

lament^s the failure on the part of such congregations to "make full proof of those distinctive usages which we so much glorify and prize." Alluding to the remarks of St. Chrysostom on the heartiness of responsive worship among the primitive christians, the editor asks:—"can we return to primitive practices or improve what we now have without the introduction of superstitious usage?" He closes his exhortation on the importance of this duty thus:—"If we do not perform it, we cannot consistently cry out against those who go beyond all that is authorized."

In another column he refers with evident chagrin to the slovenly style of singing in one of the New York churches in which a large congregation had assembled to hear a lecture against Ritualism from a prominent clergyman.

Here is the sound, practical common sense of the American who sees that a mere system of protesting against earnestness of any kind in others will effect nothing except it come from men, equally earnest faithful to rule and order.

When in Halifax at the last meeting of the Synod we were deeply impressed by a fervid discourse from an eloquent clergyman on the words "How many loaves have ye?" We make no doubt but that in others as well as ourselves there were great searchings of hearts and misgivings that hitherto we had not sufficiently tested the full capabilities of the rich provision of services and ordinances committed by Christ to His Church for the feeding of His flock.

Let us never complain of difficulties until our means are exhausted.

This is a time of immense vigour in the Church of England, and it has been well said that in these latter days, years do the work of decades and decades of centuries. It is not therefore, by shutting our eyes and listening for shibboleths and feeling after mysterious grips and tokens, but by courageously meeting our fast changing circumstances and looking at them from a stand-point high enough to see the whole of them, that we shall be doing God's work and securing to our Church on a lasting basis—Unity, Peace and Concord.

Leaves from the Book of Nature.

If pleasing to our readers, we from time to time intend offering some notes upon the Natural History of the Province, believing as we do, that every object of creation is in itself most worthy of study.

From the mighty moose which browses at will amid the wild forest of the interior, to the tiny insect which crawls beneath our feet, there is a well filled catalogue of forms which move and live in this our happy land, many of which are scarcely noticed by the majority of persons, and their habits but little understood.

In a Church paper we presume such information will be acceptable, for all good Christians are fully aware that in the sacred volume on whose every page is stamped the word of truth we are repeatedly directed to study Nature. The slothful man is told to "go to the ant," and "consider her ways and be wise"; the proud and worldly to "consider the lilies how they grow," and rest their desires which should be few on the bountiful mercies of Him who never allows the trusting to want. And many other instructions we find as we read through the holy book, breathing the same command, and pointing to similes in Nature. For our remarks on such subjects we choose the title of "*Leaves from the Book of Nature*," and trust that as the natural leaves refresh the eyes on opening each pleasant spring-