

Rest one elbow on the arm of the pew, and support the side of the face with the outspread palm.

(2) Do not rise during the singing of the hymns. The fact that you played tennis or baseball on Saturday afternoon, or walked four or five miles around a billiard-table Saturday night, entitles you to a little rest on Sabbath morning.

(3) Extend your legs as far under the pew as you can without sliding off the seat. Gracefully and politely cover your mouth with your hand while yawning during the sermon. If the minister is looking at you, cover the mouth with both hands, and at the close of the yawn bring your jaws together with a cheerful snap.

(4) After looking at your watch, always turn your head and gaze longingly and earnestly toward the door.

(5) Do not move if a stranger, accompanied by his wife and daughter, attempts to enter your pew. Permit him to climb over your legs, no matter how much it may annoy you.

(6) Do not annoy strangers who may enter the church by looking at them, or even glancing in their direction. If they really want a seat, they will find one without the intrusive interference of other people.

(7) At the close of the service remark aloud, but to yourself, that you are hungry as a shark, and set off for home at a brisk trot.—*Pacific Churchman*.

"AN HOUR WITH THE AMERICAN CHURCH"*

BY REV. CANON SWEENEY, D.D., RECTOR OF ST. PHILIP'S CHURCH, TORONTO.



THE title of my lecture is purposely vague. It does not contain a definite promise to limit the attention to the history or the polity, to the home or foreign, the city or country work of the great Church whose throbbing life and strong pulses some of us have felt, and know ourselves to be the better for feeling. No! I repeat, my title implies no promise of a limitation to any particular point of view, selected with regard to some particular enterprises of our great sister Church; but is, in fact, a comprehensive heading for some few notes gathered together during a period of some fourteen months' residence in the great Republic to the south of us, when it was my privilege to be a sharer in its Church life, and to send forth the little rivulet of my humble influence as a tributary to swell the mighty streams which roll on through that great and goodly inheritance into which God has brought the American people.

The greatness of the area covered by the Church

in her numerous dioceses forbids more than a brief summary of the work she is endeavoring to accomplish by the aid of the Spirit of God: a work amongst a total Church population of 347,781 out of a Protestant population of thirty millions, or out of about sixty-five millions which goes to make up her national population. A bird's-eye view of the whole extent of Church area shows the Church united, like the States to which she belongs, with seventy-six dioceses, eighty bishops, 4,369 clergy, and in her communion 567,814 adult members. Her property is so vast that one must be excused from the endeavor to estimate her wealth, as, indeed, some of it, valued, as it is, according to its situation at or near the heart of some great city, such as that of Trinity parish in New York, is almost incalculable.

(1) This great Church, bidding fair to become the national Church, such as her members aim to make her, has her large missionary dioceses and jurisdictions, the work in which is not the least interesting of her many undertakings. Of the former there are thirty-seven, of the latter eighteen. To quote from a recent issue of one of her authorized publications, the *Pacific Churchman*, February 15th, 1894: "The Board of Domestic and Foreign Missions is responsible for the salaries of the bishops of Arizona, Montana, Nevada and Utah, New Mexico, North California, Northern Texas, North Dakota, South Dakota, Western Texas, Olympia, Wyoming, Idaho, Oklahoma, Alaska, La Platte, Spokane, Western Florida, Southern Florida, and Northern Michigan (not yet filled)." These are altogether missionary, or, in other words, they scarcely (like our Algoma) contain a single self-supporting parish, and, in addition to this, the board has to strengthen the feeble knees of thirty-seven dioceses. The number of missionaries, clerical and lay, male and female, receiving salaries is eight hundred and eighteen, and the amount appropriated for the whole work is \$251,927.38.

But this is only one side of the work, in reference to which the Mission Board, in its last issue of a leaflet upon its work, says: "Laying foundations, planting missions, strengthening the weak, cheering the discouraged, holding services in cottages, schoolhouses, and court houses, sometimes in saloons and barns, journeying from place to place, and gathering the people to break to them the Bread of Life. This work they do, and while it lacks any heroic incident, yet bears the stamp of true courage, and, done for Christ's sake, shall not fail of its reward." Nor must we forget, in this home connection, that this Church undertakes work also on behalf of the native Negro population, and on behalf of the Indians and the immigrating Chinese in various parts of the country. If the statement recently published in one of our own Church papers in regard to the

*A paper read before the Woman's Auxiliary in the schoolhouse of St. Philip's Church, Toronto.

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