

placed in the chancel chamber, and Bishop Cronyn Hall, so long used for diocesan and parochial purposes, erected in its present position.

On the 19th day of July, 1871, the Very Rev. Dean Hellmuth was elected in this church Coadjutor-Bishop of Huron, with the title of Bishop of Norfolk. On the death of Bishop Cronyn, Sept. 2nd, 1871, Bishop Hellmuth resigned the rectory of St. Paul's, and in October of the same year the present esteemed rector, the Very Rev. George Mignon Innes, was appointed by the bishop to fill his place. It only remains to say that St. Paul's Church was consecrated as being free from debt on the 12th of November, 1884. The sermon was preached by the late Venerable Archdeacon Sandys, and the sentence of consecration read by the present chancellor, Mr. Verschoyle Cronyn.

The bishop then paid a high tribute to the first rector of the parish, Dr. Cronyn, who also was the first Bishop of Huron, as a faithful clergyman and earnest preacher of the Gospel of our Lord Jesus Christ.

Owing to the changes made, there is now but very little left of the old St. Paul's Church. The large front tower remains, and is to be bricked over, so as to be uniform with the rest of the building. The galleries—those relics of bygone days—have entirely disappeared, and at the rear of the old church two fine transepts and a chancel have been added. The enormous size of the transept windows is a striking feature of these additions to the church. They are 32 feet high and 20 feet in width, and contain over 600 feet of glass.

The new buildings, attached to the cathedral, are a combination of diocesan rooms, (such as synod hall and office, bishop's apartment, committee rooms, etc.), and parochial requirements in the way of Sunday-school, Bible class, and guild or association rooms.

Now that these improvements are made, there are few finer or better equipped parishes in Canada than St. Paul's, London, and it is little wonder that the rector, the Very Rev. Dean Innes, looks upon it all with feelings of satisfaction and gratitude.

One of the missionaries in Alaska of the American Missionary Association writes: "The world lauds and admires Arctic explorers who, with every appliance that science, ingenuity, and lavish expenditure of money can provide to make them comfortable, spend one or two seasons in Arctic regions; but very little is heard of the men, and women, too, who, with scanty appliances for making themselves comfortable, spend twenty-five or thirty years, and even their lives, in these same regions, that the dark, desolate homes of the natives

may receive the light of the Gospel. It takes from \$25,000 to \$50,000 to fit out an Arctic expedition for two years—to do what? Perhaps get a few miles farther north than any one else. But the Church hesitates if asked to provide \$10,000 for an Arctic mission."

WHAT OF THAT?

Tired! well, what of that?
Didst fancy life was spent on beds of ease,
Fluttering the rose leaves scattered by the breeze
Come, rouse thee! work while it is called to-day;
Coward, arise! go forth upon thy way!

Lonely! and what of that?
Some must be lonely! 'tis not given to all
To feel a heart responsive rise and fall,
To blend another life unto its own—
Work may be done in loneliness. Work on.

Dark! well, what of that?
Didst fondly dream the sun would never set?
Dost fear to lose thy way? Take courage yet.
Learn, then, to walk by faith and not by sight,
Thy steps will guided be, and guided right.

Hard! well, what of that?
Didst fancy life one summer holiday,
With lessons none to learn and naught but play?
Go, get thee to thy task! Conquer or die!
It must be learned! Learn it, then, patiently.

No help! Nay, 'tis not so!
Though human help be far, thy God is nigh.
Who feeds the ravens, hears His children cry.
He's near thee wheresoe'er thy footsteps roam,
And He will guide thee, light thee, help thee home.

We have Prof. Huxley's own testimony not only that he is an agnostic, but that he is the author of the term. It is therefore especially interesting to hear what he has to say about the Bible.

"I have always been in favor," says the professor, "of secular education, in the sense of education without theology; but I must confess that I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible. The pagan moralists lack life and color; and even the noble stoic, Marcus Antoninus, is too high and refined for the ordinary child. Take the Bible as a whole, make the severest deductions which fair criticism can dictate, and there still remains in this old literature a vast residuum of moral beauty and grandeur. By the study of what other book could children be so much humanized? If Bible-reading is not accompanied by constraint and solemnity, I do not believe there is anything in which children take more pleasure."—*London Public Opinion*.