

casions of Holy Communion. Go not empty handed. The alms at Communion are *invariably* appropriated to benevolent uses. And besides, if you have put nothing in the basin, you are as much shut out from one of the prayers (that for "the whole Estate of Christ's Church Militant" which reads "accept our alms," etc.) as if you were not in the House of Prayer at all; and you cannot afford to be thus excluded. Make, then, a free and willing offering whenever you go to this feast of love.

(f) Remember that at the Lord's table, all thought of the external distinctions which are so prone to create barriers between man and man should be banished. Here, prince and pauper, philosopher and peasant, cultured and uncultured, meet on an equal footing. Do not let your manner betray any shrinking from contact with the humblest or the meanest in outward array.—*Selected.*

FUNERAL OF THE DUKE OF CLARENCE.

The Standard, London, England, of January 23rd., contains very full accounts of the scenes in connection with the journey from Sandringham to Windsor and of the Service in St. George's Chapel, Windsor, on the occasion of the funeral of the Duke of Clarence. We should be glad to reproduce the whole of it for the benefit of our readers but cannot afford the space. The Reporter of the Standard, after describing the interior of St. George's Chapel Windsor continues, "Already, though it is still the early afternoon, candles are burning, one on each stall and at either end of the Altar flicker the multitudinous flames of two huge candelabras. The Altar itself is almost gay in its embroideries. Had the hopes of the Sovereign and her people been fulfilled St. George's Chapel would have witnessed the nuptials of the Prince who was now to be committed to the tomb, and it may be that those who were left to mourn felt it some assuagement to their sorrow not wholly to banish from the funeral the emblems of happiness.

Nothing indeed could well be more splendid than the aspect of the Altar with its vessels of massive gold, a stately golden Cross in the centre, at each side of which burned a single candle. The fringe of the altar cover was a broad band of delicate red while the front showed three panels of decorative designs embroidered in gold and slight colour on a band of white silk. Behind and above was the Reredos a masterpiece of relief in alabaster. Nothing was added or altered in the general arrangements of the choir. In the centre there was of course an open space continuous with the passage through the nave. On both sides was the double tier of seats. Around were the oak carvings of stalls and screens, while above the pinnacles hung in rigid array the Banners of the Knights of the Garter, of which illustrious order St. George's is the Chapel. If there was anything to suggest the ordinary funeral tokens, it was the alternate slabs in black and white marble which formed the floor yet even these were disclosed only on the margins, for a carpet of sumptuous and almost vivid tints covered the steps that led up to altar. One sad evidence there was indeed of the nature of the coming service. In front of the Altar rails were the supports on which the coffin was to rest. The coffin was placed on the supports immediately in front of the Altar rails. The wreaths that were piled upon it and almost con-

cealing the busby and sword of the departed Prince were the only flowers within the walls. At the west end of the coffin three cushions were on the floor, and on these the chief Mourners knelt, the other kinsmen and representatives of Royal Families connected with our own by marriage or extraction, simply bowing the head while the prayers were being said. The Prince George in his Hussar uniform and Prince George in his Naval dress, were, as colour went among the least conspicuous in the throng. At the head of the coffin stood the Chamberlain and the Lord Steward, with their rods of office and on either hand the officers of the Prince's Regiment of Hussars, as supporters of the pall. The Dean of Windsor read the lesson and the Bishop of Rochester the sentence: "Forasmuch as it hath pleased Almighty God" and the rest of the service. They stood in front of the Altar, being thus at the head of the coffin, while from either end of the Altar stretched like wings the white-robed choristers. By this time the daylight had become very dim and the scene was picturesquely illuminated by the candles clustered near the altar and studded along the line of stalls. Of the music enough has been said. It was an ideal adjunct of the worship and the prayer and the alternations between the sonorous, yet subdued accompaniments and the plain chanting of the choristers gave exquisite light and shade to the harmonies. As there were additions to the official programme it may be well to give an accurate account of the compositions played;

1. Beethoven, "Marcia Funebria."
2. Mendelssohn, "Funeral March" [from *Lieder ohne Wort*]
3. Guilmant, "Marche Funebre" [Sentences sung to Croft].
4. Chopin, Prelude No. in E minor [Psalms to chant by Felton]
"Man that is born". Wesley.
"Thou knowest," Purcell.
"I heard a voice" Croft.
"Brother thou art", Sullivan.
5. Chopin "Marche Funebre."

And now in accents firm indeed, but instinct with religious emotion the Bishop has pronounced the Benediction. At one period of the service the Prince of Wales had knelt suddenly at the foot of the bier, and continued in the posture of prayer for some time. But when the end had come he stood erect. For a little there was a pause the mourners silently contemplating the pall which covered all that remained of one so dear. Then the Prince of Wales added one last token of regard, another wreath to those that lay upon the coffin. It was a slight act but one not unremarked: and there were many to conjecture that the father's hand had but fulfilled the desire of one who is bound to him henceforth by the ties of more than daughterly devotion. There is a kinship in sorrow that is if not closer at least of more pathetic force than the bond of relationship. Now it is time to say farewell. The Prince of Wales, Prince George and the Duke of Fife leave by the north end of the Altar: after them pass without haste yet without pause all the others. The choir is deserted, save by the Bishop and the Dean who take seats silently by the Altar. The light illuminates only the bier; the rough sturdy colours of the Union Jack obscure the delicate tints of the heaped flowers. Presently the coffin will

be carried to the shrine in the neighboring Albert Chapel, already decked with votive flowers and consecrated as the resting place of so many of the Prince's House and lineage."

CHURCH HISTORY IN THE SUNDAY SCHOOL.

A paper read at the Clarendon Rural Deanery Sunday School Institute at Hull, November 4, 1891, by the Rev. W. H. Naylor, Rural Dean.

There are two reasons why I would urge the teaching of some measure of Church History in our Sunday Schools:—First, because there are many events of Scriptural and especially of New Testament History, the meaning and value of which are only imperfectly understood, except in the light of after events, for knowledge of which an acquaintance with Church History is necessary;—Secondly, because erroneous ideas, some of them most mischievous in their character, are very widely prevalent, which can be corrected only, so far as I know, by an acquaintance with Church History.

I. Some of the events recorded in the New Testament are sources of events then future; some are typical or representative events. We read that Herod killed James, the brother of John, with the sword. Has it no meaning beyond its own immediate connection with the experience of the Church at that time and place? Was anything like it to follow in the after history of the Church? We can discover only by the study of that after history; and then the martyrdom of James assumes a new meaning in the light of the long roll of the noble army of martyrs who, age after age, gave their testimony with their life's blood.

Or again what is the meaning of the fact recorded in Acts XV. That after Peter, Paul and Barnabas had given their evidence in the council, James gave his sentence upon the matter under discussion? Its full meaning can be understood only in the light of the reiterated exhortations of Ignatius to "give heed to the Bishop" in the light of the subsequent growth of the Papal claims which virtually destroyed episcopal church government, and asserted for the successors or reputed successors of St. Peter, a supremacy which St. Peter plainly did not possess; and in the light of more modern denials of Episcopacy as the Divine pattern of Church government.

Again how can we understand the meaning of the encounter of Peter and John with Simon Magus at Samaria, and of Paul with Elymas at Paphos without a knowledge of the long struggle of the church with Gnosticism and other heresies? And in this connection what a world of meaning is thrown into the assertion of the Jews that "he ought to die because he made himself the Son of God," when we find Arianism gathering its mobs and getting the ears of emperors and governors, and virtually asserting that the Church ought to die because she made her Christ the Son of God.

Again to take another instance:—Why is so much of the Book of the Acts occupied with the account of St. Paul's voyage to Rome? I venture to say that its significance cannot be understood except in the light of Church History both ancient and modern. In it we recognize that voyage as the westward movement of the world's spiritual centre. For while we repudiate the pretensions of the Bishop of Rome, we are free to acknowledge that the Church of Christ in Rome was for ages the stay of orthodoxy, the promoter of missions, and the centre from which the roads proceeded on which truth and civilization made their journeys to the ends of the known world.

But the interest of St. Paul's voyage to Rome is not exhausted by the study of Roman Church History. Rome as the centre of spiritual life and light had its day, but its day is past. The world's spiritual centre has made another west-