

The Bishop of Norwich has been at Sandringham House on a visit to the Prince and Princess of Wales. The Bishop held confirmation service for the children of the neighbouring parishes.

The Bishop of Down has offered a gold medal yearly for competition amongst the Sunday-school children of the united diocese, and two silver medals are offered by the Diocesan Board of Religious Education.

The death, at Berwick, on Wednesday, is announced of Dr. Philip MacLagan, brother of the Archbishop of York. He was a distinguished botanist, and also interested himself in religious and philanthropic movements. In early life Dr. MacLagan was in the Army Medical Service.

A grant of £200 has been made to Mr. Thomas Cooper, the veteran Chartist leader, and author of the poem, *The Purgatory of Suicides*, who is now in his eighty-fourth year, and infirm in health. The grant is made "in recognition of Mr. Cooper's literary talent and influence as a moral teacher."

Bishop Wilkinson, of North and Central Europe, has been visiting his chaplaincies in the Rhine Provinces, and is travelling into Southern Germany as far as Stuttgart and Munich for confirmations. This week he is in the Austrian Tyrol; and then takes the Swiss chaplaincies, returning through France, and consecrating the Anglican Church at Havre.

The Duke of Westminster has forwarded £400 to the treasurer of the London Temperance Hospital, Hampstead-road, for the benefit of the Grosvenor Children's Ward, opened on the 11th by the Duchess of Westminster. His Grace has also signified his intention of raising his annual subscription to £100.

The opinion of American Churchmen on the arbitrary action of the "Cowley Fathers" in recalling "Father" Hall has already found practical expression. At the recent session of the Convention for the diocese of Philadelphia it was resolved to modify the rules of constitution so that no clergyman or layman belonging to such an order can hereafter become a member of the Convention.

Mr. MacQueary, it appears, is too much of a heretic even for the Universalists. Their leading organ, in the course of a three-column article, says that the Christianity he represents "wears the brand of its own dishonor, and is not the religion of divine lineage which Jesus Christ preached and taught."

The Archdeacon of Gloucester suggests a self-imposed rate of 1d. a week by the five millions of adult population who are members of the Church of England and Wales. With the proceeds the value of every benefice could be raised to a minimum of £250 a year, and there would still remain a large balance.

**INFANT MORTALITY AND DRINK.**—Dr. Norman Kerr thinks that of the 260,000 deaths occurring amongst children below the age of five years, 65,000 are directly or indirectly due to intemperance. He says: "Some may be disposed to question the fairness of the apportioning 65,000 infantile deaths to intemperance. More than one-third of all the infants I have seen die, have died prematurely from some one's intemperance, and, sometimes, for many cases in continuous succession, not one would probably have happened during the period of infancy had the parents or guardians not given way to drink."

Dr. Hicks, the bishop-elect of Bloemfontein, in a letter to his Mission Association, says, with regard to his consecration, which will, as we have already announced, take place in South Africa: "The consecration is to take place, please God, at Capetown, and I have received a telegram from the Metropolitan fixing the Feast of St. Matthew as the date. This will be a disappointment to some friends in England, but it has the approval

of those (in England) who are well qualified to judge, and it is most in accord with the provincial Canons and with the general practice of the Church, as well as with the general desire of the clergy and laity of the diocese, so far as it has been expressed. The date fixed necessitates my sailing on August 20th or 27th, and probably the former date will be chosen."

The Bishop of St. Helena lately visited the desolate and lonely island of Tristan d'Acuna. When the ship in which was his Lordship arrived at the island, the weather was too bad for him to land. The ship remained some hours near the shore, and many of the people came off to it. Thirteen were taken on board at their own request, and conveyed to the Cape. There are now less than fifty people on the island, of whom only nine are young men fit to man their boat. Of the thirteen taken on board the Bishop confirmed three men and four women. They had been carefully prepared by the Rev. E. Dodgson, whose health obliged him to leave the island some time ago. There is now no clergyman on it.

## Sunday School Lesson.

2nd Sunday after Trinity. June 26th, 1892.

### THE THIRD COMMANDMENT.

In our prayer sat Church, at home, at school, we use God's Name. We know that to lie, to use bad words is wrong, but we may sin also when we use God's Name. Repeat Third Commandment. We may take God's Name *in vain*, and so commit sin, i. e., we may use His Name thoughtlessly, foolishly, to no purpose, without regard. To use God's Name lightly is to take it *in vain*.

#### I. WHAT THE COMMAND TELLS US *not to do*.

(i) *False swearing in a Court of Justice.* There are different kinds of swearing. When a witness comes into court and swears he will speak the truth, and calls God to witness, he is not doing wrong. St. Paul called God to witness in a solemn necessity (Rom. i. 9; 2 Cor. i. 23). Suppose he were to swear *falsely* this would be calling God to witness a lie, the sin of *perjury*, he would be taking God's Name *in vain*, and God would not "hold him guiltless" (Levit. xix. 12).

(ii) *Lightly swearing forbidden altogether.* (S. Matt. v. 33-37; S. James v. 12). Many people do this just to make people believe they are speaking the truth. Better always speak the truth and people will believe you. "An honest man's word is as good as his oath." When we use God's Name lightly, or use equivalent expressions, such as "Goodness me!" "gracious!" and so on, we are taking God's Name *in vain*, and He will not hold us guiltless.

(iii) *Common cursing and profane swearing.* This is one description of the wicked (Rom. iii. 13, 14). St. Peter once fell into this sin (S. Mark xiv. 71). We have need to watch.

(iv) *Speaking lightly of sacred things.* Using the words of Holy Scripture to make a joke. Boys sometimes think this manly, but it is taking God's Name *in vain*.

(v) *Being thoughtless at prayer.* Not trying to think of what we are saying in words of prayer and praise is to take God's name *in vain*.

#### II. WHAT WE *are to do*.

This command teaches us to honour God's Name, and His Word. God's Name means everything that belongs to Him.

"Words that are holy  
Must be said slowly."

Speak the Name of God carefully, solemnly, reverently, Eccl. v. 2. See what the Bible says of the Name Jesus (Phil. ii. 9-11). We must honour God's Word whatever he says to us, whether by the Bible, His ministers, or His Holy Spirit. And then He says He will honour us (1 Sam. ii. 30). He will look upon us with favour (Is. lxvi. 2).

Wherever we are let us be careful to reverence the Name.

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## Family Reading.

### What of That?

Tired! Well, what of that?

Didst fancy life was spent on beds of ease.  
Fluttering the rose—leaves scattered by the breeze?  
Come, rouse thee! Work while it is called to-day,  
Coward, arise, go forth thy way!

Lonely! And what of that?

Some must be lonely; 'tis not given to all  
To feel a heart responsive rise and fall  
To blend another life into its own.  
Work may be done in loneliness! Work on!

Dark! Well, what of that?

Didst fancy life one summer holiday,  
With lessons none to learn, and nought but play?  
Go, thee to thy task, conquer or die!  
It must be learned. Learn it then patiently.

No help! Nay, 'tis not so,

Though human help be far, thy God is nigh:  
Who feeds the ravens, hears His children cry:  
He's near thee wheresoe'er thy footsteps roam,  
And He will guide, light thee, help thee home.

### Peace of Mind by Prayer.

"Prayer is not only the highest privilege of our being, but the true peace of the heart, and perfect rest of the soul, the first solace we should turn to under all life's changes, whether we are in need of a wise friend to counsel, or a strong hand to deliver. And yet it is observable that in the most emphatic exhortations to be found in Scripture for having recourse to this solace, the relief promised has respect rather to the peace which follows on the putting up of our prayers, than to any promise that in our time and way, at least, the prayer itself should be granted. 'In everything, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus.' Here everything, it will be seen, turns upon the resulting peace. It is as if the Apostle had said, to anxious parents, for instance, 'I do not promise that, in answer to your prayers, your child shall be raised up from a bed of sickness: only that while it lies there you shall have peace.' Or as if to a family in great trouble he had said, 'I do not promise that that black cloud which is now gathering over you and around you, with such thick and disastrous gloom, shall dissipate; but that in the cloud, and even while there seems no way out of the cloud, you shall have peace.'"

### Govern by Love.

We particularly recommend the subjoined extract to all who have at heart the good of their children, and who wish to make their homes happy.

"We have not half confidence enough in the power of love to disarm the violent, and reclaim the vicious. The fault begins in our families. We do not seek enough to bear with each other's faults. We mistake our selfish impatience of each other's foibles or faults, for a righteous indignation at wrong; and our obstinacy and pride, which would conform all others to our own ideas of things, for firmness of principles and fidelity to duty. We do not seek enough in our own home to call forth the better qualities in each other's hearts. The faults of our friends are often the reflection of our own weakness or errors. Our carelessness causes their petulance, our jealousy their suspicions, our selfishness their grief, our injustice their danger. So likewise it is with our children. We do not love them enough to make sacrifices in little things. We do not teach them in disinterestedness, by our willingness to give up our taste for them. We indulge our sloth, and the quickest way of correcting a misconduct, which shocks our nerves, or disturbs, or interrupts our occupation, is resorted to.

"Oh! how quickly parents lose the confidence of their children, never to be regained,—by injustice, selfishness and absence of love! If the child only has faith in the love of its parents: if the son and the daughter only love, and love tenderly, truly enough how much less probable it is that they should wander far, or erring, should not be speedily reclaimed. This is the grand rule