

The Lord Bishop of the diocese has gone to England for a visit of six months.

The Bishop of Jamaica has been appointed PRIMATE of the West Indies by the Bishops of the province. The appointment is in the hands of the Bishops of the province, but the senior Bishop (Right Rev. Dr. Jackson, of Antigua), in announcing the fact of the choice to the Church there stated, that the choice was cordially approved of by the Archbishop of Canterbury. The *W. I. Guardian* advocates the use of the title Archbishop instead of Primate.

The West Indian *Guardian* thus appeals to Churchmen in Barbados, and appears to possess a platform much the same as *The Church Guardian*, which might adopt its appeal in its own field. It says:

"We wish our friends would do more to circulate and pay for the *Guardian*. Don't wait for others to come and ask you for a copy; go to them about it and take an interest in its welfare. Its only aim is the good of the Church, of the souls of our people, and the greater glory of God. And where persons are by virtue of position or intelligence able to work with zeal for these objects, it seems strange if they can treat this helper in the cause with what appears like indifference. In this, if in anything, our duty is 'to spend and be spent.' The paper aims at being as Evangelical as the Holy Gospels, as Catholic as the Epistles, as candid as Hooker and as truthful as Pearson. Some think it too 'high' and many more think it too 'low,' but our wish is to make it speak the language of the Bible and Prayer Book, as well as to faithfully deal with the needs of our branch of the Holy Church in the West Indies generally, but in Barbados in particular. And in this good work we earnestly entreat all who can to help us even to the measure of some real effort and actual self-denial on their part."

Our contemporary says that it takes "a deep interest in the Common Schools and their teachers. From personal knowledge we can say that the position of the latter is, all things considered, better than what prevails in either Canada or America."

#### BRITISH GUIANA.

A new Bishop, a new Cathedral, a new Governor, and the prospect of many Barbadian labourers, are among the chief items of interest to the Colony.

The Enthronization of Bishop Swaby was, as it should be, a grand function in the new Cathedral. Besides the Clergy, there were present the Governor, Judges, Members of Council and Court of Policy, Heads of Departments and foreign Consuls. After the Clergy came the Archdeacon and Chaplain and bearer of the Pastoral Staff, then the Bishop followed by both the Registrar and Chancellor. The Chancellor read the Mandate at the west door, after which the Archdeacon made an address of welcome. They then passed to the Sanctuary, where the Archdeacon placed the Bishop in his Chair and proceeded to the pulpit, where he gave an able address, reminding them that "A religion that cannot untie the purse strings can never rule its members, and that which cannot rule cannot save," and ending with "There is no death! Hand in hand we go, the visible and the invisible Church; upwards and onwards, higher over higher, until there bursts upon us, sustained as we are, the perfect vision of the heavenly city of our God." Then Canon Castell read Matins, Canon Josa and Heard the lessons, after the first of which the Archdeacon conducted the Bishop to the Episcopal Throne, where he formally inducted, installed and enthroned the new Bishop. After the Te Deum the suffrages began with "O Lord Save Thy Servant, William Procter, Bishop of this Dio-

cese." After a suitable Collect the Bishop gave his address, with the key-note of Christian Love ringing in every sentence, and appears to have more than satisfied the most critical. Many addresses of welcome were given to Bishop Swaby.—*W. I. Guardian*.

#### THE QUEEN AND THE ROYAL MARRIAGE.

The Home Secretary has been commanded by her Majesty to authorize the publication of the following:—

"Windsor Castle, July 10, 1893.

"The Queen wishes once again to express to her people how much gratified and touched she has been by the great loyalty and devotion to herself and family which has been so strikingly evinced on the occasion of the marriage of her beloved grandson, the Duke of York, and his dear bride Princess Victoria Mary of Teck.

"It is, indeed, nothing new to the Queen, for in weal or woe she has ever met with the warmest and kindest sympathy, which she feels very deeply.

"She knows that the peoples of her vast Empire are aware how truly her heart beats for them in all their joys and sorrows, and that in the existence of this tie between them and herself lies the real strength of the Empire.

"With them the Queen joins in the warmest prayer and wishes for the welfare and happiness of her dear grand-children.

"VICTORIA. I"

The following is the address of the Archbishop of Canterbury to the Duke and Duchess of York at their wedding last Thursday:—

"The world's glad sympathy is with this hour. And Christ, the King of kings, does not fail, when invited to the marriage, to beautify with his presence the highest as much as the simplest feast. He is the unseen giver of its true joy, the real ruler of the feast, to all who with firm will enter on the holy estate. This is an age and this a people which, in spite of many outward changes, still, in its heart of hearts looks to the highest to do the common duties of all better than all. They desire to have before their eyes and to be sure in their hearts that amid all the splendour and care of a kingdom, there is above its central hearth all mutual honour and reverence, all sweetness of domestic life, the faith and worship of God, the quiet spirit which is in the sight of God of great price. To some it is given that not their simplest ways are indifferent, Discretion and moderation, and wisdom of conduct, thought, and speech, and knowledge to be consistent with deepest earnestness and enthusiasm for all that a noble and true. Nay, discretion, moderation, and wisdom alone give to earnestness and enthusiasm fair play and fair chance. To your union a glorious Empire and a strenuous, laborious people look to perpetuate among them the tradition that translates principle into life, that lets no responsibility seek the most desired ends by any but the purest ways; the tradition that can alone make society not an evil to itself, acting and reacting in imitation and intensification of that which is evil: the tradition that makes society a blessing to itself, over receiving and working into its own Christian existence the real and undying blessings which spring from our knowing ourselves to be sons and daughters of the Heavenly Father, the followers of and believers in the Son of God through sorrow and through joy, the embodiment of the influence of the Holy Ghost. The first element of society is the family. The one prayer of all is that no blessing, no peace, no strength of the family may be lacking to the future which is the hand of God for you."

#### Notes for Sunday-School Teachers

The Church of England Sunday-School-Institute has created a Sunday-school literature; and the strength and popularity of the Sunday-school in the present day are due in a large measure to the influence of the Magazines, Lesson Notes and Manuals of that society.

More than one million copies of the Hymn Book of the C. E. S. S. Institute has been sold, and over 100,000 of Stock's "Life of our Lord," also published by it.

The Church of England S. S. Institute is creating Churchmen. It started in order that it might stand firmly upon Church principles. You may say what you like about it but we believe in Church principles. We are not going to hide our flag, and we are not going to be afraid to fly our flag because of the wretched system of un-denominationalism which prevails in the present day.—(*Rev. J. F. Kitto, St. Martin's in the Fields, London.*)

We want teachers who will teach the great principles of the Church of England; and teachers who are following the lines laid down by the Church of England S. S. Institute are training themselves in these principles and thus they become our willing helpers in all Church work.—(*Rev. J. F. Kitto.*)

The S. S. teacher does well in trying to make himself a more efficient instrument for good. The Church of England S. S. Institute has issued many publications, having for their aim the training of Sunday-school teachers for their most important functions.—(*Rev. C. G. Frost, Rector St. George's, Manchester.*)

Have you ever thought, when we come to speak of Sunday-schools how the Church directs us? How wonderfully she has cared for Her children; how perfect, at all events in theory, is her method.—(*Bishop of Christ-Church.*)

The influence of the teacher lies pre-eminently not in what he teaches, but in what he is. According to those noble lines in which an early teacher is described the rule should be—

"But Christ's love, and His Apostles twelve,  
He taught; but first he followed it himself."

That is the thought which I think should never be wanting to the teacher: and I submit to you that whether your work is in secular or in Sunday-schools the pupils may gain much or little from the actual instruction that you give them, but they will certainly gain much if you are worthy that they should gain it, from personal contact with yourselves. That is why it is so vital that the teacher, if he is to take a lofty view of his function, should sedulously qualify himself to fulfil it.—(*Rev. E. J. C. Weldon, headmaster of Harrow.*)

The Royal Commissioners report that "without the aid of a compulsory law there is a larger number of scholars in the Sunday-schools of England and Wales than in the public elementary schools."

A Sunday-school properly controlled, properly influenced, and judiciously handled by the clergy of the parish, is a most powerful machine for good in the training of the young. I for one know no better.—(*Bishop Christ-Church.*)

Mr. Eugene Stock has been one of the Committee of the Church of England S. S. Institute for twenty-eight years. Speaking of his visit to Australia, he says: "It was not merely that