

but it's splendid fun, and part of it is you get all sorts of silly presents." "Last year I was a 'natch Valentine," said Robin proudly, sucking his brush in defiance of all rules. "Phil putted me into a hamper wif a lot of tickling straw, and Dick carried me into the drawing-room and they all so s'prized."

"Yes! we thought he was in bed, you know. You should have seen him, he did look so funny," and Nan laughed at the recollection.

Presently they were all seated round the fire, with an apple apiece roasting them; Hannah found them in the best of tempers, deep in plans how to welcome St. Valentine.

(To be continued.)

[Continued from p. 7.]

inferred from the history of the past. There ought to be some fruits of industry and prudence laid up both by bachelor and spinster before they become man and wife. A bachelor who has been accustomed to spend all his income or wages upon himself will not have much to spare for a family, and the spinster who has not practised economy and industry in her single state will make but a poor mate, and be anything but a helpmeet for her husband. Early and unprovided marriages are a great cause of poverty and misery in after life. "Marry in haste and repent at leisure" has as much truth in it as any of our time-honored proverbs. Be not led away by fancy or passion, but consider well what is before you. Love at first sight may be very pleasant and romantic, but love for a lifetime must be matter-of-fact. If love have no deeper root than a fair complexion and a pretty face it will not last long. Better a well-considered marriage like those in patriarchal times, where bridegroom and bride had never seen each other, than a hasty match where the faces indeed are seen, but the temper, the disposition, and the heart are all unknown. Above all, let every marriage be begun, continued, and ended in the fear of God.—*H. and Heart.*

Contemporary Church Opinion.

The Family Churchman, London, Eng.:

It is curious to note how the different Protestant sects hanker after Episcopacy to-day, the very thing which at the time of their schism many of them most fervently denounced. We do not in this connection refer to the Spanish Reformed bodies, which, whatever may be their merits or demerits desire to obtain valid Apostolic succession from the hands of duly consecrated Bishops. We refer to the recent proposal in the Wesleyan Conferences to introduce a new order into the Wesleyan ministry. We regret to say that the tone of the discussion on this proposal was not calculated to promote Christian charity, much less Church reunion. An influential committee recommended that England and Wales should be divided into thirteen districts, each under the superintendence of a minister liberated from ordinary preaching and pastoral functions, and bearing the title of "separate chairman." The commit-

tee were immediately accused of attempting to create an order of Methodist bishops. The committee did, indeed, deny the imputation, but claimed that "separated chairman" would prove of great usefulness in counteracting the influence of the Anglican Bishop of the Diocese, which, according to Dr. Rigg, who advocated the recommendation, was an "enormous influence." Fears were also expressed that the institution of "separated chairmen" would tend towards assimilation to the National church; on this point we regret to have to remind Wesleyans that Christian union is something which Christ prayed for, and which the best men of all Christian denominations are praying and hoping for. But we agree with the principal objector, Dr. Pope, that the proposal, if adopted, would probably widen the cleavage between the Church and Wesleyanism. For those who have not Holy Orders, to take upon themselves to minister the sacraments is a grave thing, to arrogate to themselves the office of a Bishop is graver still. The Anglican stand point is a perfectly clear one. The Orders of the three great branches of the Catholic Church are valid, and also the Orders of certain minor branches, such as the Old Catholics. But the orders of the Protestant Nonconformist sects are invalid, and however eminent, however pious, however learned their ministers may be, they are merely laymen. The fact of their calling themselves Bishops will make no difference at all. The historic Episcopate is the true basis of the Church—a spurious Episcopate will not make a sect part of the Catholic Church of Christ. In view of the strange confusion which prevails in some minds—even among Churchmen—as to this, it is well to be clear. We speak in no spirit of intolerance, but because it is the truth. We have a high regard for the Wesleyan body, though we regret that they have drifted so far from the purpose of their founder. We are glad to see that English Wesleyans discern the power and influence which resides in the Anglican Episcopate.

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