

THE NATIVITY OF THE VIRGIN MARY.—The Church of Rome, on the 8th September, has annually held, since 895, a festival in memory of the Nativity of the Virgin. It was honored by Pope Innocent IV. with an octave, A.D. 1244, and by Gregory XI. with a vigil in the year 1370.

HOLY CROSS OR HOLY ROOD DAY (14th).—The Exaltation of the Holy Cross is a festival held in commemoration, partly of the miraculous appearance of the cross in the sky to Constantine on the eve of battle, and partly of the recovery of the true cross by the Emperor Heraclius in 628, in order to replace it on Mount Calvary, from which it had been carried away by Chosroes the Second, King of Persia, at his taking Jerusalem fourteen years previously, in the reign of Emperor Phocas. The festival was called the Exaltation of the Cross, because it formed part of the ceremonial for the Bishop of Jerusalem to ascend a high place, and there to elevate the cross so that all the people might see it. It was instituted in A.D. 615. The following prophecy comes from Yorkshire:

"If dry be the buck's horn,
On Holyrood morn,
'Tis worth a kist of gold;
But if wet be seen
E'er Holyrood e'en,
Bad harvest is foretold."

And there is a proverb in Peebleshire to the effect that, "If the deer lie down and rise dry on Rood-e'en, it's a sign we'll hae a good har'st." (But there is a Rood-day in May.)

ST. MATTHEW (21st).—Apostle and Evangelist. Before his call to the apostleship he was a portitor, or inferior collector of customs—not *publicanus*, or general farmer of customs. The Church first instituted this festival A.D. 1090. On this day the lord mayor and the sheriffs of the City of London attend divine service at Christ Church, Newgate street, after which they proceed to Christ's Hospital, where they are presented with lists of the governors of all the royal hospitals.

ST. CYPRIAN (26th).—Archbishop of Carthage,—and one of the victims of the eighth general persecution under Valerian, was born of Pagan parents, and himself continued such until within twelve years of his death. About the year 246 a Christian priest became the instrument of his conversion. Before his baptism he studied the scriptures with care, and being struck with the excellence of the truth they contained, determined to practice the virtues they recommended, and became an earnest and devout believer in the Christian faith. In 250 A.D. he was publicly prescribed by the Emperor Decius, and in 257 A.D., having been brought before the Proconsul Aspasius Paternus and commanded to conform to the religion of the empire, he boldly made a confession of his faith, and was thereupon banished. On the death of the Proconsul he returned to Carthage, but was soon after seized and taken before the new governor, Galerius Maximus, who ordered him to be beheaded, and on 14th September, A.D. 258, this sentence was carried out.

MICHAELMAS DAY (29th) is so called from having been appointed, about the year 487, in commemoration of the Archangel St. Michael. This festival was established for the purpose of keeping mankind in memory of the ministry of the Holy Angels, as messengers of God's will towards men. Michael has given his name to no less than four orders of knighthood, the one we Canadians take most interest in being the Maltese Order of St. Michael and St. George, founded originally in 1818, and enlarged in December, 1868, in order to include gentlemen connected with the various British

colonies. This is also the day on which, by ancient charter, the Lord Mayor of London is elected by the aldermen.

REVIEWS.

THE LILY OF WOMANHOOD, A SERMON TO YOUNG WOMEN. By Rev. R. A. Holland, S. T. D. 10c. New York: T. Whittaker; Toronto: Rowsell & Hutchison.

A beautiful sermon, in chaste harmonious English, and nothing could be better for reading to a class or club of ladies: there could be no more wholesome teaching for high and low in Canada.

THE TORONTO GENERAL TRUSTS COMPANY have sent us their Prospectus for the current year, and we read it with much interest, as we sometimes look at their premises with no little awe. The company is sound, and must occupy the highest position in the legal and fiduciary world. The manager and all the directors are gentlemen well known in the city of Toronto, and are worthy of the highest confidence.

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS. Report of 1891.

TORONTO HUMANE SOCIETY during 1887—1891.

As reports we class these two together, although their spheres are different, as one can imagine. The work of the S. P. G. requires no commendation from us, as it is known and honoured throughout Christendom. But the report shows what kind of work is done, and how much money is spent annually in spreading the Gospel. We are sorry to see that the funds have not been so well sustained as they usually are, but we hope the tide will soon turn round again in its favour. The S. P. G. does a noble work without respect to the miserable cry of High or Low. Equally energetic and useful is the home work of the Humane Society. The benefit of it is daily seen in our streets and on the public roads. One can have no pity upon man or woman that tortures a brute beast, and we wish every success to the Society. We have a dog and a cat of our own!

CHURCHMEN AND HALF-CHURCHMEN. By A. T. Swanzy Slemmont, Baysville: Hamilton, Ont. R. Raw & Co.; Toronto: Rowsell & Hutchison.

As a handy tract of 8 pages this is very convenient, and may lead on to more thorough enquiry. Our Church loses ground daily through the ignorance and indifference of her members. We never find a Methodist indifferent as to what will promote the interest of the connexion, or a R. C. ignorant as to what The Church, that is, Romanism, teaches. In looking out for High and Low we lose sight of our Church principles, and some are afraid to appeal to the Church because there is a lurking suspicion that it may land us in Transubstantiation! But we should know the principles of the Church in faith and practice, and hold them faithfully, as they will always lead us into right. We should be content with nothing short of the Truth.

BROTHERHOOD OF ST. ANDREW.

A resolution cordially endorsing the constitution and work of the Brotherhood of St. Andrew will be brought before the Provincial Synod by Mr. R. V. Rogers, Q.C., of Kingston, and arrangements are being made for a public meeting to be held in Montreal, on Tuesday, September the 20th, to put before Churchmen generally, and especially the delegates to the Synod, the claims of the Brotherhood on their interest and sympathy as an active and aggressive instrument for extending the Church's influence amongst young men. It is hoped that delegates and all interested in this work will lay their plans so as to be present at this meeting.

The Convention of the American Brotherhood will be held in Boston, on September 28th to October 2nd, and a most useful and inspiring programme has been prepared. It is greatly to be desired that a strong delegation of Canadian Brotherhood men should be present, Churchmen

from the east should be specially strongly represented. All information regarding special rates, etc., can be obtained from the general secretary, 28 Adelaide street East, Toronto.

The Bishop of Toronto in his annual charge to the Synod this year, says of the Brotherhood: "I took occasion in my Synod address last year to draw your attention to the work of this important and most promising organization, and I am glad to be able to record my conviction that it is realizing all the good that was predicted of it. To my own knowledge the Brothers of St. Andrew are exercising the best possible influence over young men and boys, doing most useful work, and strengthening the hands of the clergy in the parishes which are so fortunate as to possess Brotherhoods."

A CHANGE OF HEART.

BY THE REV. A. W. SNYDER.

"What is a change of heart?" Nine people out of ten seem to have but a vague notion of what the expression means. We do not ask what it may be thought to mean in the inquiry-room of the modern revivalist, but what meaning it ought to have in the mind of an intelligent man. What, then, does it mean? Is it that the organ in a man's body called the heart ceases to beat, or turns black, or blue, or brown? It can have no reference to any physical change. But what does it imply? Evidently a change of purpose and desire. The heart was once held to be the seat of the affections, and so if a man was of ardent feelings he was said to be a warm-hearted man, while a man without much sympathy was said to be a cold-hearted man. Hence a "change of heart" meant a change of feelings, affections, desires, purposes. This is what the expression means with reference to a man's attitude toward God. If he has not loved God or cared for Him or His service, then he should have a "change of heart," and the sooner the better. It does not mean having an ecstasy, or an "experience," or anything of the sort, but a change of affections and desires, and so of actions. When an irreligious man has had a change of heart he will cease being irreligious, will love God and try to serve Him. If then a man who has not loved God comes to love Him, and desires to serve Him, he has had a "change of heart." The proof of it, be it remembered, does not consist in any mere sentiments that he may have had. It is witnessed to by facts, not fancies. Before he had a "change of heart" God was not in his thoughts; he did not care for Him or His service. But having a "change of heart" he now really believes in God his Father, and in Jesus Christ his Lord and Saviour. Believing in Him he believes in what He has said; takes God at His word; believes that what his Lord has enjoined that he ought to do. Therefore he desires to live a Christian life, that is, to do what a Christian ought to do and to be what a Christian ought to be. And so he sets about it. He begins trying, by God's help, to do right and to be righteous. So he turns to the Scriptures in order to know what God would have him to do and to be. Then he takes up the first known duty and does it; then to the next, and the next, and keeps on doing his duty, looking unto Jesus the Author and Finisher of his Faith. This is the evidence that the man has had a "change of heart," and the only evidence of the slightest value. Any radical change in a man for the better is by the operation of the Holy Spirit. "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." But many modern religionists can, they claim, tell just "whence it cometh." According to their notion it came in certain experiences that they had. They can point to the very time and place when they "got religion," and tell how it came about. And this they call having a "change of heart." It is a mere notion, and a very foolish notion, for which there is no sanction either in sense or in scripture. And not that only; it is a misleading and hurtful notion, because it makes many think themselves in the right way when they are not; and it keeps hundreds from setting about their Christian duty because they have been led to think that it was