

mission to that Sacrament. The practice doubtless originated with the Jews, who were particularly anxious that their children should be instructed in the obligations of the Mosaic Law. Thus our Lord, at the age of twelve years, was found "in the Temple in the midst of the doctors, both hearing them and asking them questions, and all that heard him were astonished at his understanding and answers." There is this difference between the teaching of earlier and later times, that the change of circumstances renders catechizing more necessary now *after* baptism, than when sufficient religious knowledge was required *before* the rite from those of riper age. The duty, therefore, is now enjoined upon every Christian minister in order that the younger members of his flock may be prepared to renew their baptismal vow by Confirmation, and the more aged be reminded of the *truth of those things wherein they have already been instructed.*—*Selected.*

THE first Sunday in Lent, being about *forty* days before Easter, came in early times to be called Quadragesima Sunday, and Lent the Quadragesimal Fast. Hence the Sundays next preceding were called *Quinquagesima*, *Sextagesima* and *Septuagesima*, as if in round numbers 50, 60 and 70 days before Easter respectively. The Collects, Epistles and Gospels begin to teach us humility and self-denial.

The Collects in Lent are all taken from the ancient services of the Church, except the first, which was composed at the Reformation. The Epistles and Gospels are the same as before the Reformation.

PARISH VISITING.

Clergymen are often condemned for not visiting as freely and frequently as they should; no heed being paid to the fact that they have an amount of outside business to attend to of which their people have but little conception. The theory of the Church implies at least two clergymen to a parish, and even three or more. But, in St. Louis especially, where debt encumbers every enterprise, and one priest is barely supported, the burden is very heavy, and the need for sympathy much greater than is sometimes shown. It is simply an impossibility to do more than get around once in twelve or eighteen months, where, as with the parishioners of the Holy Communion, the families are scattered over six square miles, and the Rector has the whole distance to walk, without any aid from street cars.

Then, in a large parish, strangers may move in, and attend service, and the fact not be known to the Rector. Why do they not send him their cards and numbers? Why do they wait for him to find out by accident, who they are, and where they live?

But more practical still, is it the duty of the Rector to do all the visiting? Persons who have never shown their faces in their Master's house, are sometimes the most exacting in claiming that he shall visit. Let the laity examine themselves, and see if the reason for seeing so little of their Rector is not due to their own shortcomings, as well as his.—*The Church Guide.*

THERE are over 25,000 Clergy of the Church in England.