

to bring to the voyager much spiritual profit. The service of the Prayer Book shows nowhere to better advantage. All present, whether Anglican or Nonconformist, can take part; and usually all gladly avail themselves of the privilege. The thought of man's dependence upon the Almighty is strongly impressed upon the mind by the peculiarity of the situation. How suitable at such a time are the words of the *Venite*, "The sea is His, and He made it." How helpless would be the congregation should accident or calamity occur! Nevertheless, the earnest heart can say,

"Peace, perfect peace, with love I ones far away;
In Jesus' keeping we are safe, and they."

On this particular Sunday the congregation enjoyed the unusual advantage of the presence of three clergymen of our communion, the Rev. Gilbert Carney, of St. John's Church, Paddington, London, England; Rev. E. A. Vesey, of Sault Ste. Marie, Ontario; and the writer. We divided the duty in such a way that one read the service, another acted as pianist, and the third delivered the sermon. In the evening another service was held, with a change among the officiants.

In due time the coast of Ireland was sighted. As a nearer approach was made, white cottages in green fields appeared. Occasionally a light-house or a nobleman's castle was seen. Next in order came into view the Isle of Man. Finally the mouth of the Mersey was reached. Waiting a few hours for the rising of the tide, in order that we might safely "pass over the bar," we thankfully reviewed the incidents of the voyage and carefully arranged our plans for the near future. At last the shipping metropolis of the world was gained, with its twenty-two miles of wharfage and its three hundred and thirty acres of enclosed docks. The customs were passed without trouble or annoyance. The "booking," or procuring of a ticket, was performed. The luggage was entrusted to the porter, who, with the aid of paste-pot and brush, attached to it the highly essential label, and placed it carefully within the proper van. Then, having entered an apartment, the door of which was shut by the courteous guard, I was soon moving towards the largest, busiest, most populous, and wealthiest city in the world.

The journey to London was a ride through one continuous park. Canada, even without the "snake fences," would not be able to compete successfully in point of beauty with those rural parts of England. Along the whole route I do not think there was an unsightly object. The neat, trim, and orderly appearance of field and garden was extremely pleasing, while the scattered trees, the thick-set hedgerows, the quaint-looking cottages, the winding roads, the arched stone bridges, and the shady lanes, combined to produce a panorama truly charming. There occurred the mental reflection that, while Can-

ada excels in the grand, the magnificent, and even the sublime, England stands first in that which may be rightly expressed by the one word *picturesque*.

The day following my arrival in the great city I reported for duty at the headquarters of the S. P. G., 19 Delahay street, Westminster, S.W. An interesting experience it was to interview the representatives of that venerable society. Pictures, pamphlets, and books were to be seen, which carried the mind back nearly two hundred years. One could find proofs of the fact that when Robert Addison was sent by the society to Upper Canada, in 1792, to be the first clergyman of St. Mark's Church, old Niagara, the work of the society, that of the "propagation of the gospel in foreign parts," had been going on in different regions of the globe for ninety-one years, a sufficiently long time to gain for the society, even then, the honorable title "venerable," which its friends love to apply to it. By examining its list of missionary laborers, one could learn that it provides partially or wholly for the support of 11 bishops, and 758 priests and deacons; that of the whole number there are 250 in Asia, 178 in Africa, 30 in Australia and the Pacific, 226 in North America, 45 in the West Indies, and 40 in Europe, acting as chaplains to English-speaking people; and that 179 of the whole number are natives of the countries in which they work. When I reflected upon such facts as these, I felt that to be employed in the service of the society for a few months as an advocate of its worthy claims, and a delineator of a branch of its excellent work, was an honor and a privilege. How I tried to fulfil my engagement by going from parish to parish, in order to preach in churches, and to give lantern addresses in school buildings; how I was received by clergy and people, and what measure of success attended my honest, but humble endeavors, I hope to tell in another number of the magazine.

(To be continued.)

THE ARCHBISHOPS OF CANTERBURY.

BY THE EDITOR.

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UNDER CHARLES II.—Continued.



HE Church of England has had a very varied history. From the time of her purification, commonly called the Reformation, she has had to fight her way against two great opposing bodies, Puritanism and Popery. To steer the middle course between these two extremes has been the sacred trust committed to her, and at times it has been no easy task. A storm of