Family Reading.

IMPURE AIR.

When a person has remained for an hour or more in a crowded and poorly-ventilated room or railroad car, the system is already contaminated, to a greater or less extent, by breathing air vitiated by exhalation from the lungs, bodies, and clothing of the occupants. The immediate effect of these poisons is to debilitate, to lower vitality, and to impair the natural power of the system to resist disease. Hence it is that persons who are attacked by inflammatony diseases, as pneumonia, or rheumatism, can generally trace the beginning of the disease to a chill felt on coming out of a crowded room into the cold or damp air, wearing, perhaps, thin shoes and insufficient clothing. If these facts were generally understood and acted upon thousands of lives might be saved every year. It is a well-known fact that men who "camp out," sleeping on the ground at all seasons of the year, seldom have pneumonia, and that rheumatism, with them, comes, as a rule, only from unwarrantable imprudences. There are two facts that should be learned by every person capable of appreciating them, and should never be lost sight of for a moment.

One is, that exhalations from the lungs—the breath—are a deadly poison, containing the products of combustion in the form of carbonic acid gas, and if a person were compelled to re-inhale it, unmixed with the oxygen of the air, it will prove as destructive to life as the fumes of charcoal. This is an enemy that is always present, in force, in assemblies of people, and only a constant and free infusion of fresh air prevents it from doing mischief that would be immediately apparent.

The other fact is, that pure air is the antidote to this poison. The oxygen of the air is the greatest of all purifiers. Rapid streams of water that pass through large cities, receiving the sewage, become pure again through the action of the air after running a few miles. Air is the best of all "blood purifiers." Combined with vigorous exercise to make it effective, it will cure and curable case of consumption. *Hall's Journal of Health.*

THE CHURCH.

The Church aims to offer, what is the great need of our times, a common ground of fellowship to all who "love our Lord Jesus Christ in sincerity." She rests her claims to this ministry of reconciliation upon the following positions:

I. The historical fact that she is the Mother Church of the English speaking race.

II. Gospel teaching, embodied in a Creed of Apostolic origin, so simple that a child can learn it, so comprehensive that nothing essential to the soul's health is left unsaid.

III. A reverent and solemn worship, wholly free from crudities of thought and expression enriched by the devotional experience of the past, and suited to the daily wants of the present; most truly a "Common Prayer," since it belongs to minister and people alike, and allows the living voice of the congregation to be heard.

IV. A Christian nature that cares tenderly for the lambs of the flock; teaches them from the first that as baptised children they belong to the Good Shepherd's fold; brings them up to the love and reverence of what is holy, pure, and honorable; and aims to make them God-fearing and high-minded men and women.

V. A Christian year with its Christmas, Lent and Easter, to hallow and bless the passing seasons by associating them with events of our Saviour's life on earth, and with the great facts of redemption. This quickens the memory; satisfies the instructive desire of believers for special seasons of devotion; gives balance and symmetry to the thoughts; and is a guard against narrow and one-sided views of revealed truth.

VI. Simple and Scriptural terms of admissions to sacramental privileges. The practical recognition of the duty of every man, woman and child, baptised into the Body of Christ, to lend a helping hand in the work of building up His Kingdom.—*Bp. Huntington.*

CHURCH-GOING.

There is but one way of bringing men and women to the house of God, statedly and with regularity, and that is by making its attendance an obligation upon the conscience. Attractive services, interesting sermons and social reunions are all well in their way, but these things, confessedly, do not go to the root of the matter. To attend the worship of God, in His house, upon His days, is either a religious duty or is a convenient pleasure. If it be a duty, then, to neglect that duty is to commit a sin, and to wound the conscience. If church-going be a matter of convenience and pleasure, then in time the custom will wear out and come to an end. If it be a duty, whose foundations are laid deep in the religious nature of mankind, then, as a duty, it must ever remain. Time and circumstances can in no way effect it. The duty must continue—yes, even into the eternities. Accordingly we argue, that the only true and real way of bringing men and women to the house of God, statedly and with regularity, is to teach them, that to neglect the custom is to violate the law of God, to involve the soul in sin, to subject the conscience to guilt, and eventually, without repentance and amendment of life, to wipe out of existence soul and body alike. Make the service attractive, preach short and interesting sermons, encourage the social element—do it all; but unless church-going is made an obligation upon the conscience, to neglect which is to commit sin, then all our good intentions will avail nothing. The time will come when the attractions may cease to draw. What then? Yes! what then? we ask. The work of teaching will remain, but it will be ten-fold harder than at first. —*Parish.*

OUR BOYS AND GIRLS.

The Archbishop of Canterbury, Dr. Benson, in a recent address, thus referred to the boys and girls of the Church and their training:

"More and more do we see the necessity that the Church should care for the children. All around us are men and women who are wrecks of faith, because they were not trained in childhood in the catechism and the doctrines of the Church. 'Popular' preachers are proclaiming heresy from hundreds of pulpits, and even our own people will listen to them and then have doubts as to some of the fundamental truths of the Christian religion. Possibly not much can be done with the present generation, but care should be taken to get hold of the children more and more and instill into them 'what a Christian ought to know and believe to his soul's health.' When the Sunday-school is the only agency a clergyman can have, by all means let him give his best efforts to that. Unless the children are properly looked after, godless schools and a godless age will turn out men and women to take our places who will be very 'far gone' in all that relates to the Christian life."

BISHOP COXE ABOUT CONFIRMATIONS.

1. Is it not well for the reverend clergy to have always a list of the unconfirmed in hand, and to give them a whole year's instructions, in preparation for Confirmation?

2. They should be visited for close personal appeals to heart and conscience, in private; but many will join a class for instructions, if assured that they will be left quite uncommitted as to further steps, which must be taken of their voluntary choice.

3. It is all-important to lead them to form habits of intelligent Scriptural reading; and to a *mastery* of the great teaching of the Christian Year. This will make them love public worship, and will root and ground them in all the doctrines of the Faith.

4. But, there must be more attention given than has been usual, of late, to the doctrines of Church order and organic law.

5. Every one coming to confirmation should understand why the "laying-on-of-hands" is the office of bishops only; and hence they should be made acquainted with the history of the Apostolic ministrations in the church.

6. The Canon (xvi) of *Parochial Instruction* requires all who have cure of souls to be "*diligent in instructing the children in the Catechism*;" and not only so, for it is further enjoined that "by stated catechetical lectures and instruction they shall be diligent in informing the youth and others in the Doctrine, Constitution and Liturgy of the Church." I fear this great duty is not nearly so faithfully discharged in our days, as it was thirty years since. A great deal is directly and indirectly taught to which the Church has *never given her sanction*, but these fundamental matters, on which true Churchmanship and true religion must be built, are greatly under-estimated, and hence are not enforced, as the Church commands. *Let this year* be marked by a return to efficient duty in this respect.

LETTER FROM THE PATRIARCH OF ALEXANDRIA.

The Rev. Dr. Hale has received an interesting letter from the Patriarch of Alexandria, a translation of which from the original Greek appears in *The Iowa Churchman.* The letter is beautifully written, (and bears the patriarchal stamp and seal.) The *Codex Alexandrinus* is one of the most important Greek manuscripts of Holy Scripture. It was written about A. D. 450. It was presented to Charles I. of England, by Cyril Lucar, Patriarch of Alexandria, and afterwards Patriarch of Constantinople. When the Rev. Dr. Hale visited the Patriarch of Alexandria, a year ago, the librarian of the Patriarch said to him: "The greatest treasure of our library was given by Cyril Lucar to the king of England, and is now in the British Museum. It has been several times reprinted, but we have no copy of it. No one has thought to send us a copy, and we are too poor to buy one." On his return to England, Dr. Hale mentioned the matter to the Archbishop of Canterbury, who asked him to write a formal letter, detailing the facts, which he might lay before the Trustees of the British Museum, who had lately had made, in magnificent style, a photographic *facsimile*, in over one thousand quarto pages, of the *Codex*. The Archbishop's request was granted, and the Trustees of the Museum sent to the Patriarch of Alexandria a gift which is, most highly and most justly appreciated.

SOPHRONIUS, BY THE MERCY OF GOD, THE POPE AND PATRIARCH OF THE GREAT CITY OF ALEXANDRIA AND OF ALL EGYPT.

| L. S. |

Most Reverend Priest, Mr. Charles [R.] Hale, the beloved and most dear child in the Lord Jesus of our Humility: Grace be to your dear Reverence, and peace from God, with the assurance of our prayers and blessings!

Returning to Alexandria from the place where we went for rest, in the island of Leros, we found at the Patriarchate proofs of the filial affection towards us of your dear Reverence, viz.: "The History of the Patriarchate of Alexandria," and that "of Antioch," by that learned theologian Neale, now at blessed rest; and, with these, "The New Testament," and the "Rudiments of Theology," of the very Rev. Archdeacon John [P.] Norris, given to our Humility at the instance of your Reverence, and the photographic *facsimile* of the *Codex Alexandrinus*, which in former times, belonged to the Church of Alexandria, and which, at the instance of the Most Reverend the Archbishop of Canterbury, and at the request of your dear Reverence, was given by the honored Trustees of the Library of the British Museum.

We are at a loss for words adequately to express the sentiments which fill our heart in view of the proofs of affection for our Humility, and of reverence for the Church over which we rule shown in time past and now also by your Reverence. Instead, then, of those, we pray to God the Rewarder to recompense you in this present life, granting you continued health and long life, and in the better life to come to give you a crown of righteousness, as one who has well fought the good fight for the unity of all the Churches of God, which, unhappily are divided. We pray Him also to strengthen you in your tireless labors.