

is parish banker and benefactor, but without the sweets of discount. He must often—in order to meet the expenses of additional curate or other parish necessary, too thoughtlessly thrown upon him—either take pupils or spend long hours of the night in some literary toil, that he may thus pay for what he could not otherwise afford. And yet with all that he must study, or he will be dull-hearted. He must meditate, or he will be shallow and crude. He must live above the world of care and duty through which he is struggling, if he would be "a workman that needeth not to be ashamed, rightly dividing the word of truth."

How can he do all this if he be left single handed? Or is it any wonder that we have not more saints in our Church, when time is so over-filled, thoughts so distracted, attention so divided; the whole being frittered away by the thousand and one little important trifles which should be of course all cared for, but which, if left at one man's door, are sure to make him mentally if not morally bankrupt?

That we have individuals to be found in our parishes—rare specimens of all that is generous and high-minded, and devoted, and holy,—ready to spend and be spent for God, and doing wonders even with the irregular and unauthorized system which we have to offer them, we must all thankfully own. Without them Sunday-Schools and poor districts would lie uncared for—a hopeless mass of crushing work, to do which no one being could adventure. But there would be ten at work for every one now engaged if the Church gave some definite office to each, that office assigned according to the tastes and habits of each individual; and the work done would be tenfold more effective when it moved in the regular order of a compact and united machinery—the smallest wheel as important in its own place as the largest could be.

Let us go back for a few moments to the third and fourth centuries, and we shall there find—not of apostolical, but of ecclesiastical institution—divers inferior orders of the Church, the holders of which were ordained with solemn words, and the delivery of sacred signs and symbols: *sub-deacons, readers, singers, exorcists, catechists, acolythists, door-keepers, copiators, parabolani, defensores pauperum et ecclesie, economi*, etc.

What were all these but the very offices we now want, and are now feeling after, if haply we may find them, in these modern days?

Sub-deacons, readers, singers, door-keepers, acolythists, or lighters of candles, and taperbearers, as well as bringers of wine to the Holy Communion,—all as bearing their part in the ritual of the Church. *Catechists*, to train the young and teach the poor; *exorcists*, to search out and deal with the reprobates; *parabolani* (called so from their undertaking *parabolon ergon*, a most dangerous work, in attending the sick in infectious and pestilential diseases),—the nursing sisters of modern times, the heroines of our Church.

Copiators, or *Fossarii*, so called as some say from *kopazein*, to rest, or as others from *kopetos*, mourning, or as others maintain, from *kopos* and *kopiasthai*, which signify labouring, and hence called *Laborantes* in the Church: those whom we would fain see amongst us here, as we see them abroad, in active and most benevolent operation—the carers for the carriers out, and buriers of the dead; men who, from their ranks in society would for the love of Christ give themselves to this most Christian office, that of decently and reverently (as a religious act) laying by in holy ground those bodies which, though once vile, shall be made like unto Christ's glorious body on the morning of the Resurrection. *Defensores Pauperum*,—the promoters of pewless and free churches in these days; *Defensores Ecclesie*,—the Church institutes and unions of later times; *Economi*,—the churchwardens, guarding and dispensing the Church's revenues, a select council of the communicants being combined with them in such work.

Of these some were ordained, though none with imposition of hands. The Fourth Council of Carthage says, "When a sub-deacon is ordained, seeing he has no imposition of hands, let him receive an empty paten and an empty cup from the hands of the Bishop, and an ewer and towel from the Archdeacon."

To the readers the Bishop gave a Bible in the presence of the people, with these words, "Take this book, and be thou a reader of the Word of God,

which office if thou fulfil faithfully and profitably, thou shalt have a part with those that minister in the Word of God."

And to the *Psalmists* or singers, these were the solemn words of separation for their work—"See that thou believe in thy heart what thou sayest with thy mouth; and approve in thy works what thou in thy heart believest."

With like forms and ceremonies almost all those who undertook work in the early Church were set apart and ordained, and so given a special mission by competent authority.

Why should not all, or at least some, of these inferior orders be received? In our own church-like way we are expressing our desire for them all.

Our Sunday-School teachers, district visitors, Scripture readers, parochial mission women, nurses, choirs, guilds, committees, and Church institutes,—they are so many rude, half-voluntary, self-shaping efforts after the inferior orders of the first centuries. Why not get rid of the secular names and forms, and recast them in the old moulds of primitive times?

An effort in this direction has been made by the Bishop of St. Andrew's, in Scotland.

At a General Synod of the Episcopal Church of Scotland, held in 1863 among other canons one was passed empowering the Bishop to appoint in their respective dioceses lay-readers and catechists to read the Holy Scriptures, and conduct the ordinary service of the Church; and on Sunday, the 29th of January, 1865, Lord Rollo kneeling down at the altar rails, the Bishop delivered into his hands the Bible, saying, "Take thou authority to read the Common Prayer and Holy Scriptures in the congregation of God's people assembled for His holy worship; and in this and all thy works begin, continued, and ended in Him, may the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon thee, and remain with thee for ever. Amen."

Here is primitive Church usage in modern Church times. God grant us a larger following in the same path, and the end must be for His glory.

In no other way can we keep and use the hearts and hands of the holy and earnest amongst the lay members of our communion. In no other way can the immense masses of our people be properly shepherded, and in no other way can their pastors have leisure to feed them.

To preach the Word, and to celebrate the Holy Eucharist, these are the chief, almost sole duties of the priest of God. All other lesser duties should be so cared for by the Church that he may, without their neglect, give himself wholly to prayer and to the ministry of the Word.

A holy priesthood and a working people will soon prepare a glorious Bride for the coming of her Lord.

(To be continued.)

Children's Department.

"THE WAWANOSH HOME."

We are glad to find our Sunday School children are still thinking of the poor Indian girls; and are happy to be able to announce the following contributions:

Tuesday, July 3rd, 1877.	
Charlie and Willie Jackson's missionary Box, Maple	\$1 00
Contents of the saving bank of Birdie, Jack, Louisa, and Aggie, Portage du Fort	5 00
Collected by a little girl in Morrisburg from Mrs. F., 25c.; K. B., 20c.; M. F., 10c.; J. R. H. & F. H., 20c.; Mrs. M. K. & W. C., 20c.; C. F. 20c.; L. B., 15c.	1 30
S. School 'St. John's Church, Berkeley, for the success and welfare of the enterprise they sincerely pray	6 00
Ann Jane Carlross and Minnie Bradley, Albion	65
	\$13 95

HAVE COURAGE TO SAY NO.

You are starting on life's journey,
Alone on the highway of life,

You'll meet with a thousand temptations,
Each city with evil is rife;
This world is a stage of excitement,
There is danger wherever you go,
But if you are tempted in weakness
Have courage, my boy, to say no.

The Syren's sweet song may allure you—
Beware of her cunning and art,
Whenever you see her approaching
Be guarded and haste to depart.
The billiard saloons are inviting,
Decked out in their tinsel and show;
You may be invited to enter,
Have courage, my boy, to say no.

The bright ruby wine may be offered—
No matter how tempting it be,
From poison that stings like an adder,
My boy have courage to flee.
The gambling saloons are below you,
Their lights, how they dance to and fro;
If you should be tempted to enter,
Have courage, my boy, to say no.

In courage alone lies your safety,
When you the long journey begin,
And trust in a Heavenly Father,
Who will keep you unspotted from sin.
Temptations will go on increasing,
As streams from the rivulet flow,
But if you are true to your manhood,
Have courage, my boy, to say no.

HOW TO BE A GENTLEMAN.

We want a few private words with the boys. The truth is we have a great idea of boys. We used to think men were made of boys. We begin to think now that those were old-fashioned notions, that they are all out of date. We look around and see a great many persons grown up, with men's clothes on, who are called men. But they act and behave so that we feel certain that they were never made out of boys. If they had been, they would know how to behave better. Where they came from we do not know. But what we wish to put into the ears of the boys is this—be gentlemen. In this country every boy may grow up to be a gentleman if he will. It is not necessary that he should become rich, as most boys think it is—nor is it necessary that he should become a great scholar, nor that he should become a distinguished man. But some impatient ones are asking, How can we become gentlemen. How can a boy go about making himself one? Can he work for it? Yes, he can. And the harder he works in right way, the better. Can he study for it? Yes, he can study. But he must study with his ears. Reading-books and newspapers are not enough. He must think and feel as well as speak and act. Can he buy it? No, he cannot. Money will buy a great many things, but it will not buy what makes a gentleman. If you have money you can go to a shop and buy clothes. But hat, coat, and pants, and boots, do not make a gentleman. They make a fop, and sometimes they come near making a fool. Money will buy dogs and horses. But how many dogs and horses do you think it will take to make a gentleman? Let no boy, therefore, think that he is to be made a gentleman by the clothes he wears, the horse he rides, the stick he carries, the dog that trots after him, the house he lives in, or the money he spends. Not one of all these things do it—and yet every boy may be a gentleman. He may wear an old hat, cheap clothes, have no horses, live in a small, poor house, and spend but little money, and still be a gentleman. But how? By being true, manly and honorable. By keeping himself neat and respectable. By being civil and courteous. By respecting himself and respecting others. By doing the best he knows how. And finally, and above all, by fearing God and keeping his commandments.

If we wish the life to abound in freshness, we must keep the heart filled with grace; for how shall the outside be beautiful if internally there is a waste and desert? It is he through whom spread the waters of life who will present a genial side to the world and help its song. The rills which irrigate the soul of him who believes in Jesus fringe their little shores with beauty, just as the fountain streams, flowing silently through the meadows, adorn their banks with verdure.