

celebrant at special seasons. In the Anglican Liturgy the general Preface is, "Therefore with, etc.," to which the special Prefaces on proper occasions are prefixed. In accordance with universal, or Catholic custom, the Prefaces, special and general, are recited by the priest alone. The *Ter Sanctus* should be separated by a small space from the Preface, was so printed in the books of 1549 and 1552, and is so printed now in carefully constructed altar books or missals. It is not necessary to insert a rubrical direction to govern a Catholic custom, as it is undesirable to lead the Prayer Book with more rubrics than absolutely necessary (see the Preface to the Prayer Book entitled, "Concerning the Service of the Church").

2. The reason for favouring "serve" and "in" with capitals, is the same which rules in the printing of all general confessions, at matins and evensong, in the communion office and in the communion. By dividing these with capitals into short clauses, breathing spaces are provided throughout the prayer, so that a mixed congregation of educated and uneducated, of old and young, may keep together in the recitation—otherwise, different priests or leaders of the confession, dividing them differently, some degree of confusion and discord would be introduced, a state of affairs which the Prayer Book is very careful to guard against. I may add here that the absence of such divisions by capitals of the General Thanksgiving at matins, evensong, and in the baptismal offices, is an evidence that the Prayer Book does not intend that the people should join in them audibly—a custom which some ill-instructed, or perhaps obstinate congregations, have at times adopted. The writer hopes that enquirers will continue to seek information on these and similar points in your columns, and as far as he is able, and he thinks he may make the same promise for our priests generally, he and they will cheerfully and readily assist you in answering all reasonable enquirers. "W."

BRIEF MENTION.

In the British Museum there are at present thirty-nine miles of books.

A despatch from Bombay says that Samuel L. Clemens (Mark Twain) is seriously ill at Jeypoor.

Sir Arthur Sullivan receives \$500 for a single song.

Queen Victoria's real estate includes six hundred dwelling houses and a successful dairy farm. Her income from rents exceeds \$200,000 a year.

A French florist has offered a prize of \$6,000 to any one who can produce a plant which will yield blue roses.

The Toronto friends of Rev. Dr. Chadwick have received news of his appointment as Anglican Bishop of Armagh, Ireland.

Queen Victoria has created Emperor Francis Joseph Colonel-in-Chief of the First Dragoon Guards.

Mr. F. J. Flewelling, of Wycliffe College, has been accepted by the C.C.M.A. as a missionary for the Diocese of Selkirk.

In a private school of deaf mutes in Chicago a pupil has contracted the remarkable and probably unparalleled habit of stuttering with his fingers, while expressing his ideas in the sign language.

At the next winter exhibition of the Royal Academy in London there is to be a "deceased master's" section. There will be a "room of honour" devoted to the pictures and sculptures of the late president, Lord Leighton.

Lord Beaconsfield's brother, Ralph Disraeli, is still living. He bears no resemblance to his distinguished brother, and has always lived a quiet, retiring life, having been for many years clerk of the House of Lords.

Bishop Sullivan, of Algoma, who is wintering in Mentone, writes to say that his health is rapidly improving. He expects to be able to resume his labours in the spring.

Mr. T. H. Ismay, managing director of the White Star Line of Steamships, has given a sum of £2,000 to University College, Liverpool, to found a marine, engineering and naval architectural scholarship in memory of the late Sir Edward Harland.

The Rev. Canon Spencer, of Kingston, has already received \$1,377 in response to Archbishop Lewis' appeal for Armenian relief.

One of the missionaries in Seoul, Korea, on the third Sunday in November, baptized a baby of ten

months and his great-great-grandmother. The parents, grandparents and great-grandparents were already members of the Church.

When Mr. H. M. Stanley was at Lake Victoria eighteen years ago, there was not one missionary there. To-day, he says, there are 200 churches and 40,000 native Christians, many of whom are enthusiastic converts, and would spend their last penny to acquire a Bible.

Six fine marble columns from St. Paul's will be sold shortly. They support a shabby old gallery over the south entrance, which is to be removed as ugly and useless. The columns are monolith shafts of dark Italian marble, with alabaster capitals.

Travelling churches are to be established on the Trans-Siberian Railway, which passes through many desert tracks, where neither village nor church can be met with for miles. Cars fitted up for Divine service will be attached to the trains for the benefit of the officials.

Family Reading.

Palm Sunday.

To-day—Palm Sunday—ushers in the saddest, sweetest, holiest week in all the Church's year.

For, before its close, our dear Lord has given up His perfect life—oh, precious thought—for you and me.

How can we show our gratitude for this token of His infinite love for us? Simply by giving Him our own unbounded love and obedience. That is all He asks.

Surely, the hardest heart must melt at the sight of His agony in Gethsemane, His Cross on Calvary, His wounds, His blood, His pain, His dying love for us—for us!

"O Saviour of the world, who by Thy Cross and precious Blood hast redeemed us, save us, and help us, we humbly beseech Thee, O Lord."

The Week of the Passion.

The twenty-ninth day of this month is "The Sunday before Easter," and so begins the Passion Week, or, as it has been termed of late, the Holy Week. The name is of little consequence, but "Passion Week" is more appropriate, as it brings before us so prominently the sorrows and sufferings and passion of our Lord. This, not that we may mourn over them, nor that our sensibilities be aroused—that we may make them the foundation of all our hopes of pardon and blessedness. "The blood of Jesus Christ, His Son, cleanseth us from all sin."

It seems but the other day we were keeping Ash-Wednesday, and now the end of Lent draws near. We cannot have prayed oftener and worshipped oftener and repented of our sins without benefit. Such benefits cannot always be gauged and measured. But no earnest prayer or earnest effort but is attended with good. We cannot understand how our daily food keeps us in health and strength; nor always how our daily prayer and worship keep us in the faith of Christ and in the love of God and our fellow men. Yet so it is. We will believe, therefore, that Lent has not come and gone without benefit, and that the day of Christ's death cannot be dwelt upon without help, without deepening within us a sense of sin, without lifting us up into higher hopes and into larger desires to follow His example.

These things we know and have known; but the holy season and the Holy Week give them larger prominence; make them more emphatic, so that we may base our lives and hopes upon them. This Church prays that the "comfortable Gospel of Christ may be truly preached and truly followed;" but we know there is no comfort in our doings, none, as we think of our own deservings; only as we look away from ourselves, to the truths of this week, how that Christ died for our sins, and suffered and was buried, that our sins might be forgiven.

—There is no day born but comes like a stroke of music into the world and sings itself all the way through.—Beecher.

Faith's Venture.

Christ can touch all the keys of the human heart. By his death on "Cross-crowned Calvary" He opens the Kingdom of Heaven to all believers. Faith makes us partakers of the blessing He purchased on the first Good Friday. Faith is a venture. As Christian said in the "Pilgrim's Progress"—"I must venture." As the hymn puts it—"Venture on Him, venture wholly." "Survey the wondrous Cross," and make a bold venture on the Work finished there. My brother, venture with all thy guilt and doubts and fears, throwing yourself into the arms of the Living Christ, and may God give thee grace to make that venture now!

"The Reason Why."

You should attend Church worship and no other, because the Church is "the Body of Christ," "the pillar and ground of the truth;" because "Christ loved the Church and gave Himself for it;" and because Holy Scripture in these and many other like passages has reference only to the One Holy Catholic and Apostolic Church, founded by Christ and His Apostles, and which alone has Divine Authority to "disciple all nations," to preach the Gospel and administer the Holy Sacraments. If a man "neglect to hear the Church, let him be unto Thee as an heathen man."

You should be a Communicant, because in the blessed Sacrament, Christ offers you "verily and indeed" His Body and Blood to be a means of life to your soul, and "except ye eat of the Flesh of the Son of Man, and drink His Blood, ye have no life in you."

You should, if health permit, always receive the Holy Sacrament at an early service rather than at a late one, because such sacred food ought certainly to be the first food which passes your lips, and by going to an early service you can wait for your breakfast till you return home.

You should not stay away from the Holy Table on the excuse of "not being fit," because if you are "not fit" for that, you are certainly "not fit" to die; and it is your duty to make yourself fit. If you have any special difficulties, ask advice and ghostly counsel of your priest, who is "set over you in the Lord," and who will be always glad to help you.

Do You Sing?

It was Carlyle who first wrote of the beauty of cheerfulness as exemplified in the man who sings at his labour. Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time; he will do it better; he will persevere longer. One is scarcely sensible of fatigue while he marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts, to be permanently useful, must be uniformly joyous: a spirit all sunshine; graceful from very gladness; beautiful because bright. Cheerfulness is always a pleasant and helpful companion; dullness is always a wretched one.

Maxims of Bishop Middleton.

Persevere against discouragements. Keep your temper. Employ leisure in study, and always have some work on hand. Be punctual and methodical in business, and never procrastinate. Never be in a hurry. Preserve self-possession and do not be talked out of conviction. Maintain dignity without the appearance of pride; manner is something with everybody, and everything with some. Be guarded in discourse, attentive and slow to speak. Never acquiesce in immoral or pernicious opinions.

Be not forward to assign reasons to those who have no right to ask. Think nothing in conduct unimportant or indifferent. Rather set than follow examples. Practice strict temperance, and in your transactions remember the final account.

—Few are made better by prosperity whom afflictions make worse. He that will sin, though he goes in pain, will sin much more when his pain is gone.