

doubtful that the resident of any one state, from Wisconsin to Florida, should be able to find his list as deficient as do we of Canada.

Once more the Talker is indebted to the Rev. John Mitchell, of Chester, and this time for two documents. One is *Four Plain Lectures to Churchmen on the Church of England*, by Rev. John Watson, M.A., Vicar of Sculcoates, Hull. These lectures set forth the relations of the Church of England with the Church of Rome, the Sects, the State, and Church Parties. Mr. Watson entirely rejects the authority of Rome, and in so doing fails to show that the Church of England differs from any other Reformation Church, save in the matter of episcopacy. In his lecture on the sects, he ignores the Reformation Churches, Evangelical and Reformed, and thus finds it easy to pity the local bodies, which he confesses were driven out of the Anglican fold by its sins. In maintaining a Scriptural and universal ecclesiastical historical authority for diocesan episcopacy, the preacher displays a blind dogmatism and an appalling ignorance, which the most learned doctors of his own communion have striven in vain to dissipate. Dealing with the Church of England in relation to the State, he shows that he never heard of the Ancient British Church till somebody suggested note B of his appendix. Finally, he wants all parties in the Anglican communion to live in unity, and especially to be more than kind to High Churchmen. We have some Canadian Watsons, Episcopalian and Presbyterian, who can't see beyond their own noses, but the race is not on the increase happily. It is not worth while worrying over the follies of ignorance of which some men are capable. Mr. Watson does not seem to dread disestablishment, but nevertheless fights a hard battle in claim of the endowments. Dr. Barnardo has been warring with the Roman Catholics, who, by many unfair means, have striven to withdraw children from the Protestant teaching of his homes. In his paper, *Night and Day*, and in separate publications, one of which, *Am I unfit?*, contains reports of his speeches before the Court of Appeal, the Doctor deals with these attempts, and appeals for funds to carry on his legal warfare, as well as for money and all suitable articles in the way of clothing, &c., for carrying on his benevolent work. Many people are tired of the struggle, but Dr. Barnardo is a fighting man, like Kipling's Fuzzy Wuzzy, and is bound to pursue the Romans to the bitter end. The purse of the Church of Rome is a deep one; still the Doctor has not been beaten off, and it is not impossible that he may ultimately triumph, and hinder sheep stealing in all time to come.

The Sunday School Times for March 5th has an article by Prof. Fritz Hommel on the Battle of the Vale of Siddim, in which he identifies Amraphel with Khammuraki. This is a mistake. Kammu-Rahi, in Assyrian Kimtu-Rapastur, is the same as the Hebrew Beth Rapha, the house or family of the physicians, and has nothing to do with Amraphel. The same number has Mr. Pinches' address on *What the Bible has Gained from Criticism*. March's