

meet you, be sure that he is the servant of Christ, and listen to him obediently. If he does not rise up, but treats you as inferiors, do not submit to his assumptions."

Unfortunately, as it is said, Augustine received the Welsh Bishops sitting, which he probably thought well to do as expressive of his dignity as an Archbishop, but most likely did so in a manner wanting in tact and courtesy.

This the Welsh Bishops naturally resented, especially as they had been forewarned. They charged Augustine with

pride, and resisted all his proposals for their conformity to the Canterbury uses, and their co-operation with him in his attempts to convert the English.

Thus, through a haughty and assumptive spirit on the part of Augustine, an hasty temper and resentment on the part of the Welsh Bishops, was lost a grand opportunity for the early organic and corporate union of the newly-founded Church of the English with what remained of the ancient Church of the British people.

SUNDAY QUESTIONS.

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QUESTIONS ON THE BIBLE.

What instances of well-doing after ill-doing of an exactly opposite kind may be found—

1. In one of the parables of our Lord;
2. In the story of the Acts of the Apostles;
3. In the Gospel of St. Luke;
4. In the Second Book of Chronicles;
5. In the Book of Job;
6. In the Book of Genesis?

QUESTIONS ON THE PRAYER-BOOK.

(The Collects for the fourth, fifth, and sixth Sundays after Epiphany.)

1. How may the Collect for the Fourth Sunday after the Epiphany be illustrated by the earlier part of the Gospel for that day?
2. How may the "tares" and the "wheat" spoken of in the Gospel for the Fifth Sunday after the Epiphany be distinguished from each other according to the teaching of the Gospel for that day?
3. How do both the Collect and the Epistle for the Sixth Sunday after the Epiphany carry our thoughts back to the Feast of the Epiphany itself?
4. How do the Collect, Epistle, and Gospel for the same Sunday carry us forward to a still further manifestation of the Saviour?

BURIED TRUTH.

A teacher in Asia who taught many in Asia very much most important yet incomplete truth with much boldness and power; a teacher from Africa who also taught in Asia with much boldness very much the same truth; two teachers in Asia who helped this teacher afterwards to teach in Europe much completer truth with striking profit in one direction, and power in another; and one other teacher, both in Europe and Asia, who was not inferior in any respect to any of these—are all mentioned by name in six consecutive yet partly divided verses of Scripture. Find the verses, justify the statements, and explain the "divide" in question.