

Ritualism, without ever giving his people a single good word for The Church itself. Hence the young people on leaving this parish go over wholesale to Dissent, mostly to the Plymouth Brethren, and I find that hardly any of the choir boys have been baptized, though attending the Church Sunday school from infancy. The Church Catechism is not allowed to be taught, and most of the teachers are Baptists.

"I find these boys intelligent lads, very ready to learn, and several of them have asked me to commence an evening class for them. This is an appeal I cannot resist, and I should like a book to LEND, if possible, to one of these lads, who, I fear, will leave the Church definitely very soon if I cannot find something suitable to induce him at least to wait."

Our correspondent here directs attention to a matter which Churchmen of all shades of opinion must consider most unsatisfactory. We believe that it will be found that the mere denunciation of error is not conducive either to individual advancement in spiritual life or to the progress of The Church. Certainly, in dealing with the young, the most effective method is to touch positively what the Christian faith is, and leave to a large extent the negative side to take care of itself. Our experience is, that when *The Church's doctrines and practices are taught fully, clearly, and discreetly, many even of those outside the pale of The Church are not slow to perceive their agreement with Holy Scripture*; but if room is left for doubt or uncertainty regarding Her teaching, important differences will arise, and in the end many of the most sincere and spiritually-minded will stray from Her Communion.

#### ON VISITING IN A PARISH.

There are many theories in regard to the above, and a clergyman will scarcely thank anyone for forcing upon his notice any new theory. Every clergyman has a constitution of his own, and his mode of visiting should be in accordance with his constitutional ability. But it should be borne in upon the minds of the clergy that though in practice most of this clerical work seems to have no line of cleavage or any fixity to divide it from ordinary social calls, (for perhaps their own conscience will tell them that unless they are so constituted as to be of an eminently social nature, they do make a difference in the manner of their call with this and that parishioner. This is essentially wrong, and it will bring about in its own time its own evil consequences), yet there is a distinction, and a very marked one indeed, between the two.

Apart from the religious aspect of the question—if we can call it a question at all—look at it from its resultant effect, and any one with ordinary discretion will say that if it is impossible for a clergyman not to merge his parochial calls into social calls, he had better not visit at all until he learns to be able to do so.

The writer of this has had experience both in city and country visiting, and he is able to say that this state of affairs finds no greater frequency than amongst Church of England country clergy, particularly in Canada. I should try to make my meaning clear, however, before making the construction I wish to make on the foregoing. A clergyman is now, for instance, visiting one of his humbler people who perhaps give little, if anything, for his support. He stays a short time, and as is the country custom, his visit as a parochial call is lost sight of, and it takes on a sociable phase. (Well every country clergyman knows what I mean.) In short he is asked to stay and take a meal which is in the course of being got ready. The "ominently" sociable parson will stay, but the dainty or fastidious one will plead an excuse, and eventually it happens that a good supporter

of the Church will have him for tea or whatever meal it is. Here too he finds his more intelligent society generally, and these learn by successive experiences of this kind to be the social as well as ecclesiastical tyrants of his little parish, and woe betide the "independent" ecclesiastic who dares take charge of that sphere if he does not recognize to the fullest extent the dignity of this oligarchy.

We can quite understand the sufficiently lonely life of a country clergyman leading him to seek some society, at any rate the best he can find in his parish; but that is not the purpose for which he was appointed, or at least he should not for any selfish comfort jeopardize the standing of his noble Church, and make the succession of incumbents dependent, as it so often happens, for their comfort upon the liking of the few who had been always accustomed to be looked up to by their predecessors. Were those poor and humble parishioners given the attention the others obtained, by force as it were or mere chance, they would do as much, God knows, perhaps more, and with the greater blessing following their work.

We hear of the decadence of the Church of England in the country districts, though she grows in the city; the Mission Fund growing less instead of more. Young men newly ordained are sent into the country districts, and there they serve, one might say, their apprenticeship. It is a common thing for an apprentice to spoil much of his Master's work, and no doubt in Canada it takes some time to distinguish practically between social and parochial calls; and even before he is sometimes so fortunate as to find it out, he is heels over head in love with one of his parishioner's fair daughters. One humble country mission—eleven years founded—is in the writers mind now, where two of the missionaries fell victims, another brought a newly married wife, and one lost his wife by death, and the latter was "extruded" because he was not liked, so that the tradition of the place is that no single clergyman is allowed to leave it without taking one of his fair parishioners with him.

As I said before, the rule a new clergyman should adopt is not to visit at all unless he can do so and at the same time elevate the standard. It is absurd to say that one's congregation will be depleted if a visit is made at stated intervals, say of four months. The writer finds that his congregation are not depleted, though there have been murmurings in regard to his not doing what his predecessor did, and he has had a year of trouble.

#### BIBLE STUDY.

While it is true that in recent years there has been a marked increase of the study and investigation of God's Word among scholars and theologians, at the same time, on the other hand, there has been less attention given to it by people in general. The rush and hurry of life, the insatiable demands of society, and especially the flood of current superficial literature, have allowed the dust to settle on many a Bible in many a home. It may be said that a person who claims to be an intelligent member of society cannot afford for his own reputation to be wholly ignorant of the Bible, and also that the Bible furnishes information concerning the history of the human race and a knowledge of human nature not elsewhere to be found, yet these are not the grounds upon which the Book of books claims our attention. It is the revelation of God's will and ways to men, and, therefore, is the first, the chief and the highest study that can engage both the mind and the heart. There is a fact of almost universal experience that the more one reads and studies the Bible it steadily gains in profound interest, and be-

comes more and more aflame with a divine light that lightens that which is best and highest in us.—*The Church News*.

#### RUBRICAL NON-CONFORMITY.

To the Editor of THE CHURCH GUARDIAN:

SIR,—Your issue of 7th March contains an extract from the charge of the Bishop of Antigua on Rubrical Conformity, in which the Bishop refers to a practice which has crept into his diocese, by which some clergymen at the administration of the Holy Communion withhold the Cup from the hands of the laity, and take it upon themselves to guide the Cup to the lips of each communicant; and your own comment on this violation of a plain order is that the custom is prevalent also in Canada. The writer was surprised to learn that such a custom could be said to be prevalent anywhere, but is forced now to conclude that the violation of the rubric is more common than he had dreamed of, though his own mind had previously been unsettled by a similar disregard of the rubric regulating the ordinance. The writer, in the course of a long life, had dimly heard now and again of this modern fad of sham reverence, which occasionally some dreamy, pretentious cleric was said to practice, but he had never met with an instance of that irregularity until last autumn, when it happened to himself. He determined to call attention to the matter, and wrote the subjoined communication in February last, but refrained from sending it forward for publication for reasons of a temporary nature; but now that you have shown us that the violation of order is thought to prevail in Canada, the writer thinks that the sooner the laymen of the Church are notified of such an insidious violation of order, a violation which must have a vicious meaning, or it would not be attempted, the better chance it would have of being corrected. At the meeting of the Synod at Halifax, next summer, I think some layman should bring this and other clerical irregularities before the Synod.

The Missionary Conference at Yarmouth last autumn afforded several subjects for discussion. One incident in the personal experience of the writer of this communication was at the time, and has remained since, a source of disquietness and misgiving, a searching of heart as to the meaning of the strange proceeding which was then forced upon his notice. And this it was. On the first morning for the assembling of the Conference the service for the administration of the Holy Communion was held in the parish church. Two archdeacons served the elements. He who served the Cup, on approaching the writer, mumbled something in so low a tone as to be indistinguishable, but which the writer supposed were the usual words of administration, and accordingly reached his hand and took hold of the Cup, but felt it pulled away from him by the celebrant, whose hands grasped the Cup around the bowl, and at its foot, and putting it to the lips of the writer, tipped a few drops over them. It was a most slovenly performance, not a true reception, but an involuntary libation. The character of the rite was changed from being a voluntary and active participation to a passive endurance of a particular treatment. It was a proceeding on the part of the officiating minister which the writer feels he cannot designate by any gentler expression than that of scandalous presumption.

Scandalous presumption on the part of any individual clergyman of the Church to take upon himself willfully to set aside the appointed order of the Church in one of her most solemn services, and substitute instead his own cranky opinions and practices.

If one turns to the rubric one reads that the officiating minister, after communicating himself, is directed "to deliver in like manner . . . to