

of self-denial, to understand the nature of which would afford no gratification or pleasure to his comfortable parishioners. It would not be amiss if the parishioners would sometimes, in the right spirit, ask the question, "How does the rector live?" and another, what is to become of him when he is old, and we turn him out, seeing the Church has no pension fund for its veterans. Remember, too, that any parish can provide for its rector by making him a member of the Clergyman's Retiring Fund Society, and pay \$12 a year to keep the membership good until he is sixty years of age.—*Church Record*.

CATECHISING.

Nothing can exceed the importance of catechising in parish work, and we fear that no duty is more generally neglected or more carelessly performed. From an article in the *London Guardian* upon this subject we make some extracts, showing the views expressed by one of the great bishops of modern times, who although not of our communion, says words which may fitly be pondered by all those having the care of souls. Referring to catechising, the *Guardian* says:—

"The great Bishop Dapanloup says that catechising is the religious education of the man during the years of his childhood and youth. Its chief aim should be to awaken the consciences of the children; to develop in them, together with the sense of duty, a Christian instinct; to win an entrance in their souls and lives for the great thought of God, the fear of offending Him, the desire of pleasing and serving Him, of loving and being loved by Him; to show them good and evil from a supernatural point of view; to raise them to those ideas and motives of the Christian life to which they are strangers, and to form in them the first religious habits in the intelligence, the conscience, and the life.

"With this view of the dignity of catechising, it is not strange that in the eyes of the great Bishop of Orleans nothing can exceed its importance. The children of to-day are the men of the future. In twenty years these children, trained in all Christian habits, rooted and built up in Christian truth, 'which will have permeated all the powers of their souls, and become the groundwork of their lives,' will form the body of our parishioners. Though they may fall away, they will bear within them 'a principle of return.'

"The work of catechising played a most important part in Dapanloup's own history. It was a chance attendance, when a lad, at a catechism in the great Church of St. Sulpice in Paris that first gave him a glimpse of what religion might be to him. In a side chapel a group of children were gathered round their catechists, eagerly drinking in their teaching, whilst the world of Paris, with its temptations and its brilliancy, awaited them outside the still, solemn building. This sight so impressed him that he joined the class of catechism for first Communion; and this led to his dedicating to God his wonderful powers of mind and soul. He began the work of his ministry as a catechist at the Seminary of St. Sulpice; and, on leaving this cradle of his faith and work, he spent ten years as curate of the Madeleine in the work of catechising, carrying it on with all-absorbing zeal. To him the catechising was not a certain number of weekly hours of *ennui*, but a great opportunity of influence upon souls going forth to battle with the world, the responsibility of which made him tremble at his own unworthiness for so important a work. It was also a revelation to him of the beauty of souls under the influence of contact with God. He tells us that the work was such a happiness to him that he counted the days from Sunday to Sunday; what wonder then that he succeeded!

"A catechist who is not absolutely devoted

to the service of his catechumens is good for nothing else, neither for teaching nor the ministry of the Word. He fails in love—that is to say, in strength, grace, unction, influence, light; in all that makes the good priest, the true pastor, the catechist."

We fear that too many of the clergy have much lower ideas of the dignity and value of catechising than did this great prelate, but we feel sure that an earnest effort to really catechise the children of our parishes would be more productive of good results than any work that can be done by the parish priest of a different character. To leave this work of instruction to lay Sunday-school teachers, and slight the means which the Church has placed in the hands of its clergy for the education of the young, is a sinful neglect and clear disregard of duty.—*The North East*.

SECTARIANISM.

The reunion of English Christianity by the re-absorption of the English people into the body of the English Church, is the key of the ecclesiastical position. The example of England would be followed in the countries and colonies which are influenced by England. This course would give such strength and prestige to the Anglican Communion as would affect the whole Church of Christ. It is the divisions and ecclesiastical disorders of English Christianity which make the ancient Churches afraid to follow the example of our self-reformation. It is these divisions which weaken the cause of Christ in all those English-speaking countries in which the various denominations are rivals for the adhesion of the people; these divisions more than anything else paralyze the preaching of the Gospel to the heathen.—*Cutt's Turning Points, etc.*, 403

One of the most alarming symptoms of an apostate mind is the growing indifference in which men indulge themselves to other men's religious sentiments. Under the guise of charity and toleration we are come almost to this pass: that no difference in matters of faith is to disqualify for our approbation and confidence, whether in public, or domestic life.—*Keble's Sermons*, 136.

The confessed existence of falsehood and fraud in religion imposes upon every human being the solemn obligation to discriminate and decide between truth and falsehood, an obligation from which there can be no escape, except upon the plea of mental imbecility.—*The Rev. Dr. Craik, "Old and New."* 44.

In matters of religion we may not follow our fathers farther than they have followed our Master, Christ. We must think not what others have said and done before, but what He Who is before all others, hath said and done, "Hear Him!" The Scripture hath given us warning to be wary on this point. God "fed Israel with wormwood, and gave them waters of gall to drink," because "they walked after Baalims which their fathers taught them."—(Jer. ix: 14, 15), *Archbishop Sandys*.

The dissenter is bound to ascertain whether his discipline is according to the tradition of the Church, and he will find that for 1,500 years no such discipline was ever heard of.—*Gresley*.

All Churches have been governed by bishops, and all baptized persons were, or ought to be, and were taught that they should be confirmed by bishops. "In these things" all Christians ever have consented, and he that shall prophesy or expound Scripture to the prejudice of any of these things, hath no part in that article of the Creed; he doth not believe in "the Holy Catholic Church;" he hath no fellowship, no communion with the saints and the servants of God.—*Ford's Notes, Rom. xii: 6. From Bishop Taylor*.

When Arius asserted that presbyters were equal to bishops, and that he had just as good a right to ordain others to the sacred ministry as they, this was denominated heresy; because it was contrary not merely to the Faith, but to the practice of the Church. But was he allowed to go about propagating these views, not only to the prejudice of his inferiors, but to the prejudice and detriment of the Church? Was he permitted to hold them, and yet be acknowledged as a good and faithful presbyter of the Church? No, far from it. A council was immediately convened. Arius was arraigned and tried, and such was the feeling against him, that he was not only degraded from the ministry, but he was also excommunicated from the Church for merely entertaining such notions.—*Rev. Dr. Carmichael, "Fathers,"* 382.

The blessed Apostle, St. John, did not distinguish any one heresy or schism, or set down that any were specially separated, but all who had gone out of the Church, or who had acted against the Church, he called 'Anti-Christ,' St. John ii: 18, 19; whence it appears that all are adversaries of the Lord, and Anti-Christ, who have departed from the charity and unity of the Church.—*Cyprian Epis.* lxix.

Whoever shall be found without the Church will be cut off from the number of sons. He will not have God for his Father, who refuses to have the Church for his mother.—*Bishop Browne on the Articles: Am. Edition* 443 4.

If any one follows him that makes a schism in the Church, he shall not inherit the kingdom of God.—*Innatius Episc. Philad.*, i: 9. In *Living Church*.

'MIND YOUR STOPS.'

Punctuation can hardly be called an exact science. Probably no two well-known writers would adopt precisely the same mode of punctuating a given piece of English prose of some length, while some authors have peculiar, and even eccentric, views on the subject. Dickens, for example, as is well known, employed the *colon* in a fashion for which it is doubtful whether there is any precedent extant. It is, however, to be regretted that the liberty should have degenerated into license, and that so many letter-writers, ladies more especially, should discard all stops, even commas, adding thereby to the difficulty which many of them already occasion to their correspondents by the fanciful, not to say affected, handwriting now so much in vogue.

Attention, moreover, to punctuating is much needed by those who would wish either to learn or to teach the real meaning of that old, important book, the Book of Common Prayer. There are many passages in the somewhat difficult formularies therein contained which receive considerable elucidation from the stops. Thus, at the very beginning of the Litany, the comma after 'Father' show that that word belongs to the first clause, and is not to be taken with 'of heaven.' This seems sufficiently obvious to most persons of education; but there are village choirs which persist in saying, 'O Ged, the Father of heaven,' which is really nonsense. Again, later on in the Litany, we pray, 'and finally to beat down Satan under our feet.' The absence of commas here just before and after 'finally' in the middle of the prayer for 'All Conditions of Men,' but a rather emphatic adverb of 'manner,' like 'eventually and thoroughly.'

In the Nicene Creed, the semicolon after the clause 'Being of one substance with the Father,' helps to show that the relative 'whom' in the succeeding clause does not refer to the Father, but to the Son. But though the comma after 'made' in the latter clause also helps towards the right understanding of the passage, it is very frequently misread by careless people