

called these Litanies, the Latins Rogations. It is generally believed that these days were observed from very early times in order to propitiate the Almighty God as the author of all goodness, especially at this season of the year, when the seeds of the earth having been deposited, the blessing of God was accustomed to be asked upon the works of man, in order that the growth of the grain might have a favourable beginning in order to secure an abundant harvest. As no other definite time was ever fixed for these litanies but the three days preceding Ascension Day, these came to be particularly specified as the Rogation Days. It is this view of their purpose which is taken by the Homily our Church has given us, and which is divided into four parts. At the time of the Reformation, the religious processions appear to have been pretty much laid aside while the perambulations have been continued to the present time by troops of men and boys marching round the boundaries of the parishes, in order that the limits may be accurately preserved and passed on to succeeding generations.

Mamertus, Bishop of Vienne in Gaul, about A.D. 460, appointed solemn litanies with fasting, to be used on these days, in reference to some calamities which had afflicted his diocese. So that altogether, "in these fasts, the Church had a regard not only to prepare our minds to celebrate the Saviour's ascension after a devout manner; but also by fervent prayer and humiliation to appease God's wrath and depreciate his displeasure, that so he might avert those judgments which the sins of the nation deserved; that He might be pleased to bless the fruits with which the earth is at this time covered, and not pour upon us those scourges of his wrath, pestilence and war, which ordinarily begin at this season."

In the injunctions of Queen Elizabeth, it was ordered that the people should once a year, at the time accustomed, with the clergyman and substantial men of the parish, walk about the parishes as they were accustomed, and at their return to church make their common prayers, provided that the curate in the said common perambulations, used heretofore in the days of Rogations, at certain convenient places shall admonish the people to give thanks to God, in the beholding of God's benefits, for the increase and abundance of his fruits upon the face of the earth, with the saying of the hundred and fourth Psalm, with such order of prayer as shall be appointed.

The first part of the Homily directs to a contemplation of Almighty God, as the author of all good things, that He made the universal world, with every good thing which it contains, that He is the author of the powers of the soul and the capabilities of the body; and that such goodness requires acknowledgment on our part. When we consider His power it should inspire fear; when we contemplate His wisdom, it should furnish a ground of trust; and when we think of His goodness it should lead

us to take Him for our refuge, our hope and comfort, our merciful Father, in all the course of our lives.

The second part meets the opinions of those who vainly imagine they are the authors of such things as come from their industry and diligence, by showing that what we acquire belongs to Him and that the ability to labor was given by Almighty God.

The third part of the Homily dwells particularly upon the fact that all spiritual gifts and graces come specially from God, that faith, itself is God's gift, that it is of his goodness when we falter not in our hope, and the charity whereby we love our brethren is God's work in us. If we repent it is by Him that reaches forth His merciful hand to raise us up. If we have any will to rise it is He that disposeth us thereto. If after contrition we feel our consciences at peace with God, through remission of our sin, and so be reconciled again to His favor; as to these great miracles wrought in us, our worthiness, our deservings, our endeavors, and our virtue, *All is of God, through Jesus Christ our Lord.* In Holy Scripture; we find Christ; in Christ we find God, for He it is that is the express image of the Father. It concludes with an exhortation to know the time, and both from God's favor and judgments, to apply for light and grace.

The fourth part more especially dwells upon the cultivation of peace among neighbours, and so much the more, because our habitation is but short and transitory in this mortal life; and that it is better to suffer wrong than cultivate immortal hatred among each other, and thereby forfeit eternal life. It concludes with a suitable exhortation to honor the Lord with our riches, and with the first fruits of our increase.

The collect for the fifth Sunday after Easter, recognizes distinctly the principle stated in the Homily that all good things come from God. The Gospel fortells the ascension, and particularly dwells upon the subject of rogation or prayer. The three Rogation Days are particularly suitable for preparing the most sublime article of our creed, the Ascension of Jesus Christ into Heaven.

CHURCH AT BEATRICE, ALGOMA.

In our anxiety to leave nothing undone which could possibly aid our new missionary diocese, we wish to bring prominently before our readers the endeavours that are being made to build a church at a place called Beatrice, in the diocese of Algoma, where a great impetus will be given to the operations of the Church, if a suitable building for the worship of Almighty God can only be constructed there.

It appears that at the request of a gentleman in Port Sidney, the Bishop was induced to sit for his photograph. It does not appear that his Lordship was aware of the purpose for which it was taken, although he will most likely have no objection to any reasonable

plan for promoting the interests of his diocese. A number of copies of the photograph have been printed by Mr. John Hollingworth, near Beatrice, on the town line of Watt. He is not now engaged in the business, but has kindly presented a number of copies of the photograph to the Building Committee, the proceeds to be applied strictly to the Building.

For the sum of twenty cents, they can be mailed to any address in the Dominion. Application may be made either to Sydney Roper, Esq., Port Sidney, Ontario, or to the Rev. William Crompton, Port Sidney, Ontario. Mr. Crompton being often away from home on his parochial and missionary duties, perhaps the applications to Mr. Roper would be more immediately attended to.

So great is the interest which has been created about our new missionary diocese, and the labours of the Bishop, who has, with so much self-denial and dependence upon nothing but Divine help, undertaken the spiritual oversight of this part of the Dominion, that we are sure there are some thousands of our readers who would rejoice to possess one of these photographs, and to do something to help forward the cause of Christ in the region where so great a spiritual dearth exists. We had hoped too, that by this time the attention of Churchmen would be so powerfully drawn to the duty of making a more ample provision for the Church there, so that the Bishop might be able to reside in his diocese, and pay that attention to his supervision which its increasing needs require. His visits to the different parts of the Dominion are of great service in their several localities; but he ought to be enabled to proceed with the work for which he has been consecrated. But this cannot be done without a deeper sense of the responsibilities of the Church in the older settled parts.

THE LATEST SENSATION.

Not much breathing time is allowed in the intervals between the pious sensation stories got up to frighten ignorant people about the Romeward tendencies of the present age. It has been demonstrated almost as clearly as any proposition in mathematics, that the story of the English Clergy petitioning the Pope to make their transit from England to Rome as easy as possible, was got up by a kind of sympathy between the English "Persecution Company" and the Ultramontanes. The account about the two Anglican clergymen celebrating mass in an Italian Cathedral has been shown to be false. And now comes an alarming report of what has been taking place nearer our own doors. Kingston, in Ontario, is said by the papers, to have been convulsed with excitement, by the announcement that "a prominent Alderman and leading member of the Anglican Church had gone over to Rome." It is also added that "the departure had been meditated for some time," and that