

(clerks). The abolition of the Tonsure and Minor Orders ensued at the Reformation; but the boys were continued to sing the chant of the Church, the men being still clerics. R. Flack is wrong in saying that besides the celebrant, no assistant or other minister is mentioned in the Communion Office "except for the Confession." A reference to the rubrics at the end will show him that, in addition to the celebrant, other priests, deacons are also mentioned, and that when the bishop is present and is assisting at the Altar, he shall pronounce the Absolution after one of the ministers shall have said the Confession. This minister, R. Flack says, "may or may not be in Holy Orders." That is to say, R. Flack begs the whole question in dispute; gives no authority save R. Flack, and is as utterly wrong in his previous assertion as he is in a third that a "lay-server is just as lawful as a clerical one, neither being mentioned in the Prayer Book." But, as it happens, a clerical server is mentioned in the rubric expressly as "one of the ministers." "Catholicus" virtually agrees with what was said before that a lay-server is an monstrosity, illegal, and un-Catholic, inasmuch as he admits that the "custom of having lay assistants was grounded on the pre-Reformation use of acolytes who assisted especially at the Holy Communion." But acolytes were not laymen, they were clerics; their duties were not to bring the alms to the priest, that was the deacon's duty, but to light the candles at the Altar, to carry a lighted candle during the Mass and when the Holy Communion was taken by the sick, and to furnish the wine for the Eucharist. The duties of "Catholicus," assisting the priest by bringing the alms and oblations, and the wine and water for the ablutions, belonged to the class of fancy ritual—the bane of the whole movement; were a usurpation of the deacon's office with respect to the offerings, and so far as regarded the "ablutions," the performance of certain acts not set down in the rubrics, and for which there is no authority in the Prayer Book or the Anglican Liturgy. M.

C. F. W.—It makes no matter whether or not the dying father desired his nonconforming and unconfirmed daughters to communicate with him on his death-bed. In such matters sentiment must not override the express commands of the Church that "there shall none be admitted to the Holy Communion until such time as he be confirmed or be ready and desirous to be confirmed. The two unconfirmed were not desirous of being confirmed; the other two by conforming to heresy and schism had cut themselves off from the Church and the right to her privileges, and being excommunicated could not receive Holy Communion. Parents should be better instructed on this subject—in fact the lay people altogether have very lax notions in the matter. D. L.

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

THE COLLECT, ETC.

Fifth Sunday after Trinity.—No. 82.

THE Gospel for this day represents the world under the type of the sea, and the Church as a fishing-net, the clergy as fishermen, the souls of men as fish in the sea. The first incident of the story is our Lord's choice of one of the fishing boats found at the Lake of Genneseret as a pulpit from which to teach the people on the shore. Next, we have a narrative, brief and pointed, of the "Miraculous Draught" of fishes. Connected with St. Peter's ready obedience, notwithstanding their recent weary disappointments, to his Lord's injunction in the use of the net. The owners of the fishing boats were Peter together with James and John, his partners in the business. From a contemplation of the miracle wrought, and the immense addition to their stock of fish, these disciples at once turn—at our Lord's words to Simon, "Henceforth thou shalt catch men"—from their business, "forsake all and follow Him."

The Epistle for the day, after various precepts of mutual, kindly dealing, careful restraint of the human tongue, pursuit of peace and goodness, closes with comforting assurances as to the divine protection: "the eyes of the Lord are over the righteous, and His ears are open unto their prayers," be not afraid while ye suffer for righteousness' sake (as we sometimes may), but "sanctify the Lord God in your hearts."

Turning from this to the Collect, we find a very brief petition for God's ordering of "the course of this world" in such a manner that His Church may joyfully serve Him in all godly quietness. The sentiment and spirit are beautifully woven and condensed in this aspiration.

The world is a sea, God rules its waves, our souls are like fish swimming therein, His Church is as a net in the hands of ministerial fishermen, whose official

positions are as the boats that enable them to perform their duties. Christ teaches from these positions of ministerial authority and usefulness, directs his officers, gathers the fish into the net when and where He wills to do so. We pray to this dear and potent Lord that we may be permitted to carry on our duties and pass our lives in His service joyfully and peacefully with godliness; implying that if He judges other conditions at times to be better for us or His purposes, we shall be prepared to trust Him, and "sanctify the Lord God in our hearts," fearing not even to suffer for righteousness' sake. Historically, it is said that the arrangement of these Scriptures and prayer emanated from a period of unrest and suffering in the world and the Church; hence they had more real meaning and force for that time, more interest for this.

Bishop Swithun, whose name occurs on the 15th July, carries us back to the ninth century in the West Saxon Church, diocese of Winchester. It is related that he was buried by his own request, in an exposed position (not within his own cathedral), where the rain might water his grave, which accounts for the curious notion connected with the day.

THE CATECHISM.

Q. WHAT IS REQUIRED OF THEM WHO COME TO THE LORD'S SUPPER?

A. TO EXAMINE . . . IN CHARITY WITH ALL MEN.

Q. CAN YOU SAY IN ONE WORD WHAT IS REQUIRED?

A. YES: SELF-EXAMINATION.

Q. WHY IS THIS ONE REQUIREMENT LAID DOWN?

A. BECAUSE IT IS THE ONLY DIRECTION GIVEN BY ST. PAUL—"Let a man examine himself, and so let him eat of that bread, and drink of that cup." 1 Cor. xi. 28.

Q. UPON WHAT POINTS MUST WE EXAMINE OURSELVES?

A. REPENTANCE, FAITH, LOVE.

Q. WHAT IS REPENTANCE?

A. IT IS A CHANGE OF HEART AND MIND WITH REGARD TO SIN, EMBRACING GODLY SORROW, EARNEST DESIRES FOR ITS PARDON, AND DELIVERANCE FROM IT.

Q. WHAT IS A NECESSARY PART OF TRUE REPENTANCE?

A. "STEADFASTLY PURPOSING TO LEAD A NEW LIFE."

Q. WHY IS SUCH REPENTANCE NECESSARY BEFORE RECEIVING THE HOLY COMMUNION?

A. BECAUSE THE GRACE OF THE HOLY COMMUNION IS DESIGNED TO RECOVER US FROM SIN, AND CONFORM US TO THE HOLINESS OF GOD; AND IT WOULD BE ABSURD TO PROFESS TO SEEK THAT GRACE WHILE YET HOLDING TO OUR SINS.

Q. ON WHAT NEXT MUST WE EXAMINE OURSELVES?

A. WHETHER WE HAVE "A LIVELY FAITH IN GOD'S MERCY THROUGH CHRIST, WITH A THANKFUL REMEMBRANCE OF HIS DEATH."

Q. WHAT IS TO BE BELIEVED RESPECTING GOD'S MERCY IN CHRIST?

A. THAT "HE HATH GIVEN HIS SON, OUR SAVIOUR, JESUS CHRIST, NOT ONLY TO DIE FOR US, BUT ALSO TO BE OUR SPIRITUAL FOOD AND SUSTENANCE IN THIS HOLY SACRAMENT."

Q. WHY IS THIS FAITH INSISTED ON AS A PREPARATION FOR HOLY COMMUNION?

A. THE HOLY COMMUNION IS A REMEMBRANCE OR SHOWING FORTH OF THE INFINITE MERCY OF GOD TO MANKIND IN THE ATONING DEATH OF CHRIST; AND WE CANNOT JOIN IN SHOWING FORTH BEFORE GOD THE MEMORIAL OF HIS SON'S DEATH UNLESS WE BELIEVE IN THE GRACE AND LOVE WHICH IT EXHIBIT.

Q. WHY ARE WE SPECIALLY TO REMEMBER "GOD'S" MERCIES; I.E. THE MERCIES OF GOD THE FATHER?

A. BECAUSE IT WAS GOD WHO GAVE HIS ONLY BEGOTTEN SON, AND WHO SENT HIS SON INTO THE WORLD, AND IT IS GOD WHO GIVES US THE TRUE BREAD FROM HEAVEN, AND IT IS GOD THE FATHER BEFORE WHOM ESPECIALLY WE MAKE THE SACRAMENTAL MEMORIAL.

Q. IN WHAT ESPECIAL MERCIES OF GOD SHOULD WE HAVE A LIVELY FAITH?

A. IN THE MERCIES ESPECIALLY JOINED WITH THE DEVOUT RECEPTION OF HOLY COMMUNION, SUCH AS THE PARTAKING OF THE BODY AND BLOOD OF CHRIST TO ETERNAL LIFE OF BODY AND SOUL, AND THE ASSURANCE THAT "THEREBY WE ARE VERY MEMBERS INCORPORATE IN THE MYSTICAL BODY OF GOD'S SON."

Q. IT IS NOT ENOUGH THEN TO BELIEVE IN CHRIST AS OUR ATONEMENT OR OUR RIGHTEOUSNESS?

A. NO: WE MUST ALSO BELIEVE IN CHRIST AS HE OFFERS HIMSELF IN THIS SACRAMENT; VIZ. AS OUR "LIVING BREAD;" FOR IF WE WOULD RECEIVE HIM AS SUCH, WE MUST BELIEVE IN HIM AS SUCH IN THIS SACRAMENT.

Q. WHAT IS THE THIRD AND LAST POINT ON WHICH WE MUST EXAMINE OURSELVES?

A. WHETHER WE ARE "IN CHARITY WITH ALL MEN."

Q. WHY?

A. BECAUSE IF AT ENMITY, WE MUST SEEK RECONCILIATION; IF WE HAVE WRONGED ANY ONE, WE MUST MAKE RESTITUTION, OR SUCH AMENDS AS WE CAN; AND THIS SPIRIT OF LOVE TO MAN IS INDISPENSABLE AS A PREPARATION FOR THE SACRAMENT AS GOD'S LOVE TO HIS REDEEMED.

Q. IS THERE ANY OTHER REASON?

A. YES: 1 Cor. x. 17; AND WE CANNOT HAVE ANY TRUE FAITH IN HOLY COMMUNION AS THE MEANS OF KEEPING US ALL "ONE IN CHRIST," IF WE DO NOT DESIRE TO BE OF ONE SPIRIT WITH OUR BRETHREN. SEE ALSO 1 Cor. v. 7.

WIDOW OF NAIN.

Nain—now a squalid and miserable village, is about twenty-five miles from Capernaum, and lies on the north-west slope of little Hermon. The name means fair, and its situation near Endor, nestling picturesquely on the hill slopes of the graceful mountain, and full in view of Tabor and the heights of Zebulun, justifies the title.

At this bright period of His ministry our Lord was usually accompanied, not only by His disciples, but also by rejoicing and adoring crowds. As this glad procession was entering the gate of Nain, they were met by another and sad procession, issuing through it to bury a dead young man outside the city walls. It was a heart-rending spectacle. "He was the only son of his mother, and she was a widow." It is not possible to measure the depth of sorrow expressed by these words. It had touched the hearts of that emotional race, who in deep sympathy had gathered around the hapless mourner, and it is probable that a wail wilder and sincerer than the ordinary lamentation as it broke upon the joyous procession entering the city revealed to Him who saw all the desolation of that lonely woman from whom the last earthly stay had been taken away. The sight of her terrible sorrow appealed irresistibly to the Saviour's loving and gentle heart.

The words "Weep not," with which He accosted her, were not, we may be sure, intended to rebuke or forbid her tears,—for Jesus Himself wept for His dead friend—but only to express His sympathy and tell her that the cause for tears would soon be gone. Heedless of mere ceremonial observances, He touched the bier, or rather the open coffin in which the dead youth lay, unbidden; but filled with an undefinable awe the bearers of the bier stood still, and then through the hearts of the stricken mourners, through the hearts of the silent throng there thrilled the calm utterance: "Young man, I say unto thee, arise." It thrilled, too, through the impenetrable darkness of the world beyond the grave, and in an instant the departed soul came back, and the dead man, to the amazement of all, arose and began to speak, and He delivered him to his mother. No wonder that a great fear fell upon all. They might have thought of Elijah and the widow of Sarepta; of Elisha and her of the not far distant Shunem. They, too, the greatest of the prophets, had restored to lonely women their dead and only sons. But they had done it with agonies and energies of supplication, wrestling in prayer and lying outstretched upon the dead, showing that the power came not from themselves but from on high; whereas Jesus had wrought that miracle before their eyes calmly, instantaneously, in His own name, by His own authority, with a single word. Could they judge otherwise than that God had visited His people; could they fail to be filled with fear as they realized that they were standing in the presence of Him who has the keys of death and hell, who was Himself the Almighty, the fountain of life and joy to all.

Correspondence.

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

PROCEEDINGS IN HURON.

SIR,—Your issue of the 22nd ult., has a short letter from Rev. Freeman Harding. He writes, by way of explanation, "I ought to have said, 'the subject was referred to a committee,' but unfortunately said 'It was referred, etc,' and Mr. Wright inferred at once that the pronoun 'it' referred to the canon which had been discussed but did not meet the views of the Standing Committee." In the official statement of the proceedings of the Standing Committee, of March 3rd, 1882, the following minute appears;—"Proposed canon on Discipline."—"In the absence of the Chancellor, Mr. Cronyn, Secretary-Treasurer, read the canon that Mr. Cronyn had prepared in accordance with the request of the Standing Committee at its last meeting. The canon was read clause by clause, and after a lengthy discussion it was finally resolved that the canon be referred to a special committee composed of Mr. V. Cronyn, Judge Davis, Mr. R. Bayly, Revs. R. S. Cooper, and J. W. P. Smith, with instructions to incorporate the provisions in Mr. Cronyn's canon as an amendment to the existing canon on discipline (No. 9) and to be presented at the evening (ensuing) session of Synod." Also in the Synod circular of May 25th, 1882, the said canon does appear as "referred by the Standing Committee." Here then it is clear that the canon, and not the subject, was referred to a committee. What then are we to understand from the explanation?

So far as the proposed canon itself is concerned, it is so iniquitous that every true Churchman will be both indignant and ashamed. Your readers of June 22nd