

Six Rules for Young Men.

Here are a few simple rules for keeping one's youth and energy unchanged for many years:

1. To live rightly and follow after truth.
2. To bathe in cold water every morning and breathe fresh air except when circumstances prevent it.
3. To eat moderately of the best and simplest food obtainable, taking no stimulants or narcotics, *i.e.* neither to drink nor smoke.
4. To spend a minimum of two hours a day in active outdoor exercise, including a minimum of ten minutes' rapid running.
5. To sleep eight hours every night and go to bed early.
6. To be always employed, either in mind or body.—C. W. Lyman, M.D.

The Key to Unity.

The Church of England in Canada, catholic, primitive, apostolic, holds the key to Christian Unity. She is the only Church large enough and broad enough to admit all orthodox Christians within her fold. She is the most catholic-minded and catholic-hearted Church in the world. The Church of England in England is hampered by her connexion with the state, but the Church of England in Canada, with wise conservatism, keeps out of politics. She has the undoubted Apostolical Succession. She administers valid and unmutated Sacraments. She speaks out boldly and clearly on the great social evils of the day. Her Christmas, and Easter, and Lent are borrowed by every Christian body that has any vitality. Her Prayer Book is more or less used by every educated minister of every denomination. Her marriage and burial Services are conceded by intelligent "outsiders" to be the most beautiful Services of their kind in existence. The Church is no longer sneered at, but on the contrary is respected and welcomed in every community. Let us magnify the dear Church to which we belong by the consistency of our lives and the earnestness of our devotion to her principles. Let us give to this Church of the Living God—our spiritual home—our loyal love, our labor, and our very lives.

The Presentation of Alms.

BISHOP WHITEHEAD OF PITTSBURGH.

"I wish, too, that there might be less elaborate ceremonial at the offering of the Alms, not carelessness, but proper, *discriminating* reverence. It is more than one can bear with equanimity to stand "humbly afore the Holy Table" while the full choir sings an eight-line stanza about "Holy offerings rich and rare," when one can plainly see that the contents of the Alms' Basins are neither holy nor rich, nor in any sense proportionate offerings, considering the *due* proportion which it should be every Christian's privilege to make as a return for all God's mercies. Nor can I commend the singing of the Long Metre Doxology, as if we could make up, by volume of sound or exuberant service of the lips, for the frequently disgraceful deficiency in the offering of our possessions.

It often seems to the eyes of the strangers—that we consider nothing in our worship so solemn, so important, or so noteworthy by God and man, as the presentation upon the Altar of the small coins with which many of the people have perhaps previously prepared themselves before going to Church. The incongruity lies in another direction also, in that the *Oblation of the Elements*, which is a properly important ritual act, is so frequently performed most carelessly by both priests and people, and not until the singing referred to is over and the people have resumed their seats. Let there be, as I say, *discriminating reverence*."

Si Quis.

In our last issue we gave the Form of the "Letters Testimonial," which must be signed by three Clergymen, and presented to the Bishop before the Ordination of a Deacon or Priest and before admission to the Cure of Souls. We now give the Form of the Notice known as the "Si Quis," which must be read during Divine Service at the place where the Candidate for Holy Orders resides; and which must, after Service, be signed by the Incumbent and one of the Church-Wardens, and then forwarded to the Bishop of the Diocese.