

on. It was clear that the reflective mind, stored with knowledge, was in the heathen a better field for the work of Christ than vacancy and ignorance. The greatest work in the past had been done on that principle. The Gospel itself recognised the fact, because it came in the fulness of time when the human mind had attained its highest reaches. That Gospel could not be planted half as well in a half-instructed mind as it could be in the most cultivated intellects. Religious workers in all directions should be most careful in destroying the religious tone of any nation, however superstitious, without being ready to replace it, and from that it followed they ought to do their utmost to understand the religions with which they had to deal. These religions embodied the best thoughts, and feelings, and aspirations of man through many ages, and it was not true that they were wicked except by contrast. He deprecated very much Christian people setting to work in the belief that all the religions which God had allowed to grow up apart from the Christian Church until Christianity was ready to approach them ministered to pride, and lust, and cruelty. Mohammedanism formed high characters, and no one could go into a Mohammedan place of worship without being impressed—beyond the impression that would be formed in most places of worship—with the sincerity, the solemnity, the devotion, and the absorbedness of the worshippers. Christians must go to these people acknowledging that God has brought them a long way on the road to Him. Mohammedans did not think themselves behind the English nation, but in advance of it; and until Christian missionaries could meet the professors of Mohammedanism on their own ground, to so thoroughly master their book as to know what their exact position was, and to understand the deep springs of the devotion which they exhibited, they would never be able to deal with a religion like Mohammedanism. Hinduism was spreading in Africa, and they must not talk glibly, or persuade themselves easily, that the vitality of these old religions was being disturbed. The Christian Church had not yet recognised the importance of the Eastern Churches for the Christianity of the future. We sons of Jacob were not the people who would bring back the children of Islam. They must be brought back by Oriental Christians, and he was thankful to say they were in close touch with the Eastern Churches, which they should endeavour to help, educate, and raise. Sir Arthur Gordon, G.C.M.G., the Bishops of Mashonaland, Trinidad, and Saskatchewan also addressed the meeting.

RELIGION IN SUMMER.

It takes more grace to be an earnest and useful Christian in summer than in any other season. The very destitute, through lack of fuel and thick clothing, may find the winter the trying season, but those comfortably circumstanced find summer the Thermopylae that tests their Christian courage and endurance.

The spring is suggestive of God and Heaven, a resurrection day. That eye must be blind that does not see God's footsteps in the new grass, and his voice in the call of the swallows at the eves. In the white blossoms of the orchards, we find suggestions of those whose

robes have been made white in the blood of the Lamb. A May morning is a door opening into heaven. So autumn mothers a great many moral and religious suggestions. The season of corn-husking, the gorgeous woods that are becoming the catafalque of the dying year, remind the dullest of his own fading and departure. But summer fatigues and weakens, and no man keeps his soul in as desirable a frame, unless by positive resolution and especial implorations. Pulpit and pew often get stupid together, and ardent devotion is adjourned until September.

But who can afford to lose two months of each year, when the years are so short and so few? He who stops religious growth in July and August will require the next six months to get over it. Nay, he never recovers. At the season when the fields are most full of leafage and life, let us not be lethargic and stupid. Remember that iniquity does not cease in summer-time. She never takes a vacation. The devil never leaves town. The child of want living up that dark alley, has not so much fresh air nor sees as many flowers as in winter time. In cold weather the frost blossoms on her window-pane, and the snow falls in wreaths in the alley. God pity the wretchedness that pants and sweats and festers and dies on the hot pavements and in the suffocating cellars of the town!

Everybody needs some relaxation from care and over work. Tired nature and wearied minds need some let-up from the worries of home, and the burdens of office, and daily toil.

Not a pebble would I lay in the way of this health-and happiness-seeking; nor take an iota from the joys of any. Our intensified American life demands a periodical relaxation. We live more in a day than our grand parents did in a twelve-month; and necessarily so, since the pressure of business in every direction is more tremendous. Relief is a necessity; recreation, which simply means creating anew, is imperative. Fresh air has an exhilarating effect. Vigor and fresh strength come with the mountain breeze. Go, who can. But do not forget the thousands in the pent-up city, in the narrow alley, in the sick-room, who can hardly get away for a day. Leave something for some poor soul who has no outing; and add ever so much to your own summer enjoyment, redeeming it from the sin and blame of self-pleasure, pure and simple.

Wherever you go, to sea-side or mountain retreat, lake-side or wooded vale, to farmhouse, cottage, or hotel, do this: Bear with you the thought of individual religious responsibility. Answerable we all are for whatever impressions we make on other minds. God and duty meet us everywhere. Carry Christ and religion with you; and see that in word and work it is ever a genuine thing. Then in a helpful way to others—doing quietly your Master's work, turning, perchance, back to the *way of life* some straying foot-steps—you will make your brief summer home a blessing ever to be remembered.—*G in St. Andrews Rubric.*

SUNDAY OBSERVANCE.

The Roman Catholic Archbishop Fabre, of Montreal, has addressed a Pastoral to his Clergy, which was read in the Cathedral of Notre Dame,

Montreal, on the last Sunday in June, and in which he thus speaks of Sunday observance:

"Several times already have I insisted, either in my pastoral letters or circulars, upon the obligation to sanctify Sundays and holidays. I have called attention to and have severely condemned abuses and disorders against which a pastor of souls need not fear to use too strong language. The direction given has been generally followed. Nevertheless, I see with profound regret that, in this city of Montreal, constant efforts are being made, on the part of persons who very badly understand their most serious duties and act with a view to speculation, to render this direction useless and prevent the faithful from conforming their conduct therewith. As in the past, we have to deplore not only the

TRAFFIC IN INTOXICATING LIQUORS,

the frequenting of taverns and gambling places, but, moreover, picnics, pleasure excursions, gatherings, in places of public resort, of crowds always thirsting for exciting shows, which are also too often against morals. Obligated, as I am, to look after the observance of divine laws, the respect for ecclesiastical discipline, the maintenance of morals, I once more formally forbid, for Sundays and holidays, the organization, upon any motive whatever, of those picnics and pleasure excursions which, besides being in themselves a usual source of debauchery and intemperance, bring scandal into the midst of our so good and so religious country districts, and also those public amusements, which keep the people away from churches and make them lose all spirit of meditation.

"I rely upon you, dear fellow-workers, to stop the evil in its course and avert from our people the terrible punishment with which God threatens those who do not keep the days that are consecrated to his worship: droughts, storms, plagues, diseases of all kinds; famines and conflagrations (Lev. xxvi). 'Be instant,' will I say unto you with St. Paul to Timothy, 'in season, out of season, reprove, rebuke, exhort, with all long-suffering and doctrine,' until you have obtained the desired end. In the confessional, and in your official or intimate relations with your parishioners, often refer to this important question, and use all your influence to convince them and induce them to work themselves for reforms which have become of absolute necessity, if we wish to preserve for our country its justly acquired reputation of morality. In the pulpit, do not rest satisfied with reading what I may write on the subject, but go into details and repress firmly, although with moderation and prudence, whatever abuses may be introduced into your respective parishes. Get also the faithful to understand that it is not sufficient to avoid sin and the occasions of sin to preserve for the Lord's day that character of holiness that essentially belongs to it, it must, moreover, be employed in divine worship and in the spiritual advancement of the soul, by abstaining from all servile work, by pious exercises and the practice of good works."

DIOCESE NEWFOUNDLAND.

Cablegrams received July 9 in Montreal announce the destruction by fire (which appears to have destroyed a large part of the city of St. Johns,) of the beautiful English Cathedral, and the Episcopal residence of Bishop Dewellyn Jones. The Roman Catholic Cathedral has suffered the same fate, over 3000 persons are homeless, and appeal is made for prompt assistance. We feel sure that churchmen in Canada will not be behindhand in coming to the relief of their brethren in Newfoundland.