

piety of suggesting Good Friday to the clergy as the day on which alms should be collected. In some parishes there was no celebration on Good Friday and no collection. All the clergy would wish to obey their fathers in God when they suggested a special collection; it might be very desirable where there were no collections on Good Friday to introduce one on that day. They wanted to encourage attendance at church on Good Friday as much as possible. There had been great difficulties both in town parishes and in country parishes in getting a good attendance on Good Friday, and for that reason it would be, he thought, a pity to introduce collections on that occasion. He would move that the words "Good Friday as the day on which the alms of their people may be collected for Missions to Israelites, and in any case," be left out.

Archdeacon Ainslie seconded.

Archdeacon Sutton opposed the amendment. He thought that Good Friday, the day on which they were, as had been said, under the very shadow of the Cross, was of all days in the world the one on which it would be well to have prayers and alms on behalf of the salvation of Israelites.

Archdeacon Kaye had been in the habit for forty years of asking his parishioners to contribute yearly towards the promotion of Christianity among the Jews; but he had always preferred to keep good Friday perfectly distinct from any undertaking of that kind, so that the congregations might concentrate their thoughts upon the great event.

The Dean of Chichester was grateful to the Bishop of Shrewsbury for not having introduced the word "offertory" into his report, although it did slip into his speech. He did not think much of the difficulty which had been suggested as to the collection of alms. For many years he had had collections of alms on Good Friday, but the collections had been made at Matins.

Archdeacon Bathurst was in favour of the amendment. It did not cut out anybody from having a collection of alms on Good Friday.

The amendment was then carried.

On the motion of Archdeacon Lightfoot the House agreed to substitute the words "Missions to Israelites" for the words "these Missions."

TO PROVIDE SPECIALLY TRAINED CLERGY.

The Bishop of Shrewsbury then proposed the final resolution of the report:

That the attention of divinity professors of the universities and of principals of theological and missionary colleges be directed to the need that exists of clergy to undertake the Jewish side of parochial work, and that they be requested to make provision for the due training of such candidates for Holy Orders as have a desire to be employed in this work.

He said that, if the intention of the House was to be fulfilled, that the parochial system was to be the means where-

by the Israelites were to be brought to the knowledge of Christ, it was quite clear that there must be some preparation made for those of the clergy who were to minister among them.

Archdeacon Sutton said that the committee of the Parochial Missions to Jews, of which he was secretary, had already called the attention of divinity professors to the subject, and they had offered scholarships for three years to candidates who might desire to devote themselves to Jewish evangelization in order that they might secure special training.

Canon Worledge moved the substitution of the words "consider how provision can best be made" for the words "make provision." The Bishop of Shrewsbury had rather anticipated another suggestion which he was going to make—namely, to include the junior clergy as well as candidates for Holy Orders. He would also include that addition in his amendment.

The amendment was seconded by Archdeacon Ainslie and immediately agreed to. The sixth resolution, therefore, stands as follows:

That the attention of divinity professors of the universities and of principals of theological and missionary colleges be directed to the need that exists of clergy to undertake the Jewish side of parochial work, and that they be requested to consider how provision can best be made for the due training of such of the junior clergy and such of the candidates for Holy Orders as have a desire to be employed in this work.

It was further resolved,

That the prolocutor be requested to take these resolutions to the Upper House, with the humble request that their Lordships will give them their consideration.

The House was then prorogued.

For the Children.

THE CHRISTIAN YEAR.

Advent tells us Christ is near;
Christmas tells us Christ is here!
In Epiphany we trace
All the glory of His grace.

Those three Sundays before Lent
Will prepare us to repent,
That in Lent we may begin
Earnestly to mourn for sin.

Holy Week and Easter, then,
Tell Who died and rose again;
Oh, that happy Easter Day!
"Christ is risen again," we say.

Yes, and Christ ascended, too,
"To prepare a place for you!";
So we give Him special praise
After that "great forty days."

Then He sent the Holy Ghost,
For the Day of Pentecost,
Ever with us to abide;
Weil may we keep Whitsuntide!

Last of all we humbly sing,
Glory to our God and King,
Glory to the One in Three,
On the Feast of Trinity.

We are unavoidably compelled to hold over "Acknowledgments" and other matter.

My Heart to Thy Day.

Day of the Lord, our Living-Bread,
Day to the first disciples dear;
O day the best, O day of rest,
Which finds each faithful soul the guest
Of Jesus now drawn near!

Day of the Altar and the Feast,
Day of the risen life for man;
O day most blest, our heart's arrest,
And turn them to our Saviour, lest
We lose what grace began.

Day of the Eucharistic song,
Day of the prayer in Offering made;
O day of days, O day of praise,
While thee we keep in holy ways
Our hearts are not afraid.

Day of the Christian hand stretched out,
Day of the lip pressed to the Cup;
O day of Meat, of Wine most sweet,
The Body and the Blood we greet
Of Christ the Lifted-up!

Day of the Pledge to sinners given,
Of that good work in them begun;
O day of grace to those who trace
Their lineage as God's chosen race
From His Incarnate Son.

Glory to Thee, O Father, Son,
And Holy Spirit, Three in One;
For days of vision here below,
Figures of bliss which Thine shall know.
When days on earth are done.—Amen.

J. W. T.

Mr. Simmers, seed merchant, sent us one of his spring season's catalogues. It is not only a good article in a typographical sense, but seemingly well calculated to show the farmer and gardener where he can obtain every kind of seed or plant.

FORM OF BEQUEST TO THE MISSIONARY DIOCESE OF ALGOMA.

I give and bequeath unto the Right Reverend the Bishop of Algoma, Sault Ste. Marie, Ontario, the sum of....., to be paid with all convenient speed after my decease, exclusively out of such part of my personal estate, not hereby specially disposed of, as I may by law bequeath to charitable purposes; and I hereby lawfully charge such part of my estate, with the said sum upon trust to be applied toward the..... and the receipt of the Right Reverend the Bishop of Algoma, or of the treasurer for the time being of the said diocese, shall be a sufficient discharge for the said legacy. And I direct that the duty upon the said legacy be paid by my executors out of the said fund.

The will, or codicil, giving the bequest, must be signed by the testator in the presence of two witnesses, who must subscribe their names in his presence, and in the presence of each other.

NOTE.—This testament must have been executed one year previous to the death of testator, to give it effect over Mortmain Acts.

*The object should be inserted here, and might be (1) The General Mission Fund; (2) The Widows' and Orphans' Fund; (3) The Superannuation Fund; (4) Bishop Sullivan Memorial Mission Sustentation Fund, etc.