

the announcement that he has accepted its call. While it is no small honor to stand second to Bishop Perry in such a way, it is an honor of which Dr. Courtney is entirely worthy. We are sorry the Church in the United States is to lose him. We had hoped to see him soon in our own House of Bishops. The Diocese of Nova Scotia has shown great wisdom in its choice—a wisdom taught it of God, we trust. It has our hearty congratulations and our best wishes go out to both it and him whom it has chosen to be its apostolic leader.

The Iowa Churchman says:

There is need of definite Church teaching in our parishes, from the chancel and the pulpit, in the Sunday-school, the Bible-class, and the home. Our people in the past have been pre-eminently a reading people. They have always been ready to give a reason for their views and opinions. If they neglect to transmit the knowledge thus acquired, or add to it from time to time, the rising generation will have but a feeble grasp on the verities of the Catholic faith. They will be easy victims of the emissaries of Rome or dissent. As the Apostle bids St Timothy, we may wisely urge young and old alike, "Give attention to reading."

The Southern Churchman, Richmond, Va., Evangelical, says:

We have in the *Christian Sun*, formerly published in Virginia, now in North Carolina, an excellent paper. Having read some words of Bishop Potter and other words of this paper about Lent, asks this question:

"If Lent means self-denial, turning from evil to Christ, looking to him, confiding in his promises and love; if Lent emphasizes these, why, instead of forty days, does not Lent continue all the year, from the first to the last? Are forty days in the year enough for these things? How is it after forty days' observance of Lent that then the observers do not hesitate to step out of Lent into the German or theatre or other places unbecoming Christians?"

If in speaking or writing we make every word emphatic none are emphatic. We make the Lord's day emphatic that we may get the good of it all the week. We make Lent emphatic that we may get the good of it all the year. If some use Lent superstitiously, and get no good from it, so some use the Lord's day, and are good Sunday Christians, but not good Monday Christians. "Revival services" are only emphatic services: held for a brief season; cannot be kept up all the year; observed for a week or a month to emphasize religious duties and privileges. So we use Lent. Revival services and Lent services do harm to some; but the design of both is good, and if we get not the good from them, we ought to. If our contemporary will just turn the word *Lent* into "*Revival*" he will see exactly what Lent services are designed to be.

## THE CELEBRATION OF THE HOLY SACRAMENT.

BY JEREMY TAYLOR, D.D., BISHOP OF DOWN AND CONNOB, AND VICE CHANCELLOR OF THE UNIVERSITY OF DUBLIN.

The celebration of the Holy Sacrament being the most solemn prayer, joined with the most effectual instrument of its acceptance, must suppose us in the love of God, and in charity with all the world; and therefore we must, before every communion especially, remember what differences or jealousies are between us and anyone else, and recompose all disunions, and cause right understandings, between each other, offering to satisfy whom we have injured, and to forgive them who have injured us, with-

out thoughts of resuming the quarrel when the solemnity is over; for that is but to rake the embers in light and fantastic ashes: it must be quenched, and a holy flame enkindled: no fires must be at all but the fires of love and zeal: and the altar of incense will send up a sweet perfume, and make atonement for us.

When the day of the feast is come, lay aside all cares and impertinences of the world, and remember that this is thy soul's day—a day of traffic and intercourse with heaven. Arise early in the morning. (1) Give God thanks for the approach of so great a blessing; (2) confess thine own unworthiness to admit so divine a guest; (3) then remember and deplore thy sins, which have made thee so unworthy; (4) then confess God's goodness, and take sanctuary there, and upon Him place thy hopes; (5) and invite Him to thee with renewed acts of love, of holy desire, of hatred of His enemy, sin; (6) make oblation of thyself wholly to be disposed by Him, to the obedience of Him, to His providence and possession, and pray Him to enter and dwell there forever. And after this with joy and holy fear and the forwardness of love address thyself to the receiving of Him, to whom and by whom and for whom all faith and all hope and all love in the whole Catholic Church, both in heaven and earth, is designed; Him, whom kings and queens and whole kingdoms are in love with, and count it the greatest honour in the world that their crowns and sceptres are laid at His holy feet.

When the holy man stands at the table of blessing, and ministers the rite of consecration, then do as the angels do, who behold, and love, and wonder that the Son of God should become food to the souls of His servants; that He who cannot suffer any change or lessening, should be broken into pieces, and enter into the body to support and nourish the spirit, and yet at the same time remain in heaven while He descends to thee upon the earth; that He who hath essential felicity should become miserable and die for thee, and then give Himself to thee for ever to redeem thee from sin and misery—that by His wounds He should procure health to thee, by His affronts should entitle thee to glory by His death He should bring thee to life, and by becoming a man He should make thee partaker of the divine nature. These are such glories, that although they are made so obvious that each eye may behold them, yet they are also so deep that no thought can fathom them; but so it hath pleased Him to make these mysteries to be sensible, because the excellency and depth of the mercy is not intelligible, that while we are ravished and comprehended within the infiniteness of so vast and mysterious a mercy, yet we may be as sure of it as of that thing we see and feel and smell and taste; but yet it is so great that we cannot understand it.

These holy mysteries are offered to our senses, but not to be placed under our feet; they are sensible, but not common; and therefore as the weakness of the elements adds wonder to the excellency of the Sacrament, so let our reverence and venerable usages of them add honour to the elements, and acknowledge the glory of the *mystery*, and the divinity of the *mercy*. Let us receive the *consecrated elements* with all devotion and humility of body and spirit, and do this honour to it, that it be the first food we eat, and the first beverage we drink that day, unless it be in case of sickness, or other great necessity; and that your body and soul both be prepared to its reception with abstinence from secular pleasures, that you may better have attended fastings and preparatory prayers. It was not by St. Paul, nor the ages of the Church, called a *duty* so to do, but it is most reasonable that the most solemn action of religion should be attended to without the mixture of anything that may discompose the mind, and make it more secular or less religious.

In the act of receiving, exercise acts of faith with much confidence and resignation, believing if not to be common bread and wine, but holy in their use, holy in their signification; holy in their change, and holy in their effect; and believe, if thou art a holy communicant, thou dost as verily receive Christ's body and blood to all effect and purposes of the spirit as thou dost receive the blessed elements into thy mouth, that thou puttest thy finger to His hand, and thy hand into His side, and thy lips to His fontinel of blood, sucking life from His heart; and yet if thou dost communicate unworthily, thou eatest and drinkest Christ to thy danger, and death, and destruction. Dispute not concerning the *secret* of the *mystery*, and the nicety of the *manner* of Christ's presence: it is sufficient to thee that Christ shall be present to thy soul, as an instrument of grace, as a pledge of the resurrection, as the earnest of glory and immortality, and a means of many intermedial blessings, even all such as are necessary for thee, and are in order to thy salvation.

## SUNSHINY HUSBANDS.

By Margaret E. Sangster.

We read so much about the obligations laid upon the wife to be a perpetual sunbeam in the house that a word to husbands on the topic may not be amiss.

A cheerful atmosphere is important to a happy home life. It is very hard for children to be good when they are exposed to an incessant hail-storm of fault-finding from their parents. It is very difficult for a wife to maintain a calm and charmingly sweet demeanor when her husband is critical, cynical, or sullen, and takes all her tender efforts with indifferent appreciation.

I know full well the air of polite amusement, or amiable incredulity, with which men receive the statement of a woman's opinion that, in the home partnership, wife, and not husband, pulls the laboring oar. Still it is true, that let man's business be ever so engrossing, ever so wearisome, ever so laborious, the mere fact that he goes to it in the morning and returns from it at night, sets him above his wife in ease and comfort. For him the slavery of routine has its intervals and breaks. He gets a breath of the world outside; he has change of scene daily; he sees people and hears them talk, and his home is distinctly his refuge and shelter.

Let a wife and mother love her home and children with the most absolute, unswerving devotion, and serve them with the most unselfish fidelity, there are, nevertheless, times when she is very weary.

She knows, better than any one else, the steps and stitches, the same things done over and over, and the pettiness of the trials that come to nursery and kitchen. They are so insignificant that she is ashamed to talk about them, and I fear that she sometimes forgets to tell her Saviour how hard they press her, and so, bearing her cross alone, its weight is crushing.

A sunshiny husband makes a merry, beautiful home, worth having, worth working in and for. If the man is breezy, cheery, considerate and sympathetic, his wife sings in her heart over her puddings and her mending-basket, counts the hours till he returns at night, and renews her youth in the security she feels of his approbation and admiration.

In home life there should be no jar, no striving for place, no insisting on prerogatives, or divisions of interest. The husband and wife are each the complement of the other, and it is just as much his duty to be cheerful as it is hers to be patient; his right to bring joy into the home, as it is hers to sweep and garnish the pleasant interior. A family where the daily walk of the father makes life a festival, is filled with something very like a heavenly benediction.—*Exchange*.