

young lady educated there goes out to shed an influence around her for the Church's good, and often, he said, a clergyman who goes out to some as yet untouched field of labour, meets with one of them, and in her finds ready and valuable assistance in conducting the services and in starting a congregation. Oh, that the Church everywhere could rise to the importance of education, not only of the sons and daughters of gentlemen, but of all her children. Again, it is perfectly startling to see what the Roman Catholics are doing. They, one may almost say, are getting an influence over the people of this continent we seem to be blind to. They educate multitudes of Protestant children. Everywhere their schools abound, and particularly in the United States. Well, the children of to-day are to be the men and women of a not far distant day. And those who get the children now are getting the future men and women. Is the Church ever going to awaken from her indifference? If she does not, you may depend upon it, that in this country where nations are but being born, the Church having lost her opportunity will languish and live a crippled life, and have cause for deep self-reproach when it is too late. The constant excuse is that the Roman Catholics can supply teaching power so cheaply. Why in the name of common-sense can't we? The answer again is, we don't encourage self-sacrifice and religious enthusiasm. We try to train the tree, old and weather-beaten, with twisted stem and gnarled, knot-blemished branches, and pass by the tender saplings, which might be bent to any form. We waste our time, I had almost said, trying to accomplish the nearly impossible task of converting aged, hardened sinners, and let the young ones grow untaught and unchecked. For what does the boasted Sunday-school amount to after all, the brief hour of a whole week? Speak we not truly when we say a day of retribution is sure to come. Three days passed happily away, all too quickly, in Omaha.

(To be Continued.)

## S. S. Teacher's Assistant TO THE INSTITUTE LEAFLETS.

Fifth Sunday after Easter.—No. 28.

THE COLLECT, ETC.

THE fifth Sunday after Easter is distinguished by the title of "Rogation" or Asking Sunday, because the subject of Christian prayer is made very prominent not only on Sunday but during the next few days of the week. The Gospel is very express on this subject, very significant—in the words of our Lord—in its opening sentence, of the nature of Christian prayer. First, note that we are to "ask" the Father; second, we are to do this in the name of our Lord Jesus Christ; third, we are to expect to receive what we thus rightly ask from the Father; fourth, the result to us will be that our "joy will be full;" fifth, we are specially to remember that the Father Himself (as well as the Son) loves us; sixth, that this love of the Father for us grows upon the basis of our love for the Son. Such is the happy chain of love and prayer which the Gospel sets before us for guidance and encouragement: truly, in our Lord Jesus Christ, thus teaching us, we "have peace," though, meantime, in the world we have troubles.

The Epistle furnishes us with a kind of sequel to all this: it speaks of practical religion in the words of St. James—a religion which arises from the contemplation of the "perfect law of liberty" which receives a blessing in the deed, which has its purest exemplification of practical worship in (1) visiting the fatherless and widows in their affliction, and (2) keeping oneself unspotted from the world.

What, then, is the Church's prayer to God, rising from the soil of these Scriptures? It is introduced by the acknowledgment of Him as the Source of all good things, and contains an aspiration that we shall be inspired by Him (1) to "think those things that be good," and (2) guided also "to perform the same." Thus will our religion not be that of hearers only, but continuing in the perfect law of liberty, we shall be blessed in our deeds. Good things are the subject of the season's thoughts: good things from God to us, good things from us to God, good thoughts, good deeds.

Closely suited to this line of thought, and to the season of the natural year, is the observance of what are called "Rogation" or Asking days; Monday, Tuesday, and Wednesday before Ascension day. In the prefatory part of your Prayer Book you will find these three days among the number of the "Days of Fasting or Abstinence." It is "seed-time," and the Church does well to remind us of Him from whom all good things do come, by calling us aside in fasting and abstinence, in humble and contrite prayer for the blessings of the coming year. Only in thinking and performing those things that be good, can we expect to have our rogation for the blessings of nature and country favourably received.

There is attached to Rogation-tide a very interesting episode of the history of the French Church in the Fifth century. The city and environs of Vienne were visited by a combination of evils: earthquake, fire, wild beasts. The Bishop of that diocese, Mamertus, ordered solemn litanies to be sung in procession throughout that region as a special supplication to God on the Rogation days. Such practice seems to have begun very early in the English Church also, and to have survived in part to the present time. In England it has been the custom on these days to perambulate the various parishes in procession, singing the 103rd and 104th Psalms at different points marked by wayside crosses, where also the minister of the parish exhorted and taught his people the lessons of the season. In modern days, the second of these Rogation days, Tuesday, has been appointed by the Lambeth Conference as a day of intercession for missions.

This week also occurs, though now much neglected, the great "Farewell Festival" of our Lord's life in the Church, Ascension day. Though the world smothers the observance of this day, the Church honours it as on the same grade of dignity with Christmas, Easter, and Whitsunday. Proper Lessons, Psalms, and Preface are provided for it.

On Friday also, occurs the minor festival of St. Dunstan, one of our early Bishops, in the 10th century; a man remarkable for his courage as a Reformer in the Church, according to his light and knowledge. His memory is associated with Glastonbury.

### THE CATECHISM.

Q. What is the sixth petition of the Lord's Prayer?  
A. LEAD US NOT INTO TEMPTATION.  
Q. Is this a prayer that we may never be tempted or tried?

A. No: as long as we are in this world we are on our own trial.  
Q. What then do we mean?

A. That temptation may not prevail against us—that we may be sustained under every trial.  
Q. What is temptation?

A. Being drawn away towards sin.  
Q. Can God lead men into temptation?

A. Yes, when by His providence men are exposed to it.  
Q. But does He tempt to sin?

A. No: God cannot be tempted with evil, neither tempteth He any man. James i. 13.  
Q. Why does God permit us to be tempted?

A. To test our obedience, and to make our religion more robust; as trees are more firmly rooted when exposed to winds.  
Q. Whence come our temptation?

A. From within: original sin leads to anger, lust, sloth, covetousness, pride, vain-glory. From without: from evil spirits. St. Matt. xv. 19, Eph. vi. 12.  
Q. Are we ever safe from the suggestions of these evil spirits?

A. No: Adam and Eve were tempted in a state of innocence, and even our Blessed Lord was assailed by Satan.  
Q. Are "believers" in danger from temptation?

A. Assuredly: St. Paul recalls the example of the Israelites falling from God as a warning to baptized believers. 1 Cor. x. 1-10; and our Lord speaks of those who "for a time believe, and in time of temptation fall away." St. Luke viii. 13.  
Q. Does the Catechism show that we do not pray to be exempted from trial, but upheld under it?

A. Yes: we pray God to save and defend us not from all danger, but, in all dangers, ghostly and bodily.  
Q. Give an example of being saved not from, but in, a ghostly danger?

A. Joseph, Gen. xxxix. By God's providence he was exposed to temptation, but by God's grace he was preserved from sin.  
Q. Give an example of being saved not from but in bodily danger?

A. St. Paul, 2 Cor. xi. 23-27. He was shipwrecked, beaten with rods, stoned, persecuted, and yet upheld under all.  
Q. Would it have been better if these men had escaped these trials?

A. No: their own perfection would have less, and the Church would have lost their bright example. 2 Cor. xii. 9.  
Q. What other protection than prayer have we?

A. Watchfulness: we must guard against the first thoughts of evil, and keep away from the external occasions of it. St. Matt. xxvi. 41.  
Q. What great encouragement have we?

A. 1 Cor. x. 13.  
Q. What else?

A. That we are redeemed by the Blood of Christ, and are His. "They overcame (satan) by the Blood of the Lamb," Rev. xii. 11. "That sin shall not have dominion over us." Romans vi. 14.  
Q. What is a great protection from the power of temptation?

A. The constant remembrance of an all-seeing God.

## Correspondence.

All Letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

### CHRISTIANS IN HURON DIOCESE.

DEAR SIR,—I saw in your paper that it was stated in England that more Christians were being made in Huron diocese than in any other; was it meant to imply that this country were nearly all Indians, and their conversion to Christianity. It would be interesting to know if High Church dioceses were equally numerous in the number of Chancery suits; as I believe this diocese has had in the last two years as many as all the rest put together, and that certainly does not indicate a Christian feeling that can boast itself over others.

Yours truly,  
D. BROWN.

### "CONVERSION."

SIR,—In response to the request preferred by "J. C." in your last issue, respecting the Bible use of the term Conversion, I beg to submit the following brief notes. The substantive itself, according to the concordance, is met with only on one occasion, Acts xv. 3, and in that passage does not refer to the conversion of any private individual such as the "High Church vicar of nine years' standing" for the privilege of perusing whose touching "story" I take this opportunity of thanking the Rev. W. S. Rainsford, but to the Gentiles at large, for we read that St. Paul and Barnabas "passed through Phenice and Samaria, declaring the conversion of the Gentiles." In the nineteenth verse of the same chapter the participle *turning* is made use of in the same connection. The words "conversion" and "turning" being, in the original Greek, convertible terms.

But although the substantive "conversion" only occurs once in the Bible; and then with reference to a number of persons and not to an individual, the verb "convert," or "to turn," or "be turned," is frequently found both in the Old and New Testaments; but these instances are scarcely such as refer to what is now popularly styled "conversion," e.g., Psalm xix. 7, Isaiah lx. 5, etc. Perhaps, however, the strongest text that can be brought forward by those who favour *personal conversion*, is St. Matthew xviii. 3, but it should be borne in mind that this expression of our Saviour's was employed in rebuke of the aspiring and self-sufficient cravings entertained by the disciples who ventured to inquire of Him, "Who is the greatest in the kingdom of heaven?" From such a sentiment of vain-glory they were to be *turned* or *converted*. St. James says, v. 19, 20, that "he who converteth a sinner from the evil of his way shall save a soul from death, and shall hide a multitude of sins;" but this conversion is not attributable to the operation of the Holy Spirit but to the influence of merely human agency. I think, then, that the term "conversion" is used in Holy Scripture chiefly, at all events, with respect to a nation, or to a large number of people who have been *turned*, say from heathenism to Christianity, but I regard it as presumptuous to the last degree, not to say as dangerous in respect of timid and humble-minded souls, to draw the rubicon-line implied in the sermon to which I have previously alluded, and to affirm that no one who does not experience in his own heart, the palpable evidence of the conversion there spoken of can be saved.

Yours,  
VINCENT CLEMENTI.

Peterboro', April 27, 1892.

WORTH MENTIONING.—When anything worth saying is spoken in that terse and pointed way that bears the impress of honest conviction, we like to have people know the nature of the communication. Of such a nature is the following from Mr. W. F. Haist, Camden P. O., Lincoln Co., Ontario. Mr. Haist says:—"With great joy over my restored health, I would write a few lines concerning that wonderful remedy, St. Jacobs Oil. For the last six years I have been using various medicines internally and externally, but nothing would help me. Finally I procured a bottle of St. Jacobs Oil, which cured me after a few applications. My mother-in-law, who has also been a great sufferer from rheumatism, was also relieved by the use of the Great German Remedy. St. Jacobs Oil is a great blessing to suffering humanity, and I shall do everything in my power to make known its merits."