

## PASTORAL HINTS.

Look out for the strangers. Several families who have moved to the city recently are church people. Find them out and call upon them. If you notice persons who are unknown to you attending the services of the parish for two or three Sundays, speak to them and introduce them to the rector. In a strange city the old church and her services are among the few familiar things that one comes across.

A few kind words and a friendly visit at the beginning of a residence in a strange city, will go further than many formal calls after one becomes generally known.

A little christian courtesy in inviting and making room for strangers in your pews, will not only make it pleasant for them, but will also have a good effect upon yourselves.

If you are desirous of learning more than you already know about the Bible, the Church, the Prayer Book, or any other Ecclesiastical subject, call upon the rector, and he will gladly give you what assistance he can, and will also name some author by whom you will find the subject briefly and clearly stated. In religion, as in other things, we want to avoid a prejudiced spirit and narrow-minded views and opinions. In the Church on earth it is the easiest thing in the world to make trouble and to create discord, but in the other world "the troublers of Israel" will be punished according to their deserts. It is fearful to think of the number of souls that have been dwarfed and hardened by their unfortunate habit of stirring up ecclesiastical quarrels.

FOR RICKETS, MARASMUS, AND ALL WASTING DISORDERS OF CHILDREN.—*Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites*, is unequalled. The rapidity with which children gain strength upon it is very wonderful. "I have used Scott's Emulsion in cases of Rickets and Marasmus of long standing. In every case the improvement was marked."—J. M. Main, M. D., New York. Put up in 50c. and \$1 size.

## WHERE ARE THE CHILDREN?

This question is often asked as one looks over our congregations. The reason given is that "they attend the Sunday-school." But is this any reason at all? Is it designed that the Sunday-school be to children a substitute for the church? We all know that these schools do not in any sense fill the place of public worship. Songs and banners and libraries and illustrated papers, and the amusing ways by which young teachers draw together and hold the interest of children, all have their value, but can it be weighed a moment against the solemn impression made upon childhood by the Christian Year, by the gathering together in the family pew, by the dear old familiar prayers, by the holy reverence for the house of God, by the love of public worship formed in childhood and growing with the years? If these and all the clustering advantages and associations of public worship must be given up for the school, who will not say that the loss is greater than the gain?

Christian parents! send your children to the Sunday-school, but do not, on this account, fail to have them at your side in the House of God. In a few years they will go from you out into the world, and where will they get a love for the church and habits of attendance unless they acquire them when young?

This exhortation was solemnly read to you when you stood as sponsors for those children years ago: "Ye are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as He can say the Creed, the Lord's Prayer, and the Ten Commandments, and is sufficiently instructed in the other parts of the Church-Catechism set forth for that purpose."

A great many children have arrived at the proper age during the last twelve months, and ought to be able to fulfil the above mentioned requirements. Have you ever done the first thing towards discharging your duty as sponsors? Have you "called upon" your god-children "to hear sermons"? Have you provided opportunity for them "to learn the Creed, the Lord's Prayer, and the

Ten Commandments, and all other things which a christian ought to know and believe to his souls' health?" Have you said one word to them about coming to the Bishop to be confirmed by him? These questions apply to parents as well as sponsors.—*Parish Visitor*.

## CHURCH GOING.

"I have been very good to-day," said Nettie complacently; "I have been to church three times. I think I deserve to be praised."

Cousin Sue looked thoughtfully at the self-satisfied little girl. "Did you eat your breakfast this morning, Nettie?"

"Why of course I did."

"And your dinner?"

"Certainly."

"And your supper?"

"Why, you know I did, Cousin Sue—what is it that you mean?"

"Do you think you deserve great praise for eating your three meals?"

"No, indeed, for I ate because I was hungry."

"Who was benefitted by your eating?"

"I was, of course."

"Then, do you deserve praise for doing so?"

"Oh! now I see what you mean. You think I was the one benefitted by going to church."

"Isn't it so, dear? Our gracious Lord spreads a table for us, where we can partake of the good things He provides for our souls. Why should we feel that we are doing him a favor, or that we deserve His favor, because we come from time to time to partake of them? Oughtn't we rather to be filled with praise to Him, who so lovingly provides a place where our souls' needs can be met?"

"I never thought of it in that way before."

"Perhaps not. There are too many people who really *pride* themselves on the regular performance of their church duties—as though their duties were the end and not the means."

"I don't exactly understand you."

"This is what I mean. It is a pleasure for us to eat our meals, but the real reason we eat is that we may have strength for the duties of life, and that that life may go on. And so we ought to go to church, not only because it is a pleasure and a duty, but to really get the strength to keep our souls alive, and to perform all their spiritual duties; and our Lord promises to meet with us when we gather in His name, and impart this strength to us."

"I always thought we went to church to please and honor God."

"So we do—we please Him by obeying His command to 'neglect not the assembling of ourselves together,' and we honor Him by appearing as worshippers before Him; but His reason for bringing us together is, that He may give us special blessings. So as I said before, the time of worship should be spent in praising Him for His great goodness, and not in feeling that we deserve praise because we have come to receive what He has to give us. If there was a time of famine in the land and a good king should appoint a place of meeting, where all who come should receive a supply of bread, the people who came would not feel that they were doing Him a favor by coming, would they?"

"I should think not, indeed," said Nettie, laughing.

"There is another beautiful thought I would like to give you," said Cousin Sue.

"In the old heathen times there was a fire continually kept burning in the temple, and when a young couple were married, they always brought the sacred fire from the temple, and lighted their first home fire with it. I often think of it as I sit in church, and feel that we also should gather there the supply of grace that would make our homes warm and bright with love during the week that followed."

"Well," said Nettie, "you have given me a great many new thoughts as you always do dear Cousin Sue. I shall certainly have plenty to occupy my mind with next Sunday morning."—*By Alice*.

## CHURCH MUSIC.

The tendency of Church music toward sensuousness in our choirs, is one of the evils that must be fought. A surplined choir of men and boys is not the only cure,—the vice is not less conspicuous in many churches where choirs of such a sort sing all the music. What is wanted, is first that congregational singing should form the principal portion of the music in every parish church on every Sunday, with an anthem or some figured music at rare intervals during the service, say at the Offertory morning and evening. The golden mean between Gregorianism, and operatic sensuousness is easily achieved by any choir master, whose object is sincerely to promote the greater glory of God, and not his own in the Sanctuary.—*Church Press*.

## THE UNCONFESSSED SIN.

Bishop Wilmer, of Alabama, writing in "The Recent Past from a Southern Standpoint" of his friend of many years, the late John Stewart, of Virginia, says:—

St. Xavier has left on record a marvellous statement: "I have had"—I think he stated more than a million—"many people resort to me for confession. The confession of every sin that I have ever known or heard of, and of sins so foul that I never dreamed of, has been poured into my ear, but no one person has ever confessed to me the sin of covetousness!"

Yet this is the "root of all evil" in the sight of Heaven. I can give almost the same experience with St. Xavier. One man only has ever expressed to me the fear lest he should become covetous; and it is a suggestive fact that he was the most generous man that I have ever known—John Stewart, of Virginia. We used to talk this matter over frequently. He would say, "I have noticed that covetousness is the prevailing disease of old people; I fear it for myself as I get older; and I know of but one remedy—giving! giving! giving!" He had hit both the diagnosis and the treatment of the disease. The spring will become stagnant unless its waters flow freely; the embankments of the dam will give way unless there is a "waste" to carry off the excess of water. Is it not a most suggestive fact, that the most liberal are the most fearful of selfishness? It is natural that it should be so. The most learned feel most their ignorance; the most humble their pride; the most pure their uncleanness; and for the same reason, the most generous their selfishness. . . . It is not cant, then, but a clear vision and an humbled spirit, that brings out from the holiest saints confessions of sin and cries for cleansing.

THE SACRAMENT NO TEMPTATION TO SIN.—The Bishop of Peterborough in his Charge at Loughborough pointed out the absurdity of which clergymen were guilty who speak of wine as a creature of God on Sunday, and the next day denounce it as "the devil in solution"—which is one of the pleasing phrases invented by teetotal rhetoricians. With respect to the danger of relapse, to which reformed drunkards are said to be exposed in partaking of the Blessed Sacrament, the Rt. Rev. Prelate suggests that here such danger is real the case might be dealt with under the rubric for the Communion of the Sick. For our part, we do not believe that there is any risk at all. Few people in this country get drunk on wine; and with the mixed chalice barely tasted, and partaken of with devout prayer and kneeling, it is impossible to admit so shocking an idea as that the Cup of Salvation can lead to sin. The cases which we have seen quoted were all from America or dissenting congregations; and it is obvious that a man sitting in a pew, offered a full flagon, and encouraged to take a draught from it, is altogether differently circumstanced. The *Church Times* might in the above be quoting from our article on this topic in which we protested against an act of duty being allowed to become a temptation to sin, and spoke of the "full flagon" going the round of pews in a congregation without any check. Some were angry at our plainness of speech, but they now will see that our position is the same as that taken by the Bishop of Peterborough and the Church Temperance Society.—*Church Temperance Society*.