

A Bazaar Novelty.

Here is a genuine novelty in the way of bazaar amusements, a washing competition, open to the clergy only. At a two days' Church bazaar, at Slough, three reverend gentlemen were each provided with a bowl of water, a piece of soap, and a dirty duster, which had to be washed in three minutes. A committee of three married ladies found the dusters of two of them so well washed that they were pronounced equal in merit, and two prizes were given. It arouses an unworthy suspicion to find that one of the prize-winners was the rector. This competition gave more amusement than the Church linen washing, which took place in our columns this spring, but we hope that the result will be satisfactory in both cases.

Change of Climate.

Our readers may have noticed a paragraph stating that the Egyptian sphinx was **wasting** away. The explanation is interesting. Until a few years ago, a rain of an hour's duration was so unusual that it used to be regarded as a reproach by the gods. The planting of trees, watered by irrigation, has so changed the climate that now fifteen to eighteen days' heavy rain falls in the delta. When sandstorms follow, they cut into the soddened limestone and are wearing away the ancient monument. What changes are possible, when in twenty years' time the embankment at Assonan has made its influence felt higher up the Nile, and trees are growing over an immense territory. We in Canada should take heed in time.

A Scottish Saint of Modern Days.

Under this caption, the Scottish Guardian has published a long account of Bishop Jolly, a Bishop of the 18th century, who survived well into the 19th. He was the extreme of a type of Bishops of a contemplative character, a type which has been superseded by the English one of Bishop Wilberforce, of Oxford. The biography is interesting in its way, but the analysis is so exceedingly good that, although rather lengthy, we are constrained to insert a portion: "To analyze the life of a man, as devoid of incident as Bishop Jolly's was, is no easy task, and yet there are easily distinguishable some main lines which made him what he was. He had been from his earliest days a great reader, and as life advanced his devotion to books increased. He was not a brilliant scholar; yet there were few men whose knowledge of books was greater. His library, which is now part of the Theological College library, in Edinburgh, is a remarkable collection for a man of his circumstances. He should be described rather as a bookish than as a scholarly man. In Patristic and Caroline Theology, he was very learned, and his opinion as to a point of doctrine was worth having in many respects. His learning, however, practically died with him. Living, as he did, almost the life of a hermit, he had no knowledge of affairs, and little skill in

turning his learning to account for the good of the Church. He was so immersed in the learning of the past, that he was almost overwhelmed by it. He had not the pen of a ready writer, or a sufficient knowledge of the conditions of life to reach people with effect. His published works—on Baptismal Regeneration, on the Christian Sacrifice in the Eucharist—reflect the teaching of the best of the great Caroline School, and would not in our day be accounted very 'high.' They are still readable, but they have been long superseded; and, except to the student of such matters, are now little known. Living through all the great movements, political and religious, of the Revolution period, he seems to have been strangely unaffected by them. The great surging of life all round him affected him not. Like Herr Teufelsdröckh in his garret, he was alone with the stars. To the men of his own day he seemed a kind of Rip Van Winkle, and when he appeared in Edinburgh during the visit of George IV., the impression he created among people there was of a survival from past days. 'Waverley,' whispered one Edinburgh lawyer to another, as the Bishop passed before him, in the midst of the brilliant assembly. He would have been infinitely more at home with George Herbert or Bishop Ken than with the practical, if somewhat material, bishops of his own day. He was so thoroughly satisfied with the past that he was unable to understand that truth might need a different presentment in the present. He had no sympathy whatever with the feverish anxiety to adopt new ways or new methods suitable to the new circumstances of life. He did not know that the circumstances were new. His devotion took the form of asceticism, but he himself had no notion that there was anything peculiar about it at all. He simply lived the life that was his gift, and to have had it diverted forcibly into any other channel would have completely ruined it. He was essentially a man of prayer, and a man in whom the liturgical side of prayer was exceptionally strong. There is nearly always a suspicion of the man who gravely writes down and preserves the prayers he offers to his Maker; but no one ever dreamed of suspecting Jolly. He was so transparently simple that any thought of affectation or canting never occurred to him. People used to come long distances to receive his blessing; nor did it ever strike him that there was anything at all strange about this. He lived so habitually in an atmosphere of communion with God that he was roused to the ordinary business of life only by an effort. To a man of the world his habitual humility and inoffensiveness sometimes became offensive. One of his colleagues remarked that Bishop Jolly would be perfect if it were not for his humility. The influence of such a life and character is of a very subtle nature, and very difficult to estimate. His appearance and aspect reminded people of 'Him Who did no sin,' and a sceptical Fraserburgh carter always touched his cap to the Bishop, alleging that

his hands refused to be kept down. 'Eh, sir, ye wadna thocht he was a human cratur,' summed up the idea of many members of his flock."

THE GENERAL SYNOD.

Before our next issue, the General Synod of the Church of England in Canada will be in session in the city of Montreal. It will be representative of the Church in all parts of our wide territory, from the extreme east to the furthest west, and from the Arctic Circle to the American boundary line. It will include bishops and clerical and lay members from twenty-three dioceses fully organized, or about to be erected. It meets after an adjournment of six years, when many important questions press for a solution, and when also in the opening years of a new century, and in a large and rapidly expanding country, the Church must seek to extend its work, and adapt itself to both its circumstances and its environments. It is to be hoped that the urgency of both these questions of Church extension and adaptation will be freely recognized, and dealt with in a wise and earnest spirit, for admittedly the Church has not of late years made the progress that might have been expected, and profound disappointment, if not discouragement, will result if the General Synod fail to grapple with the situation, and at least take steps towards improving the existing state of affairs. It is a cause for regret that Archbishop Machray is prevented by serious illness from being present, for apart from his general ability, and the aid of his wisdom and counsel, the fact that he has more than any one else devoted himself to the study of the organization and work of the General Synod, renders his absence a very serious loss to that body at this juncture. His place will be taken by the Archbishop of Montreal, who, though an aged man, is full of vigour, both physical and mental. Prominent among the subjects which will engage the Synod's attention are those pertaining to its own organization. There is pressing need for more frequent meetings, and for enlarged representation. For the present, say the next six years, it should, we think, meet three times, that is once every two years; after that triennial meetings would probably suffice. The number of members is inadequate to fully represent Church opinion, and should be at least doubled. A body which only meets occasionally, and which it is difficult to hold together for any length of time, should seek to perform its work with as little circumlocution as possible. It would facilitate business, and be helpful to enlightened legislation, if the bishops and clerical and lay delegates conferred together on important subjects, as we are glad to say they do at present, as members of the Missionary Society. With the two houses sitting in separate chambers, and the Lower House ignorant of the doings of the Upper House, further than they inform them by brief messages, it