to be laid to rest? No, indeed! And we all feel that he is right.

In fact, everywhere we find that the Cross is the Sign of Honour. It is the decoration of our soldiers, it forms part of the Queen's crown. We hear of the Cross of this Order or of that being given to some one, and we understand at once that man has been marked out as worthy of honour by a king, or by a nation, or by a society. The man who receives the Cross understands it too, and he wears it with pride *as a decoration*. I say nothing of the Crosses in our Churches, or on our religious books. They, of course, have to do with the Christian Faith. But do not hundreds of women without much thought of religion wear the Cross *as a pretty ornament*?

This is the nineteenth century. Now look back all those 1800 years. What was the Cross then? Was it a pretty thing to be worn as an ornament? No, indeed! It was the Sign of *Death*, and of the deepest and lowest depth of degradation in death that anyone could possibly imagine, a death reserved for those whom the world despised or hated. That is what the Cross meant 1800 years ago—a thing for men to shudder at. And now it is the Sign of Honour. What has worked the change? What has thus transfigured the Cross from being an object of shuddering hatred into an object of loving reverence? What, indeed! What but that wonderful fact on which rests the whole Christian religion, the Glorious Resurrection of Him who for love of us once condescended to die that shameful death. You know as an historical fact that

He so died. But that, *by itself*, would not have changed the Cross from dishonour to glory. No. We need the equally historical fact of His Resurrection to account for that. Nothing else can do it. And therefore the very sight of the Cross in the place of honour to-day is a mighty witness in the world to the truth of the Resurrection. And that is why I say that the sign of the cross is the answer to doubt. For if the Resurrection be true, all is true, and doubts of every kind fall away into nothingness. If He who died upon the Cross also rose again the third day from the dead, that Resurrection Triumph proves Him to be the Son of God with power, and we may safely rest on every word He says. And so I say again, the very sight of the Cross used as the Sign of Honour, as it is throughout Christendom, ought to silence all doubt and scepticism, for it proves the fact of the Resurrection in a way which all can understand.—*E. M. Blunt*.

ACCESSIONS.

ON ASCENSION Day, at St. James', Northampton Eng., Rev. T. Taylor—formerly Congregationalist minister at Brackley—was publicly admitted by the Bishop of Leicester to the office of lay reader.

At the ordination held in the diocese of Idaho on the 29th May Messrs. Samuel J. Jennings and John M. Johnston, late Congregational ministers, were ordained deacons; being presented to the Bishop by the priest in charge.

The whole length and breadth of Scripture is contained in the Lord's Prayer and the Creed.—*St. Isidore*.