

of seats of learning and Christian training under their immediate fostering care, show us that they are becoming fully aware of the importance of the crisis at which we have arrived, and the necessity of increased and more actively intelligent exertions against the many varied forms of error by which the youth, yes, and the mature minds of our land, are in danger of being misled. To the Church of England, which has ever been in the past the great foster-mother of high, literary, and Christian education, the community naturally looks, if not for the initiation, at any rate for the countenance and encouragement of such efforts in this direction as may be suited to circumstances and best adapted to meet the exigencies of the times."

"As regards our own Diocese, we have just reason to congratulate ourselves on the efforts that have already been made on behalf of higher Christian education, and their success. The fact that a Divinity College, Boy's Collegiate School and a college for advanced female education have been now for many years in operation among us, is a cause for deep thankfulness, inasmuch as they have sent out nearly one hundred "able ministers of the New Testament" to the active ministry of the Church, and that between three and four thousand young people, of both sexes, have been carefully trained on Christian principles. Until within the last year the crowning point was still wanting, but I now, with pleasure, record the opening of the Western University, which commenced its actual work of instruction on the 5th of October, 1881, and has since been in active operation. In connection with this a Medical Faculty has been established. Lecture rooms and the necessary appliances are been made ready for the use of medical students, and a staff of fifteen Professors is prepared to commence a course of lectures in a few days. As your Bishop, I felt it a sacred duty to institute the educational machinery which I have been permitted to establish in this city, believing that to a chief pastor of a flock, the church has a right to look, not simply for what may strictly come under the head of episcopal duties, such as ordination, confirmation, etc., but for counsel and assistance in every department of her operations, and in none, perhaps, more than in those which tend to the spiritual and intellectual culture of her members. I feel it incumbent upon me to draw your attention to the fact, that up to a very recent period the chief burden of responsibility has rested entirely upon me. Such efforts to advance Christian education should not be personal but public. Every member of the Church should be prepared to do his part in the furtherance of this and of every other work by which the welfare of the community may be secured, and the Church of Christ strengthened and extended."

After a warm eulogium on the Church as the Divinely appointed means of saving souls, the Bishop concluded as he had begun by warmly thanking clergy and laity for their warm personal sympathy and kindness.

EASTERN CUSTOMS AND BIBLE TEXTS.

BY REV. RICHMOND SHREVE, M.A.

No. II.—(Continued.)

Shortly after we again reached our roadway the light began gradually but perceptibly to lessen; the country for some distance grew moist, and by-and-by even boggy, although it was the dry season. Our travelling, however, was in no way impeded, for we were on the highway, and there were plain evidences of the road having been built up, as is referred to in Isaiah lxii. 10; and in one place there were several stones, standing at angles now and falling over, but which once had been straight, no doubt marking out the pathway—guide posts which would in such a district be most useful to a belated traveller. These are what Jeremiah spoke of when he said (xxxii. 21), "Set thee up way marks, make thee high heaps."

Passing over this wet strip of land we come abruptly to hard, dry and stony soil, and here we were much amused and almost excited by the quick flight of half a dozen partridges from a clump of bushes. They flew but a short distance, and our dismounted guides at once gave chase. The birds flew from point to point, but were very quickly

tired, and three or four of them were knocked down with sticks and "bagged." So simple an action as this caused us to think of a more pathetic hunt on the hills of Judaea long years before, when the revengeful Saul pursued David just in this way, coming hastily upon him in the hope that he might weary and capture him. David himself makes the comparison in I. Sam. xxvi. 20.

Our guides knew the country well, for they suddenly left the road and led us up the side of a steep hill and into a large open cave, where there was plenty of room for a much more numerous company than ours. The hilly country is almost everywhere full of these caves. We had our partridge for tea, with bread and butter, (which last is in this country a much more prominent dish than with us at Home—(Judges v. 25); some bits of cheese, which were not, however, very savoury, even to hungry travellers—I Sam. 17, 18); while water from a neighbouring spring was heated in a small kettle or pot, sometimes called a portable oven. This kettle, of course, is very black outside from hanging so frequently in the smoke, and suggested to those keen observers the old prophets, that simile used by one of them. (Isa. vi. 10.)

"Our skin was black like an oven."

The fire was, of course, made of the sticks gathered on the sides of the hill. (1 Num. xv. 32, 36; 1 Kings 17, 10; Acts xxiii. 3). Our surroundings and circumstances naturally led us to dwell in our conversation upon similar thoughts in Holy writ; and beside the discussion about the action of the sheik in smiting his hands together, already mentioned, we recalled references to the caves, &c., so far as we could remember them, as we sat around the fire that evening. We thought it might be to some such place as this that Job (xxiv. 8) referred when he spoke of some as being "wet with the showers in the mountains, and embracing the rock for want of a shelter."

There was no doubt it was in a cave that David and his 600 hid themselves, when pursued by Saul, and that cave was so large that the king and his attendants entered without perceiving that it was already tenanted. (1 Sam. 24.) And as the now deep darkness, and the weariness of our bodies gave a darker coloring to our thoughts, we recalled that it was in just such places that those, whose spirits were too noble for earth, had hidden when pursued by their inferiors and their foes. (Heb. xi. 38.) To caves like this possibly, reference was made when the prophet foretold that the quietly impatient would vainly seek to hid themselves from the wrath of the Judge. (Isa. ii. 19, and St. Luke xlii. 30, and Rev. vi. 16.) when He comes again, then to judge His own honor and reward the faithful. And there was yet one closing thought which told of devoted faithful bravery, in the face of great danger, how Obadiah, in the reign of Ahab, though Jezebel was queen, took 100 prophets of the Lord, and hid them by 50 in a cave, managing to convey to them day by day bread and water for their sustenance. (1 Kings. xviii. 13.) I said a "closing thought"; for having called up this memory, we rolled ourselves in our blankets, and went asleep to dream of far off friends and scenes.

The next morning broke bright and clear, and we determined at once on waking to distinguish ourselves as nimrods. (Gen. x. 8, 9.) We "put up" some partridges which are very numerous in these hills, but—after racing about for half an hour, we suddenly remembered that we had engaged some guides to do this sort of thing for us. We spent the entire day in this district and a second night in the cave. Our principal object in remaining was to give opportunity to the scientific members of the party to collect notes and specimens. When we are ourselves all feeling in a more scientific humor than just now we may give you something of the valuable knowledge collected that day; at present there is but one thing we will mention. Shortly after midday, while reclining at full length in the entrance of the cave, our attention was suddenly arrested by a shining gleam, as of sunlight falling on silver, at the foot of the hill. "Locusts," called the guides, and were off. There they were in great numbers, having taken flight from the shrubs at the foot of the hill, frightened probably by some birds

seeking them for food. The guides beat them down with branches, brought them to the cave, rubbed them between stones, baked and eat them. Moved by curiosity rather than hunger we tasted them too, neither wholly disliking nor approving of their flavor. They exist in such vast quantities in the country that it would be remarkable if there were not many references to them in Scripture. Beside being the food of the Baptist (St. Matt. iii. 4), instances are known in secular history when whole armies have been relieved in cases of hunger by eating these creatures. The amount of vegetable life destroyed by them is almost incredible (Exod. x. 12-15.) As the guides were pursuing them their mode of flight was very peculiar. It was like a succession of jerks, springing here and there at right angles, darting to and fro with a nervous, restless motion, suggesting to the Psalmist in olden days his thought (Ps. cix. 23), "I am tossed up and down as the locust."

SUNDAY SCHOOL LESSONS.

Questions for the use of Advanced Sunday School Classes, suggested by Saddler's Church Doctrine—Bible Truth.

The following questions were used in my Sunday School in the same way as those on *Gladys Ecclesie* published last year in the *Church Guardian*—that is, a number of them are written each Sunday on the blackboard and they are copied into blank books by the pupils. The teacher, having prepared himself during the week, then delivers an explanatory lecture of a more or less conversational character. The pupils, by looking over the questions and thinking of the explanations given, come prepared to answer them on the following Sunday. Used in this way they have been found very useful.

W. WHEATLEY BATES, B.A.,

Incumbent of North Essex.

CHURCH DOCTRINE—BIBLE TRUTH.

The Scripture Gospel.

1. What is the great work of the Church of Christ?
2. To what is the word Gospel applied in the New Testament? See accounts by the four Evangelists; also, Acts ii. 22-25; x. 38-43; 1 Cor. xv. 1-8, &c.
3. How many accounts has the Holy Spirit given of the Gospel?
4. What does this indicate?
5. When, according to this Gospel, is a sinner justified before God? Rom. iv. 23-25; x. 9.
6. What provision has the Anglo-Catholic Church made for setting forth this Gospel?
7. Give examples of this.
8. Show this method of setting forth the Gospel to be better than any other.
9. What provision has the same National Church made for teaching a scheme of doctrine?

Creed of St. Athanasius.

10. Show that this Creed makes no greater demands upon our faith than either of the others.
11. Point out an analogy in this respect between the accounts given of the Incarnation by the first two Evangelists, on the one hand, and the truth as contained in the Apostles' and Athanasian Creed, on the other hand.
12. Show that the condemnatory clauses of the Athanasian Creed are no more uncharitable than the words of Christ Himself. St. Mark xvi. 16.
13. May there be exceptions to the rule contained in these words?
14. If there be such exceptions, who makes them?
15. What unbelieving persons do the Creed and the Bible alike condemn?
16. Belief in what doctrine is specially involved in believing in Christ? St. John xiii. 19; Acts ix. 20; 1 John iv. 3.
17. What is meant by Christ having come in the flesh?
18. Shew that this doctrine lies at the foundation of God's plan of Salvation.