

and now their opposition had only yielded to his own fervent desire. But if the aged limbs tottered, the heart was strong and courageous. He had seen great things wrought by the Gospel, and he expected to see greater still. When he went to Julfa in 1894 that was the only C.M.S. station in the Shah's dominions, and it was an Armenian station outside the Moslem citadel. Now Ispahan itself is occupied, and so are Yezd and Kerman and Shiraz—all ancient and important cities—and there are bands of converts in all of them. Over a hundred adult converts have been baptised in Persia since the new century commenced. In Ispahan last Christmas Day some sixty converts knelt together at the Lord's Supper—a sight to cheer the heart indeed, to see converts from Mohammedanism, Babism, Parsism, kneeling side by side with Armenians and Europeans and receiving the tokens of the Saviour's dying love, and especially so when it was remembered how they had formerly been animated with mutual internecine hatred, while now there was neither Greek nor Jew, neither Barbarian nor Scythian, neither bond nor free, all were one in Christ Jesus.

THE CHURCH AT HOME.

The Bishop of London preaching recently at Cuddesdon gave what he called "A Message of Peace." Never at any time, said his Lordship, had Churchmen better opportunities than at the present for the cultivation of Peace. A much better understanding prevailed amongst all shades of opinion, and parties which a few years ago had been bitterly opposed, were to-day freely admitting that some of their best lessons in spiritual work had been learned from one another. So far from working independently they were recognising that they were indispensable to each other. His Lordship rejoiced that this understanding was more generally and officially recognised. Speaking of other religious denominations, the Bishop said that there were unmistakable signs of another splendid opportunity being very near to our reach. The more we established peace amongst ourselves the more would follow peace, love and unity among our Christian brethren.

At a meeting of the Community of the Resurrection held at Mirfield and presided over by the Archbishop of Canterbury, some discussion took place concerning certain publications which were issued by members of the community and

bearing the name of the community, but without having its official sanction. The Dean of Westminster declared if there was one thing characteristic of the Church of England it was the liberty that she allowed in the expression of personal beliefs. Although he did not like to see the publication of wrong teaching (which was not true of the Mirfield manuals) yet he would far sooner that than that it were suppressed by coercive measures. The Superior assured the Archbishop that nothing except what had the official sanction of the community would bear its name in publication.

The Bishop of Birmingham (Dr. Gore) has established an Evangelistic Council within his diocese and he writes that it is setting to work with a will. It is proposed to hold two Retreats for Clergy during the year 1908 to be followed by a general mission throughout Birmingham during the year 1909.

The Bishop of St. Albans in his Visitation at Southend last May speaking upon the subject of Applied Christianity said:—"Study carefully, but do not speak without knowledge." He quoted Dr. Sanday's remark that our Lord and His Apostles accepted the constitution of society as they found it, and stood aloof from the strife of nationalities and classes, devoting their attention to individual men. Our Lord declined to have His spiritual kingdom confounded with any national movement. The Christian teacher was concerned with duties, not rights, and the clergy should be careful not to implicate the Church in actions which would embarrass her in her proper sphere. But Christians had still plenty to do in working out the application of their principles in commercial, industrial, and social life.

BISHOPRIC ENDOWMENT FUND.

We are authorised to state that the condition of the above Fund at present is as follows:—£1503 promised, this met by the group of subscribers £1 for £1 means an increase of £3000 to the Fund.—The Diocese is still asked to raise £5500, which will be met by the group of subscribers with a corresponding sum.

Ven. Archdeacon Wynne.—It is a subtle temptation of the conscientious to think that our trust in Him can only be according to the measure of our worthiness or of the success we think we have made in the battle with sin.—"The Pathway of Life" (S.P.C.K.)

NATIONAL SUNDAY OBSERVANCE.

The Archbishop of Canterbury, who has taken a prominent part in the movement, preached at Croydon Parish Church on Sunday morning from the text, "No man liveth unto himself." He had chosen this text, he said, to emphasise the important truth that the Sunday question was only part of a much wider question which concerned all. In face of the plain facts of contemporary English life it was a grave and difficult question. Speaking for himself quite unreservedly as one to whom people constantly and most legitimately turned for counsel, he could only say it was a most perplexing matter about which to give advice, especially when a detailed, cut-and-dried rule was asked for. Clear, hard-cut rules, he honestly thought, were either an impossibility, burden, or a mistake, except only when they were deliberately thought-out plans of one's own making and not imposed from outside—plans which had their relation to the common life as well as to one's personal tastes, idiosyncrasies, and needs. Personally he did not think detailed rules, binding upon them as Christians, were given in the Bible. But something far more sacred was given there, a living principle, divinely laid down with solemn emphasis and iteration, and traceable in all the teaching from Genesis to Revelations, of not living for self alone. There was no stranger distortion surely than that which had somehow made people think of Sunday with reference rather to its prohibitions than its positive use for worship and rest. We ought to dwell upon the "thou shalt" and not upon the "thou shalt not" in order to rightly understand the Lord's Day. It was simply impossible to exaggerate the responsibility upon every member of the Church to honor Sunday as a day for everybody's good. There had seemed of late to be a peril that this great heritage would become marred. All sorts of new questions and theories had arisen as to its recreative use, and many people who advocated a change from ancient ways were in some things wise and thoughtful men and women. The problems raised by the present-day growth of cycling, golf, and tennis, and other wholesome and serviceable amusements, clamor for a solution exceedingly difficult to find. The answer, so to speak, was not all on one side, and they sorely needed Christ's help. Some people would like him to try and solve these problems in black and white that day. His whole object, however, was to show that they