

more delighted I should be," and with a pleasant "*au revoir*," drove away to his field of labor over the hills of old Laurentia.

In a few years this missionary was removed to a more important sphere in one of the parishes in the city of Montreal. In a few years more the merchant gave up business as a country trader and travelled extensively in Europe. While in England he visited Epworth, the birth place of the Wesleys. He visited City Road Chapel, the headquarters of Wesley's work. In Westminster Abbey he saw the medallion on which were embossed the faces of John and Charles Wesley. His observations, enquiries and studies led him to see the great changes that had come over the Church of England and Methodism during a hundred years past. He realized for the first time that Wesley had never actually left the Church. His society was within the Church, and never intended to be separated from it. He saw clearly that the Church had stood the same in doctrine and discipline, while Methodism had changed year after year, and with each change she had separated farther and more widely from the Church, and now it was a question only of time when Wesley's prediction would be fulfilled, "If you leave the Church God will leave you."

Wesley had started out with a well defined plan of reviving religion in the Established Church without separating from it. This he avowed over and over again. His work was now being carried on by the Church more than by his own professed followers. The Church had awakened up and was doing the very work which Wesley did, and for which many persecuted him at the time.

After returning to Canada, the merchant, his wife and family were frequently seen in the Anglican Church. Contributions were often received from them for Church purposes, until their Methodist friends thought they were not loyal enough to their own cause. There soon sprang up a spirit of persecution, very slight at first, but it grew apace until the merchant found it pleasanter to become wholly identified with the Church and do as Wesley urged his followers, "take the Sacrament at the parish church." They were soon confirmed and became zealous workers in the Church. It was twenty years after the first visit of the missionary, and at Christmas tide also, when the missionary took the early train at Montreal to spend a day with the merchant and his family. It was a bright sunshiny day, in singular contrast to the day he first made acquaintance with the merchant. They recounted the past experiences and there was gladness and sunshine in their hearts. The missionary was reminded of the leaf turned down in Wesley's Sermons with a mark opposite the passage "I am of no sect but the Church of England." He was reminded also of the leaf turned down in Clarke's Commentary, where the reference to the Prayer Book was marked, "Next to the Bible it is a book of my understanding and of my heart." The slow but penetrating influence of the

truth had worked upon the mind, so that although the missionary had not used any means to proselytize, yet God in his wise Providence had led this family back to His Church.

The merchant's wife said "We are more delighted now than if you were a Methodist," and all enjoyed the day together as a foretaste of eternal joy anticipated when life's journey should end. The merchant is now in active Sunday School work in the Church of England, and often expresses himself as enjoying more of genuine spiritual life than he ever did in a Methodist class meeting. Upon one occasion, a few years after their entrance into the Church, his daughter said, "How is it, father, we have been kept so long ignorant of the glorious privileges of this Church service?" His reply was, "Well, my dear child, now since we enjoy them so much we may expect the joy to increase as we know more of them, and the more we know of them the more we shall know of God, who is the fountain of all happiness."

There is constantly new light breaking in upon the mind of the seeker after truth. In the Church, the old Apostolic Church, there are such safeguards thrown about the truth seeker that he only becomes more and more established upon the rock of certainty. The constant repetition of the Creed, Ten Commandments and belief in the Trinity in Unity and Unity in Trinity has been so appreciated by the merchant and his family that they do all they can to bring others to the light.

PULPIT DONTs.

1. Don't preach more than thirty minutes.
2. Don't think to be immortal by being eternal.
3. Don't try to be eloquent; only be simple.
4. Don't preach your own doubts or the doubts of others: your people have doubts enough of their own and can always pick up more.
5. Don't preach science; not even the science of Theology; your pulpit is not a lecture platform nor your Church a class room.
6. Don't try to be funny in the pulpit; never say a funny thing on purpose. Humour that says itself will do no harm.
7. Don't court a jest when you should woo a soul.

PEW DONTs.

HAVING entered a pew, move straight to the end; do not block up the entrance of the pew, as if you did not intend to have anybody enter it, or as if you were holding it for expected friends. Do not rise to let others in, but move along, and leave the pew invitingly open, so that they will know they are welcome. If a pew holding six has five already in it, do not file out in formal procession to let one poor scared woman go to the farther end, but move along, and let her sit at the end next the aisle; it is not necessary now for a stalwart man to sit at the end, ready to rush out and kill Indians, as possibly it was once.