

In reply to a question why Church history should not be dealt with from the pulpit, the Primate said that he thought there was no reason why Church history, simply as history, should not be a part of the sermons preached from the pulpit. On the other hand, the man who preached such sermons must take very great care that he kept to the history, and that he did not make it difficult for people who differed from him on any political question to worship in his church, to which, by the very terms of his commission, he was bound to invite them.

VISIT OF THE ARCHBISHOP OF FINLAND.

On Thursday last the Most Rev. Antonius, Lord Archbishop of Finland, the deputed representative of the Holy Synod of the Russian Orthodox Church, arrived in this country, in order to take part in the Jubilee festival of her Majesty the Queen. Unfortunately, a very short notice of his Grace's intended visit was received in London, but in spite of this a considerable crowd of parochial clergy and laity gathered at Victoria Station to welcome the Archbishop on his arrival from Dover. Mr. W. J. Birkbeck, who has been attached to the Archbishop's suite during his Grace's stay in this country, has previously travelled to Dover to facilitate arrangements.

Shortly after twelve o'clock the train conveying the Archbishop and his suite steamed slowly into the station by the departure platform opposite the royal waiting-rooms. Amongst those to greet his Grace on the platform were the Prince Andronikoff, the Bishop of Grahamstown, the Archdeacons of London and Middlesex, the Duke of Newcastle, Lord E. Churchill, Sir Theodore Hope, Mr. Athelstan Riley, Colonel Hardy, Rev. Montague Villiers, Rev. J. Storrs, and others, the Rev. Professor Bevan and Mr. Percival acting as the Bishop of London's chaplains.

The Archbishop alighted from the saloon carriage, accompanied by General Kireef, Mr. Yury Sabler (the son of the under-Procurator of the Holy Synod of Russia), a sub-deacon, a priest, and Mr. Birkbeck. The united choirs of Holy Trinity church, Sloane street, and St. Mark's College, Chelsea, sang the episcopal greeting, "Is polla eti despota," which signifies "Long life to his Lordship." The passage-way to the waiting-rooms was lined on either side by a crowd of the clergy and laity, sisters of mercy, and little children; a number of the latter having been brought by their parents in order to receive the Archbishop's blessing. It was, indeed, a very striking sight to see the throng on each side falling on their knees in token of respect, the Archbishop, as he moved along, placing his hands on the heads of the children and blessing them, the choir continuing to chant their greeting.

At the waiting-room, his Grace was met by Colonel Welby, M.P. (of the Scots Greys, the Tsar's Own Regiment), who was wearing the Imperial order given him during his recent visit to Russia, who then read the following address:

"To His Grace the Lord Archbishop of Finland and Viburg:

"My Lord Archbishop.—We cannot allow your Grace to set foot in this capital of the British Empire after your long and arduous journey, without offering you a hearty welcome. On the auspicious occasion of the Jubilee of the Most Religious and Gracious Sovereign Lady Queen Victoria, many illustrious guests are visiting our shores, the representatives of many sovereigns and peoples. You, my Lord Archbishop, alone of

these exalted personages appear amongst us in a two-fold capacity. As coming to us under the high authority of his Imperial Majesty the Most Religious and Orthodox Emperor of all the Russias, the Father of the Russian people, you represent the Orthodox Russian nation. As sent by the Holy Governing Synod of Russia, you represent the mightiest of all National Churches, a church which, adorned with the memory of St. Vladimir, St. Alexander Nevski, St. Sergius, and of many other illustrious servants of the Most High, to-day cherishes within her bosom eighty millions of the human family; a Church to which, as was set forth by our late reverend Primate, the Russian nation "owes that which she has attained of power and dignity among the nations of Christendom;" a Church which is honoured throughout the world as the inflexible upholder of the saving faith of our Redeemer, as revealed in the Holy Scriptures, and maintained by the Holy Ecumenical Councils of the undivided Church of Christ.

"My Lord Archbishop, the faithful of the Church of England are profoundly grateful to your Most Religious Sovereign, and to your illustrious Church, for the sympathy extended toward them by this gracious token of peace and love.

"We pray the Great Head of the Church to bestow His benediction upon the Most Religious and Gracious Emperor, Nicholas Alexandrovich, and upon his most Religious Consort, the Empress Alexandra Theodorovna, the illustrious grand-daughter of our Most Gracious Sovereign, and to vouchsafe to draw our two communions more closely together to the honour of His Holy Name and the furtherance of the salvation of souls."

The address was translated by General Kireef, who speaks English fluently, and the Archbishop replying, expressed his delight at receiving such a warm welcome on his visit to a land in which he was a stranger.

On his Grace's reappearance on the platform loud cheers were given; the Archbishop and suite then driving off to Fulham Palace, where a welcome awaited him from the Bishop of London.

On Sunday morning the Archbishop was present at St. Paul's cathedral morning service. His Lordship was placed in the Lord Mayor's stall in the middle of the choir. On one side of him was his sub-deacon, and on the other, Mr. Yury Sabler, both attired in white albs, trimmed with gold lace. The Archbishop himself wore a purple cope, and held in his hand his crosier, whilst on his head were his hat and veil, which answer to the cowl of the Western monk. There were also in attendance at the service, his Grace's chaplain and General Kireef, who occupied the seat beneath the Archbishop; Mr. Birkbeck, dressed in deputy-lieutenant's uniform, standing to the right, and aiding the Archbishop to follow the service in a Latin version of the Prayer-book. His Grace remained during the whole of the High Celebration, and closely followed the service, removing, according to Eastern custom, his cowl, and standing bareheaded during the reading of the Gospel, the singing of the Nicene Creed, and the prayer of consecration. H.R.H. the Prince of Wales and his family were present during the whole of the service. At the conclusion, the Archbishop left his stall, following the clergy and choir, and proceeded to the vestry, blessing the people as he went.—Church Bells, June 25.

—What had the life of Jesus been to us, if we had only the records of His sermons without the record of His going about doing good? I think the everyday life of Jesus touches the human heart more than the great truths which He uttered.

REVIEWS.

The Church before the Court of Reason.—The Holy Catholic Church. Where, and what is it? The question answered and the American Church proved to be an integral part of the one Catholic and Apostolic Church of Christ, by an appeal to Church history, the Holy Scriptures, and the rational understanding thereof. By the Rev. E. Guilbert, rector of Trinity church, Southport, Conn.; pp. 68; 25c. New York: Thomas Whittaker.

Though primarily written for the American Church, this small treatise is most suitable for all who are to have sound teaching upon the Church's true position. We have too long neglected the historical argument, and depended upon the citation of Scripture texts. There is here little more than a summary, but the principle, when well established, will lead to deeper study of the continuous life of the one body of Christ. The supplementary notes are very appropriate, taken from modern authors. We hope to see the book have a recognized place in the upper classes of the Sunday school.

Lectures on Ecclesiastical History, with preface by the Dean of Norwich. Price 7s. 6d. London: Nisbet & Co., 1896.

It is one of the gratifying signs of the times in regard to religious subjects that a deeper interest is experienced in Church history, and especially in the history of primitive Christianity. There can, with ourselves at least, be no doubt as to the soundness of the principle of the English Reformation, that, in order to verify the doctrines of the Church, we must go back to the first ages; and that in order to understand the contents of the New Testament, we must find out their significance and application in the first days of the Church's life. The volume before us contains a number of lectures on Church history, delivered in Norwich cathedral by the Dean of Canterbury, and other eminent scholars and speakers. Dean Farrar discourses on Ignatius and Polycarp, Canon Meyrick on Justin Martyr, Archdeacon Sinclair on Cyprian, and Dr. Chase on Clement of Alexandria. One of the most interesting and thorough of the lectures in this volume is that of Vice-Principal Schneider, formerly professor in Trinity College, on Tertullian. The great African was a very interesting figure, and he loses nothing in the hands of Mr. Schneider.

CONCERNING CHRIST AND THE CHURCH.

A Sermon Preached Before the Synod of the Diocese of Toronto, in St. Alban's Cathedral, on June 9th, '97, by Rev. Herbert Symonds, M.A., Rector of Ashburnham.

Eph. v. 32: I speak concerning Christ and the Church.

Reverend Father in God, and brethren of the clergy and laity,—I am deeply conscious of the responsibility that rests upon one who is called upon to address you on such an occasion as the present, when we are met together under the Providence of God, and praying for the guidance of the Holy Spirit, to discuss the work of the Church, and to provide for the transaction of the business of this great diocese during the coming year.

On ordinary occasions the sermon deals not with matters of controversy, nor aims at the exposition of "views," but proclaims the truth, not in the name of the speaker (although it must be truth which has laid hold of his mind), but in the name of God. But there are exceptions, and on such an occasion, and before such a congregation as the present, the sermon may be permitted to partake somewhat of the nature of a discussion in which certain ideas concerning great truths, may be—not enjoined upon you as dogmatic certainties, but in all humility commended to you for consideration.