

emblem to this day. This authority and power is summed up in the characteristic line of Mediæval Latin: "*Attrahe per curvum, medio rege, punge per imum.*" Draw towards you with the crook, rule with the middle, strike with the foot. Evidently these words are meant to express authority and jurisdiction; an authority and jurisdiction exercised throughout the Christian world for eighteen centuries, and, whether the world will or not, exercised to-day over willing hearts in the Holy Catholic Church.

IN a sermon on the feeding of the five thousand by our Lord, a minister lately spoke of the lad who brought the barley loaves and the woman who made them. Little did she think as she pounded the grain, and mixed the dough, and tempered the heat of the oven, that her loaves were to feed the gathered companies, who sat down in orderly ranks on the green grass, and were refreshed by a meal presided over by Christ. As little do we know whereunto one small act of ours may grow. The obscure in this world are often stronger than those who are seen.

THE man who wishes to teach virtue and religion to other men must embody his teachings in his own character and life. If he teach truth with his lips which he contradicts by his own spirit and acts, men will not be influenced by the former, but by the involuntary teaching of the latter. As a good and great man once observed, "That which we shall teach, not voluntarily, but involuntarily." What, O reader, judging by this rule, is the character of thy involuntary teaching?

THE ARCHBISHOP OF CANTERBURY'S DES- CENT.

BUT to come to Canterbury. Bede States that Augustine, supported by the King (Ethelbert), recovered at Canterbury a church which he was informed had been built by the ancient Roman Christians. Mr. Brock then refers to the ruins of St. Pancras' Church in the cemetery of St. Augustine's Abbey, Canterbury. He says the ruins are those of a Roman building, and so church-like in plan as to warrant the belief that they formed a portion of a Roman Christian church. Bede says again, there was a church on the east of Canterbury dedicated to the honor of St. Martin, built whilst the Romans were still in the island. From the structural records of three buildings, then, in and near to Canterbury—Christ Church, St. Pancras', and St. Martin's—Mr. Brock concludes that he has evidence of three churches which actually existed when the Roman power prevailed in Great Britain, and of the extent of Christianity in Canterbury in Roman times, and of course, long before the time of the Saxons or the mission of Augustine.

"The Church of England dates neither from the Reformation, nor from Augustine, A. D. 600, nor from St. Alban, A. D. 303. It dates probably from the earliest periods, and from a time before the whole of the sacred Scriptures had been written. It is by no means unlikely that Claudia (2 Tim. iv. 21) was one cause of the Gospel reaching Great Britain, although: it is not impossible that it was known here before her marriage with Pudens.