

## Miscellany.

Of the 67 Minor Festivals in the English Calendar, 16 are of Eastern origin, 17 are British, 15 French, 2 African, 1 Spanish, 16 Italian or Sicilian. Of these, 31 commemorate persons or events before the first General Council in 325; 19 belong to the interval between the 1st and 6th Council in 680; 7 between that date and the Schism between East and West in the 9th century; and 10 belong to the period subsequent to that division. Those of S. George, Lammas Day, S. Lawrence, and S. Clement were restored to the Calendar in Queen Elizabeth's reign.

## TWELVE QUESTIONS FOR A WET SUNDAY.

1. If it were any other day, would I be kept at home by the weather?
2. Did I ever stay away from my business, from a party, from an amusement, for such a rain or snow as this?
3. If it were a public meeting for some other purpose than divine worship, would I think it too bad a day to go out?
4. Would I go to church if I could make or save a dollar by it, or gain a customer?
5. If my own church be distant, is there none that is near where I may be sure of finding a vacant seat to-day?
6. If I am afraid of spoiling my best clothes, had I not better go in my common dress, than lose the benefit of the meeting, and neglect my duty?
7. Have I not overcoat, overshoes, and umbrella, that will keep me from taking cold, and preserve my Sunday dress from injury?
8. Am I not nearer to the church than many who are never kept away by bad weather?
9. If every one should find an excuse for absence as easily as I do, what would be the appearance of our churches on the Lord's day?
10. Is it not a dishonour to my Maker, if for reasons that would not influence me in worldly matters, I keep from the stated worship of the sanctuary?
11. Is not a wet Sunday at home a more dreary day than one that is diversified by going out to church?
12. Am I willing that my children should learn by my example that they may go to school, to market, to store, to shows, in all weather—but not to church?—Presbyterian.

THE APOSTOLIC SUCCESSION.—The fact, and the necessity of an uninterrupted line of Bishops, from one of the Apostles or Apostolic men, is asserted by Irenæus about A. D. 175, and Tertullian about A. D. 190, as strongly as it was ever done by any Church of England or Ameri-

can Divine. Both appeal to this fact as one requisite proof of their legitimate orthodoxy, challenging and even defying the heretics to do anything of the kind. And Irenæus, it will be remembered, received his teaching from St. John through Polycarp. And no other doctrine was ever heard of in the Church, until the Papacy had overshadowed the Episcopacy. The doctrine that holds that the "Episcopate" is not an "Apostolate" in any proper sense of the word, is a Romish doctrine, first urged by the Jesuits to overturn the English hierarchy, and subsequently taken up and urged by the Puritans for the same purpose.—Calendar.

"The reason that many men want their desires, is because their desires want reason. He may do what he will, that will do what he may."

"He who makes religion his first object, makes it his whole object."—Ruskin.

"That which, inwardly, each man *should* be, the Church, *outwardly*, ought to testify; and, therefore, the duties of our religion which are *seen*, must be such as that affection which is *unseen*, ought to be."—Hooker.

AMBITION.—"It is the over-curious ambition of many to be best, or to be none! If they may not do so well as they would, they will not do so well as they may. I will do my best to do the best, and what I want in power, supply in will. Thus while I pay in part I shall not be a debtor for all. He owes most who pays nothing."

"I would not be so presumptuous as to say positively that I am able to bear so great a trial; but according to my sincere thoughts of myself, I could, through God's assistance, lay down my life, upon the condition that all those who dissent from the Church of England were united in her communion."—Bishop Bull.

## Stanzas written Outside a Country Church.

In foreign climes, mechanics leave their tasks  
To breathe a passing prayer in the Cathedrals;  
There they have week-day shrines, and no one asks,  
When he would kneel to them, and count his  
head-rolls,

Why are they shut?

Seeing them enter, sad and disconcerted,  
To quit those cheering fauces with looks of glad-  
ness—

How often have my thoughts to ours reverted:  
How oft have I exclaimed, in tones of sadness,  
Why are they shut?

HORACE SMITH.

WILLIAM HAY,  
ECCLESIASTICAL ARCHITECT,

No. 18, King-street, Toronto.