

and Macdonald Munro, M.A., of Birkenhead.—*Scottish Guardian.*

MISS MAGEE, daughter of the late Archbishop of York, has accepted the position of Superintendent of the Ladies' Settlement in Islington, started to provide a home for ladies who are willing to give themselves up for work amongst the poor.

THE Bishop of Ripon, preaching in behalf of the Poor Clergy Relief Corporation in London, last month, is reported to have said that to many of the clergy meat was a luxury seldom obtainable, and that the average income was little more than £200.

THE spectacle presented in Wells Cathedral last month, when some 2600 singers, in two detachments, on two successive days, congregated together from over a hundred separate towns and villages in the diocese for the purpose of holding a festival Evensong, was grand and impressive.

THE new Bishop of Norwich was, at a crowded farewell meeting of his old congregation at Liverpool, presented with a beautiful pastoral staff. The staff is inscribed as follows: "John Sheepshanks, 94th Bishop of Norwich, from his attached friends of St. Margaret's, Anfield, Liverpool."

REV. W. L. WALKER has resigned the pastorate of St. Mungo Unitarian Church, Glasgow. Unitarianism, he says, through failing to recognise the presence and influence of Christ, is untrue to Christian history and experience, inadequate for the spiritual life, and in its practical outcome far from satisfactory.

THE Bishop of Chichester, now in his ninety-first year, delivered a charge on Tuesday, July 11th inst., in his Cathedral which occupied three hours in delivery, and with a vigour which many a younger man might envy. He dealt in a masterly way with the "plans of the spoiler" in Wales, and the need of maintaining distinctive Church teaching in Voluntary schools.

THE Bishop of Waterford and Lismore says: There is at the present time in the Church of England, as well as in the Church of Ireland, a far greater readiness to rebuild and adorn buildings connected with the Church than to contribute to the support of the ministers of those churches. Now, I believe it would be far better to have a plain building, and give good support to the clergyman who has to occupy the post of minister in that church and its parish than to be laying out what is at least unnecessary in the adornment of our church buildings.

SOMETIMES we hear persons complaining of what they consider the slow advances of the Christian religion in heathen countries. We commend to the attention of such the following statement: "In the impartial records of the Decennial Census of 1891, the Christians in India are shown to have increased in that time by 421,746, or 22.65 per cent., while the growth of the entire population has been only at the rate of 13.1 per cent.; and of the entire Christian population of India, numbering 2,284,380, about eight-ninths are natives of the land. The Christians of India, in fact, now outnumber the whole Sikh nation."—*Irish Ecclesiastical Gazette.*

SIR TATTON SYKES has resolved to complete

his great scheme of church building and restoration in East Yorkshire by the erection of a magnificent new church in his own park at Sledmere. Since succeeding to the title and estates in 1863, just thirty years ago, Sir Tatton has built, rebuilt, or restored about a dozen churches, at a cost, it is estimated, of nearly £100,000, and his estate now boasts of more handsome new churches than any other in the country. The church at Sledmere, which is now being pulled down, was erected in 1756, and took the place of an interesting fourteenth-century church, full of fine work which was most ruthlessly destroyed.

CAPITAL AND LABOUR, AND THE WITNESS OF THE HOLY EUCHARIST.

A writer in *Church Bells* at the time of the appointment of the Royal Commission on the relationship between Employers and Employed, in regard to such Commission, presented some thoughts which are worthy of consideration. He says:—

Has the Church of Christ any contribution to make to the solution of these problems? There are some of us who feel that it is almost a religious duty to ignore these problems, so sure are we that they must be settled, as we put it, without any regard to sentiment. Some of us, again, are appalled at the intricacy of the questions, and though we feel very strongly that God cannot mean things to be as they are, yet we shrink from denouncing when we do not know where to begin to mend. There are not a few, perhaps, who say that the Church has given us no instructions to deal with these subjects, and that therefore it becomes us as Churchmen to leave them alone. And the object of this article is to ask whether we can shelter ourselves under this plea. If what we have to say below is true, the chief institution of Christian worship should inspire those who worship in our churches with a very strong contribution of feeling and thought towards the world's solution of the problem placed before this new Commission.

For there is in our principal service a point at which it is provided that we shall bring our money matters before God through our Lord Jesus Christ. If we were using all the help that the Church gives us in our offertory at the Holy Eucharist, surely the worshippers at the altars of England would feel that they have something to do for God in the solution of these difficulties. Let us see what the effect of this part of our service should be on those who use the Prayer-book devoutly and intelligently.

When the alms for the poor and other devotions of the people have been received by the Deacons, Churchwardens, and other fit persons, it is directed that they shall reverently bring what has been collected to the Priest, who shall 'humbly present and place it upon the Holy Table.' Note this careful direction to congregation and Priest for their united act of reverently and humbly presenting to God the alms and other devotions of the people. This seems to be the remains of the primitive custom of the Church, 'which ordered that the people should come up to the rails of the altar and there make their offerings' (Wheatley), 'in pursuance of a text delivered by our Saviour in the Sermon on the Mount: 'If, therefore, thou art offering thy gift at the altar, and there rememberest that thy brother hath anything against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift.' The personal taking up of their own gifts to offer must, one would think, have helped them to make their gift a personal offering from themselves to God; and this act of a personal as well as a congregational offering of our gifts should be carefully made by

each of us a part of our Eucharistic service. The full meaning of the act will be brought out if we attend to the direction of the next rubric: 'And when there is a Communion the Priest shall then place upon the Table so much bread and wine as he shall think sufficient.' This, too, is an offering on the part of the congregation—a very symbolical offering, as we shall presently see. Then begins the Prayer for the whole state of Christ's Church Militant here on earth, in which, after saying that the ever-living God has taught us to pray and 'to give thanks for all men,' we humbly beseech Him to accept our alms and oblations. That the word 'oblations,' or offerings, here means our offering of bread and wine is pointed to by the fact that the word oblations was added at the same time (1662) as the rubric ordering the putting of the bread and wine upon the Table at this place.

Here, then, is one great part of our Eucharistic service—OUR THANKSGIVING FOR ALL MEN. Doubtless it was an important element in the service, for the members of the early Church had been used to the ancient Passover, in which the offering of bread and wine to God formed such a prominent part of the feast and service. In the Primitive Church, at the celebration of the Holy Communion, the bread and wine were always offered by the celebrant with some such ejaculation as this: 'Lord, we offer Thee Thine own out of what Thou hast bountifully given us, (Wheatley).

Peculiarly fitting it is that we should begin our Sundays, as we do, with this symbolical act of thanksgiving for all men, for our mere creation and preservation and all the blessings of this life, for all God's goodness and loving-kindness to us and to all men. We ought by all means to make more than we do of this little piece of Divine service. Always make an act of thanksgiving for your human life at that moment, feel that it is the gift of God, and therefore a thing to be thankful for however hard our lot at the time may be. It is the simple gift of life that we are thankfully acknowledging as a precious gift from God. How comforting the thought that God Who sees and knows all sees in the life which, perhaps, seems hard to us, a gift which calls for our thanksgiving, a gift which, therefore, must be capable of use, destined for use, to His glory.

When, then, our little bit of money, and our bread and wine, our alms or other devotions, and our oblations, are humbly presented to God by the priest, in the name of the congregation whom he represents, we ought to feel that these are offered not as the only portion which we give to God, but they are offered in token that all we have is from God, and must be evermore offered to Him. Our thoughts should be somehow thus: 'We thank Thee for all men, for that which we all have, however poor and suffering and we humbly beseech Thee mercifully to accept our alms and oblations, as the first-fruits of this week's human life and possessions, which we offer unto Thy Divine Majesty, beseeching Thee continually to inspire Thy whole family with the spirit of truth, unity and concord.'

There is something very especially significant for us at the present time in this connection of the prayer for truth, unity and concord in the whole family of Christ with our act of acknowledgment that all the bodily goods we have are God's, and must be offered to Him.

Surely if this were generally felt to be a part of our parochial Sunday services, and, much more, if we were in the habit of beginning each Sunday thus, our money difficulties would become much less than they are at present. If, before the altar of Christ's Presence, we were in the habit of beginning the one service in which our Lord gives us His fullest and most Spiritual and most Human Presence, by bringing our money questions and our food and drink questions before God's Divine Majesty, and owing our money and our food to be from Him, and