

once said, "Suffer the little children to come unto me." (Mark x, 14.)

S. BARTHOLOMEW'S DAY.
(AUGUST 24.)

S. Bartholomew was one of the twelve Apostles, and is mentioned as such by the three Evangelists, S. Matthew, S. Mark, and S. Luke. He is not mentioned under that name by St. John, yet he is generally considered identical with Nathaniel. There is an old tradition that S. Bartholomew was of noble birth, and that owing to this, "strife" arose among the Apostles as to which of them should be considered the greatest.

In the Greek Church this Apostle is commemorated on the same day with S. Barnabas, just as we connect S. Simon and S. Jude. It is well for us to keep such days as these, that the Apostles and their noble deeds may not be forgotten. Still very little is told us about S. Bartholomew in the Bible. We may only study his love and devotion to Christ, his Master, or we may read carefully the interesting account that is given us of his call in the first Chapter of S. John's gospel. Here the highest testimony is borne of him, under the name of Nathaniel, by the Saviour himself, who says, "Behold an Isralite indeed, in whom there is no guile."

S. Bartholomew is said to have preached the gospel in Armenia, to have converted the Lycaonians, and afterwards to have visited Northern India. There, it is supposed, he left a Hebrew copy of S. Matthew's Gospel, which was subsequently deposited at Alexan-

dria, A. D. 190. He once escaped crucifixion at Hierapolis in Phrygia, but was afterwards martyred at Albanopolis on the Caspian Sea, where he was flayed alive by order of the King of Armenia.

May we, together with the whole Church, love that Word which he preached and believed, and so be the means of adding much people unto the Lord, and glorifying the the God who made us, as he was strengthened to do by Almighty grace.

CHURCH HISTORY.

THE ANGLO-NORMAN CHURCH.

Q. Up to what date have we now brought the history of the English Church?

A. To the Norman Conquest, 1066 A. D.

Q. What method did the Conqueror pursue towards his new subjects?

A. A policy characterized by extreme sternness and cruelty.

Q. What was his course as regards the Church?

A. He attempted no change in its form of government or ritual, but strove to bring it under the rule of Norman ecclesiastics.

Q. Contrast the condition of affairs in the Anglo-Saxon period with what now prevailed.

A. Then the relations of the Church to the State were generally amicable and agreeable; now there were unceasing conflicts between the Primate and the King.

Q. Give another proof of the change brought about as regards the Church.

A. With the Anglo-Saxon period the history of missions ceases alto-