

BRIEF MENTION.

A meeting of the Rural Deanery of Grenville will be held at Kemptville on Nov. 6th. The Archbishop of Ontario will be present.

In 1760 the English Government lost through the destruction of its docks at Portsmouth, England, over \$2,000,000.

Jerusalem has been partly or wholly burned 17 times, each conflagration being kindled when the city was taken by a besieging force.

The average sum received by Sir John Millais for his 300 pictures was \$5,000.

Rev. Mark Guy Pearse has collected in South Africa \$6,500 for missionary work in London.

The late Sir John Millais' income ranged as high as \$100,000 in his best years.

Nansen's first words to his "discoverers" were, "How is my wife and how is Norwegian politics?"

Most of the peers who have acted as Mayors of British boroughs during the last two years have had enough of it, and decline to be re-elected.

The Princess of Wales' celebrated "Norwich Gates," at Sandringham, are considered the finest specimens in the kingdom of wrought iron.

Mrs. Frances Hodgson Burnett, it is said, makes a larger income than any other woman writer in the world.

At a vineyard in California a wine cask, the largest in the world, has just been erected which can contain 79,000 American gallons.

Sidney Cooper, of the Royal Academy, is 93 years of age. He recently superintended in person the harvesting of his hops, which lasted a fortnight.

The contributions to the new St. James' Church Building Fund, Eganville, are growing to some pretty large sums. S. Howard, merchant, leads with \$1,000.

Canon Edward Hawkins, who has just died at the Hawthorns, Newport, England, was the oldest residentiary canon of a cathedral. Born in 1800, he kept up his residence in Llandaff Cathedral up till last year. He was graduated at Pembroke College, Oxford, in 1822.

The mitre worn by the Jewish high priest was a kind of diadem, resembling a turban in shape. On the front was a gold plate, fastened by a blue ribbon, and engraven with the inscription, "Holiness to the Lord."

The University of Calcutta is said to be the largest educational corporation in the world. Every year it examines over 10,000 students.

The sun, if hollow, would hold 300,000 globes as large as the earth, and an eye, capable of hourly viewing 10,000 square miles, would require 55,000 years to see all its surface.

Learn a lesson from Lord Lawrence's monument in Westminster Abbey, which simply gives his name, the date of his death, and these words, "He feared man so little because he feared God so much." Let your daily prayer be that of the Rugby boy, John Laing Bickersteth, found locked up in his desk after death, "O God, give me courage that I may fear none but Thee."

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen we would solicit their statement in brief and concise letters in this department.

Conflicting Statements in the Teachers' Assistant.

SIR,—I am very grateful to "A Country Teacher" for calling attention to an error which crept into the notes to Lesson xlv. for this year on "The Erection of the Tabernacle," in the *Teachers' Assistant* of September 22nd. At page 121 is quoted an extract from a well-known Sunday-school work, wherein it is said: "None but the priests and Levites were allowed to come within the Tabernacle Court; the worshippers presented their offerings without—at the entrance." This is clearly wrong. See Leviticus i. 3, 5, 11: ii. 2, 13: i. Kings i. 50: ii. 28. Fairbairn, in his "Typology of Scripture," says: "The fore-court of the Tabernacle was the only part of the entire area to which the people had access. On this spot, however, by far the greater number of the actions connected with the Tabernacle worship proceeded." The fact is twice correctly stated elsewhere, viz., on page 120 of the notes to the same

lesson, where it is said: "It (the Holy Place) was between the court, where anybody might go, and the Holy of Holies where only one (the High Priest) might go," and again, "the Tabernacle Court, which any one might enter." I do not see how I came to overlook the error in the "Manual of Biblical Geography," from which the first extract was taken; but I suppose not even a Church Sunday-school paper can hope to be always infallible; and, so far as I know, this is the first mistake that any one has ever discovered in the *Teachers' Assistant*, which is now beginning its eleventh year of publication.

C. R. W. BIGGAR.

The Marriage Law.

SIR,—I wish that Mr. Douglas were as correct in his facts as he is positive in his point blank contradiction. But until he cites his proofs I must venture to re-assert my previous letter. My ground for doing so is V. C. Esten's decision in *re Hodgins v. McNeil*, reported in 9 Grant's Chancery 305. This was a case where Mrs. McNeil's right to dower, etc., was attacked on the ground that her husband had married her after the death of her sister, his first wife. Vice Chancellor Esten "held that the marriage, though voidable during the lives of both parties to it, yet that its validity not having been called in question till after the husband's death, it must now be treated as indissoluble." He also pointed out that the Canon Law had been introduced into Canada by the Constitutional Act, and, commenting on *Livingstone v. Fenton* (5 Jur. N. S. 1183), used these words "Temporal courts, which have no jurisdiction themselves, must regard every marriage *de facto* as good until it is declared void by the ecclesiastical court." Later on he dealt with a contention of Mr. Hodgins that certain Provincial statutes, similar to those relied on by Mr. Douglas, made the marriage null and void *ab initio*. "The Provincial statutes cited by Mr. Hodgins did not mean to introduce any new law. Its only effect would be to show that this marriage was unlawful and void, but nevertheless, it must be recognized as a marriage *de facto* by the temporal courts until annulled by sentence of the ecclesiastical courts, which could only be done during the life time of both parties to it." He went on to say, "but this is clearly the law of this Province. It cannot be doubted that the marriage in question in this case was unlawful and void at the time of its celebration, and could have been annulled by the sentence of the ecclesiastical court at any time during the life time of both parties. But it is equally clear that, it never having been so annulled, it has become indissoluble." In view of the wide circulation of your paper an emphatic contradiction of Mr. Douglas' *ipse dixit* must be at once entered. I have cited my proofs, which fully bear out my assertions. If Mr. Douglas has proof to the contrary I shall be delighted to see it. I may add, however, that he is as completely astray as regards English law as he apparently is about the Canadian. The same state of things prevails there as in Canada, since the jurisdiction of the ecclesiastical court was destroyed by Act of Parliament.

ROBT. W. RAYSON.

P. S.—This case was of course prior to the legislation of incest with a sister by marriage.

Family Reading.

Light and Shade.

Sometimes I see
One hill all golden in the sunshine lie,
Another shadowed 'neath the noonday sky,
That bears no cloud its blight to be.

And so it seems

Like you and me beneath Time's changing smile;
The light is lingering with you awhile,
And I am left to my dark dreams.

Our day is fair

With phantom light and shade, life's painted scene
Is lovely with the dark that lies between
The slopes of sunshine here and there.

—Sarah R. Matheson.

Bear Ye One Another's Burdens.

The apparent diversity between "Bear ye one another's burdens" and "Let every man bear his own burden" is always meeting us and always challenging us. It looks at us under the name of individualism or humanism in every modern philosophical treatise that we read, or it comes to us in some of the smallest personal questions of our daily life. The solution of the problem was the despair of the old world before Christianity came. Greek philosophy, from beginning to end, is rampant individualism. The very antithesis to

this is the Buddhist system. On the face of it, Buddhism appears to be the most refined form of what is called humanism. But about the theoretical self-abandonment of Buddhism there is this fatal defect: that directly it becomes practical it is found to aim at mere self-crushing, at what is neither more nor less than suicide. Christ's religion escapes mere Buddhist universalism. Go out, says St. Paul, from yourselves to help others; bear their burdens, restore them by the magic touch of fellowship in the spirit of meekness. Fling your soul away into the struggles and sorrows of others, and so fulfil the law of Him who, in the highest sense, bare their sorrows. The more sympathetic you become, the more will self-reflection grow; the more will you find the truth of the great paradox that those who lose their life for Christ's sake even now will find it.—Canon Eytton.

The Neighbour Living Near.

The next house to yours, or the next but one, is taken by some one who does not know you, and whom you have never seen before and know nothing about. You are perhaps annoyed that such-and-such people are your neighbours at all.

But does it not alter the whole question, and put it in quite a different light, if you grasp the thought that it was not chance that brought them there, but God? And He put them there, next door to you, for one reason among others, that you may help them and be kind to them.

For that which "men nickname 'Chance' is really our unseen God."

Yes; you must be on the look-out for kindnesses you may show them, simply because they are your neighbours. You are near them, and that is enough for you. It is very clear and plain. "Thou shalt love thy neighbour as thyself."

"But what kindness can I show them?" Do you ask this, in a somewhat perplexed tone?

Shall you be dissatisfied if I begin by saying what is better not to do? Keep from finding fault with them. That is one way of being neighbourly.

If you see faults next door, don't talk of them, and tell other people about them. Try and be a little blind to those same faults, and try at the same time to see good points in those same neighbours of yours. It is wonderful what good points often come out, if only we try to see them.

And next—say something civil and pleasant whenever you have the opportunity. If you hear that one of the children has got a prize at school, don't be grudging, but speak smilingly and warmly about it, even if it is a little effort to you to do so. That little bit of sympathy will go a long way towards making you friends.

Do you remember what the Samaritan did for the poor, wounded man? He poured oil into his wounds in order to heal them. I have sometimes thought we may be a little like him in everyday life. Or, at least, is there not any wound you can soothe, if you cannot heal it?

Yes, you can use the oil of kind, soft words. They have a wonderful power of soothing. Even a bad headache, or an attack of neuralgia, is made a trifle easier to bear if a neighbour comes in quietly and says, in a gentle tone, how sorry she is for you.

Any small illness next door will give you an opportunity of being kind in words, and perhaps in deeds, too. You may feel your way—that is, only offer to help in ways that would seem to be acceptable. You have heard of "delicate kindness"—well, it means kindness that is not forced upon the receiver, but gently and tenderly offered.

Perhaps there may be trouble of mind, too, which you may soothe with the oil of kind words. People, as a rule, do not wear troubles of that sort outside, and so it is a little difficult to know of them sometimes. Never mind, you can do two things: wait and notice.

Once a little girl had a great desire to do something for an old, sick woman who was a near neighbour. There seemed nothing of her own to give her, until the child remembered that the sweet-peas sown in her little garden were just coming into flower. She took some of the blossoms to the old woman. In the afternoon, a lady called on the invalid and noticed the sweet-peas