

Sir Edward Parry, K.C.B., the well-known navigator and explorer of the Arctic regions. He was born at Government House, Sydney, New South Wales, in 1830, and after a preliminary training at Rugby School entered Balliol College, Oxford, in 1849, graduating as B.A. (first class in classics) in 1852, and M.A. in 1855. From 1853 to 1856 he was tutor of Durham University. He was ordained deacon in 1854, priest in 1855, and in 1856 he held the curacy of Sonning, Berkshire, under the Rev. Hugh Pearson. On the elevation of Dr. Tait to the See of London at the close of that year Mr. Parry became his domestic chaplain, residing and working with his Lordship for nearly three years. In 1870 he was appointed Bishop Suffragan of Dover, for the diocese of Canterbury, being consecrated in the chapel of Lambeth Palace on March 25, under letters patent from the Queen and a commission from the Primate. It is worthy of note that he and the Bishop Suffragan of Nottingham (Mackenzie), in the same year, were the first suffragan bishops consecrated in the Anglican Church for nearly 300 years. In 1872 he was elected by the Australian bishops to the Bishopric of Sydney, as Metropolitan of Australia and Tasmania, but he declined the nomination.

THE BIBLE AND BUSINESS.

No matter in what earnest calling a man may be engaged the Scriptures furnish sufficient instruction in the way of honesty. An impression seems, however, to exist that when we do things upon a large scale it is folly to attempt to keep our proceedings within scriptural limits. I have a hundred times heard it directly or indirectly said that in politics, in war, and in commerce, it is impossible to proceed in conformity with the Scriptures.

That is a virtual denial of the sufficiency of God's Word, and a lie of the same kind that Satan told our first parents: 'God doth know that ye shall be as gods;' 'God doth know that you cannot apply these old-fashioned rules to the modern and extended plans of war, commerce and the like.' Now the same natural law that brings an apple from the tree to the ground keeps the plants in their places. And so the same moral law that binds the conscience should regulate the proceedings of the enormous money transactions of the Rothschilds.

In making plain the bearing of the Bible upon business, the following truths may be stated:

1. The Bible does not forbid the acquiring of wealth by honest means. To the Ephesians whom Christianity reformed it was said: 'Let him labor, working with his hands the thing that is good, that he may have to give to him that needeth.' 'Not slothful in business' is one of the marks of a Christian. The Bible, therefore, does not forbid honest trade. Nay, as honest and healthy trade is for the good of both parties, it rather encourages it, for it requires us to do good to all as we have opportunity. And it is well worth noticing that trade flourishes best in an atmosphere filled with Bible truth. A man on the other side of the globe will give an order involving half his fortune, trusting to the integrity of a British merchant. This 'confidence' is one of the first essentials to traffic, and all the more fearful therefore is the loss of it, and all the more criminal those who impair it. But the Scriptures lay down clear and explicit rules for the guidance of trade. 'Thou shalt not steal' is the embargo laid by the Bible on every fraudulent transaction. And when the buyer declares 'it is naught, it is naught,' and having seduced the less skilful into a bargain, straightway boasteth of his acuteness, the Bible comes in and declares, 'Lie not one to another.' And

when seller or buyer would take an unfair advantage of the ignorance or the want of his customer, the Bible comes and lays between them the Golden Rule, 'Whatsoever ye would that man do to you, do ye even so to them.'

2. The Bible does forbid unduly valuing money. The wealth to save which for an heir the owner hoarded putting away from him many a generous emotion and many a pressing claim, instead of blessing often curses him who inherits it. The joy it is expected to give the living is often never reaped. As he came so he goes—empty and naked. . . . Sleep is often enjoyed in a smoky cabin and on a hard bed, when it is wooed in vain in the chambers of the rich. . . . Money cannot and does not give a tithe of the happiness it is supposed to give. Yet the great evil of our day is the undue value put upon money.

For money, professions are chosen, children are educated, marriages are made. Money covers more sins than charity. A man may be licentious, a swearer, a Sabbath-breaker, nay, even a drunkard, or dishonest, but let him be wealthy and he will be generally received and flattered. Now this erroneous estimate of money the Scriptures forbid.

3. The Bible forbids the unduly eager pursuit of wealth. That man whose toils go so near the dawning of the Sabbath that he is unfit for the privileges of the day is unduly seeking wealth. Let him reduce his business or get another hand. His soul is being starved to fill his purse. The poor slop-worker in the garret is so ill-paid that food and fuel are out of the question, because 'the trade' must get the largest price for the smallest outlay. True, 'the trade is doing it,' and 'the trade' is not expected to have a conscience; but in the haste to be rich that poor, haggard woman and her thin faced children are suffering. The railway company can make a quarter per cent. off 'Sunday' trains. True, porters, engine drivers and car drivers lose their Sabbath, but a quarter per cent. per annum is gained. Now all this the Scriptures forbid. There is a 'sea of perdition' to which they who 'will be rich' are led by a few steps like these to be drowned.—*Rev. John Hall, D. D., in the Envoy.*

RESTING PLACES.—A BIBLE STUDY,

BY SISTER BERTHA, IN THE 'LIVING CHURCH.'

The question in the lovely Song of Solomon, 'Tell me, O thou whom my soul loveth, where makest thou thy flocks to rest at noon?' finds an echo in many a tired heart, weary with the burdens of life at noonday. And the answer is most unexpected, as for so many in God's Word: 'The Valley of Achor is a place for the flocks to lie down in, for my people that have sought me.'

Achor means trouble, and it is right in the midst of this 'Valley of Trouble' that the flocks of the Good Shepherd are to take their rest! When He was here on earth, 'He was moved with compassion because He saw they were tired and lay down,' (St. Matt. ix. 36, margin,) and His tender words had been, many years before: 'My people hath been lost sheep . . . they have forgotten their resting place,' (Jer. 1. 6) so He would provide one that they might always find. They had forgotten it was only in Him they could find the peace and quiet that alone could give them rest. Isaiah says: 'The work of righteousness shall be peace, and my people shall dwell in quiet resting place,' but 'the wicked are like the troubled sea when it cannot rest; there is no peace, saith my God, to the wicked.' (Isa. xxxii. 17, 18; lvi. 20, 21) Only those who know His love, feel His tender care even in the midst of bitter sorrows, trust His wisdom in the darkest hour, only they can find a resting place in the Valley of

Trouble. But His loved ones feel the deepest peace oftentimes when trials are hardest, when most alone they turn only to Him, they come up out of the wilderness 'leaning upon their Beloved,' because sorrow has taught them there is no love, no sympathy, no tenderness, like His, the One Who always satisfies, never disappoints, and it is the sweetest rest that can be here on earth, to lean on Him.

There are two beautiful scenes in the Old Testament that seem like a parable story of this resting place in the Valley of Trouble. 'Jacob lighted upon a certain place, and tarried there all night, and he took of the stones of that place, and put them for his pillow, and lay down in that place to sleep.' 'And Elijah went a day's journey into the wilderness, and as he lay and slept under a juniper tree, behold then an angel touched him and said unto him, 'Arise and eat.' Both of these servants of God were lonely, desolate, sorrowful, and He gave them a resting place; they lay down and took their rest, the angels about them, God Himself speaking to them in their weariness. 'If thou prepare thine heart and stretch out thine hands towards Him . . . thou shalt take thy rest in safety, also thou shalt lie down and none shall make thee afraid.' (Job xi. 13, 18, 19.)

In the New Testament we have the sweetest parable pictures of resting-places in the midst of trouble. 'She laid Him in a manger because there was no room for Him in the inn.' 'Then arose a great storm of wind, and the waves beat into the ship, so that it was now full; and He was in the hinder part of the ship, asleep on a pillow.' 'And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb.' No words are needed, to nor can express the calm, deep quiet of Jesus' life while passing through the Valley of Trouble, resting always in His Father's presence and 'He has left us an example that we should follow in His steps.'

In this hurried busy life, crowded with cares, as well as in the midst of sorrow, we need, too, a resting place, and then to us as to His disciples, when 'they had no leisure,' He says: 'Come (not go) ye yourselves apart into a desert place and rest awhile.' (St. Mark vi. 31.) We need His 'arm every morning' (Isaiah xxxiii. 2) to lean on as we hurry from one duty to another with 'many coming and going,' and we can find His presence, His sympathy, His love, His knowledge of us, just the resting place for our tired hearts. All these resting places are in the midst of 'the disquietudes of this world'; 'this is not your rest, for ye are not as yet come to the rest and to the inheritance which the Lord your God giveth you' (Mic. ii. 10; Deut. xii. 9). 'But there remaineth a rest for the people of God' (Heb. iv. 9), with all the disquietudes shut out for ever, only peace and rest within those walls, the Prince of Peace Himself being its joy and defence. The very looking forward to it, the assurance that does await us, is in itself restful.

And so the kind, loving shepherd, Jehovah-Shalom, the God of Peace, gives his tired sheep a place to lie down at noon, in green pastures and beside still waters.

In the sight of God, greatness does not depend on the extent of one's sphere, or on the effects produced, but on the power of virtue in the soul, the energy with which the will of God is performed, the spirit in which trials are borne, and the earnestness with which goodness and duty are loved and pursued.—*Channing.*

A Clerical subscriber in Huron Diocese writes: "I am much delighted with the paper. It contains the very kind of reading our people need, and I propose making an effort to have more of the families in this parish subscribe for it."