

chism says that adults must repent before being made children of God in baptism; and God's children must repent of former sins before eating their Father's bread. In the service of daily, morning and evening prayer, we hear these words from the priest's lips: "When the wicked man turns from his wickedness—read your heart and turn unto God—repent. Confess with humble, lowly, penitent heart. God pardons all who truly repent. Let us beseech Him to grant us true repentance"; and in the Litany we unite in asking God to give us true repentance. In the collects for Sundays and Saints' days the following expressions occur: "Grant that Thy ministers may turn the hearts of the disobedient." "Almighty God, who dost forgive the sins of the penitent, create and make in us new and contrite hearts." "O merciful God, who wouldst that a sinner should be converted and live." "O God, grant that we, having St. Paul's conversion in remembrance, may be thankful for the same." "Almighty God, who didst send John Baptist to preach repentance, grant that we may truly repent." Now for a stroll along the path where all true hearts love to linger. In our office for Holy Communion these warnings are given to the ungodly: "The curate shall warn the evil liver not to approach until he has truly repented." "The minister ought to admit the penitent person." "Four exhortations to repentance; repent you of your sins, why do ye not repent, the benefit is great if ye truly repent, ye that do truly repent you of your former sins." Almighty God has promised forgiveness to all who truly repent. When called to a sick person the minister is directed to examine whether he repent truly, and absolve those who so desire, saying: "Our Lord hath left power to His Church to absolve sinners who repent. Last of all, let us run through a service that should be used more frequently than once upon Ash Wednesday. For brevity's sake we pick a word or two here and there: "Ye may be moved to earnest repentance." "He calleth men continually to repentance." "He forgives, if we turn to Him." "Turn, and ye shall live." "Let us return." "He receives penitent sinners." "If we come with faithful repentance." "We truly repent of our faults." "Turn Thou us and so shall we be turned." "Be favourable to us who turn to Thee." Now in the Bible the word conversion is never mentioned; turning frequently, repentance times without number. Christ's own command was, "Go and preach repentance." So in our Prayer Book, the word conversion appears once, be converted, once; be turned, once; turning ourselves, six times; repentance in twenty-four places. The man who avoids talking about conversion, seems to know something about the letter and spirit of the Prayer Book services, and hardly need apologize for insisting upon repentance being more Scriptural and in accordance with the formularies of worship which satisfied the reformers in 1662. There may be no harm in the use of a word when its meaning is made perfectly clear. But in these days, when men call every sect the Church, every preacher an ambassador of Christ, and all our terms are used to denote the things of heresy and schism, Churchmen should make their clergy talk very plainly and give no uncertain sound in teaching. Conversion does carry senses acceptable to the popular mind which are an abomination with God and His Church.

A.B.C.

Church Terms Explained.

SIR,—Allow me to thank you for adding another improvement, "Church Terms Explained," to your already most interesting and instructive "Family Department"—which is superior to anything in Canada. I find the CANADIAN CHURCHMAN a great comfort to me, as well as a great help in my parish. I hope the clergy will make an effort to introduce it into every Church family, as it is by far the best Church paper published in the Dominion. Wishing you every success, which you are deserving for your loyalty to the Church and clergy,

A COUNTRY PARSON.

"The Remedial Bill."

SIR,—I have read your editorial of 20th ult. on "The Remedial Bill," and cannot agree with your views on this matter, neither can I see how you can come to the conclusion that the question affects the public mind in general. The majority of Canadians, outside of Manitoba province, and a few Church bishops and parsons, take no interest in the bill, which only affects that province. To your mind the great question is: "Admitting that there is a grievance, will the action of the Government remove it, and in doing so, will it advance the great cause of religious education?" I might ask you what secular education has to do with religious exercises in a public school? One would think that the public school was intended to take the place of a Sunday-school. Religion might as well be taught in a music hall or academy as in a public school. The word "public" should be sufficient to debar the introduc-

tion of religious principles in such a house, which would be composed of children of different creeds. The very fact of the Protestant, or any other form of religion, being taught in a public school, should be the most effectual means of sowing the seeds of discord and bitterness, which too often are to be seen amongst people and children of different Churches or creeds. The teaching of religion in public schools has done much to alienate the affections of children who have mixed in these schools for years, and those early prejudices live in the more advanced years of these children's lives—therefore, such teaching is detrimental to the best interests of the Christian Church. I do not object to religion being taught in private schools, where children of one creed or religion meet, yet I am of opinion that the Sunday-schools and the homes are the proper places for such instruction. I certainly object to have my children educated for the higher life by a teacher who may be an Atheist, or something worse, and this is one reason why I object to religion being taught at all in any public school; moreover, I do not place much reliance in parrot religion. Repeating the Lord's Prayer like a parrot, or reading the Psalms or Prayer Book, etc., is not religion. I fear we too often take the shadow and miss the substance, and are not improved by knowledge attained in that way. We sometimes become so familiar with the Scriptures and Prayer Book that we read without deriving any benefit whatever therefrom. We have the form without the power of religion. There is, as said wise Solomon: "A time and a place for everything." In the present age the ordinary pupil has not even sufficient time in which he can get through his school lessons. How is it that Church of England ministers object to a layman reading the Church prayers on a Sunday, or taking part in any of the Church services unless he be first licensed by the bishop, and are during the week content when the teacher of any form of religious belief, or no belief at all, instructs little children in the Lord's Prayer, etc.? What are ministers of the different Churches paid for if they do not take upon themselves to teach children? I am of opinion that the Church and State should not be so united; and further, that the compulsory religious clause introduced into the Manitoba School Act should be expunged therefrom, and thereby obviate the necessity of any remedial measure being passed, as no grievance would then exist which would be worthy of any consideration whatever. The clause referred to has been the cause of all the discontent which the Government are now asked to remove, by passing a remedial act, which will not have the desired effect. The minority have a grievance, and this grievance, though apparently to Protestants of not much importance, or worthy of any consideration by the Government, should be removed speedily by any fair-minded Government. The clause referred to is not, moreover, of vital importance to the country, as it does not help secular education, neither will it deprive the children of being given religious instruction in its proper place.

J. GREAGH.

Prayer-Book Questions.

SIR,—Would some of your readers kindly give me information on the following questions: i. What authority is there for the congregation joining audibly in that part of the Communion service commencing "Therefore with, etc."? Why is the "Ter Sanctus" part proper not separated by a small space and rubrical direction to the people to join therein only? ii. In the general confession of the same service, is there any particular reason why the words "serve" and "in" towards the close should be favored with capital letters, as well as many other words throughout the same?

ENQUIRER.

BRIEF MENTION.

The Rev. F. H. Fatt, late of Merriton, has gone on a short visit to Victoria, B.C.

Thornycroft's statue of Queen Victoria will be set up in the Royal Exchange on the Queen's birthday.

Henry Rath, Brockville, has presented St. Peter's with a beautiful font. It is a replica of the font in St. George's Cathedral, Kingston.

Wolves are still killed in the central part of France, and a premium for their scalps is paid by the Government.

In China the mourning colour is white, to denote purity.

Queen Victoria has, it is said, a warm liking for the beauty and pathos of the music of the Emerald Isle.

One large paper mill in Berlin, N.H., makes 80,000 feet of lumber into paper daily, or 25,000,000 every year.

Lord Wolseley proposes to begin reform in the British Army by abolishing the cocked hats and feathers worn by staff officers.

Belgium has over 50,000 draught dogs, drawing milk and vegetable carts and other light vehicles.

The Marquis of Lorne is engaged upon the history of Windsor Castle, of which he is Governor, and of which he lately published a guide book.

In St. Bartholomew's parish, New York, services are conducted every Sunday in six different languages; in English, Swedish, Chinese, Syriac, Turkish and Armenian.

It is definitely announced that the Prince of Wales, out of respect for the memory of Prince Henry of Battenberg, will not race his cutter "Britannia" in the Riviera regattas.

The Royal Victoria Hospital at Montreal has received gifts from Lord Mountstephen and Sir Donald Smith of \$10,000 each to cover the expenses of the hospital last year.

Gounod was not only a composer, but a journalist, especially during his sojourn in England. A book is about to be issued, containing some of the master's contributions to English and French papers, together with other of his essays.

Poison rings during the twelfth, thirteenth, and fourteenth centuries were very common in Italy. The bezel of the ring was a hollow cup, opened by a spring, and designed to contain a quantity of poison to be used either for suicide or murder.

Bicycles have been admitted into the grounds of the exclusive Botanical garden in Regent's park. They must not, however, be brought near the museums and conservatories.

Along the Atlantic coast after a heavy storm, so far as two and a half miles from the seashore, trees have been found with all their leaves in midsummer turning red and brown from the effects of the blistering salt.

There are three soldiers of mark living on the Isle of Wight wearing the Victoria Cross—and singularly, they are all of the same name—viz., Sir Samuel Browne, of Ryde; Col. Brown, of Westmount, Sandown; and Col. Browne, of Brook.

King Leopold, of Belgium, it is said, detests instrumental music of any kind. It seems to cause him real physical suffering. If anyone sits down at the piano in the King's presence, his Majesty swiftly vanishes, while it is said that he would "run a mile" to escape the sound of his Queen's harp.

The Rev. Dr. Henry Y. Satterlee, rector of Calvary Church and Bishop-elect of Washington, has been presented with an Episcopal seal, as a token of regard from the Churchmen's Association. The seal is of amethyst, set in gold. The face of the stone is one and a quarter inches long, and upon it will be engraved the coat of arms of the new diocese, when the design shall have been determined upon. The amethyst is set in bands of gold, each of which is composed of three rods, emblematic of the Trinity, while the whole is vesica-shaped, the recognized form in use by the members of the Episcopate.

Family Reading.

Flowers as Teachers.

One bunch of yellow primroses,
Fresh from the streamlet's brim,
Will sometimes answer to our need
Better than verse or hymn.
Would it not seem as though these flowers
Springing from out the sod,
Were born to give our souls a glimpse
Into the heart of God?

Church Terms Explained.

Alleluia.—A Hebrew word, meaning, "Praise ye the Lord." Omitted during Septuagesima and Lent.

Alleluia Saturday.—The Eve of Septuagesima. So called because the word *Alleluia* is used for the last time on this day until the first Evensong of Easter.

Alleluia Sequence.—The ancient hymn, beginning, "The strain upraise," etc., is so called.