

government, and that the young members especially be well grounded in these.

5. That Children's services, in which this definite Church teaching shall be given in the doctrine and principles of our Church are required all over the Church of Ireland.

6. That the services of our Church should be rendered as bright, and hearty as possible consistent with devotion.

7. That the church is a house of prayer, and in its very name, "The Lord's House," and that in the Lord's name the Lord's people claim that, as far as may be, it be open and free to all as a house of prayer and worship all the week through.

The Church Record of N. Y. says:—

It is high time that people should learn to follow the rubric at the beginning of the order for Holy Communion, and leave "the minister" to say the Lord's Prayer alone. They have no more business to repeat the Prayer with him, than they have to repeat "the collect following." (See rubric.)

Also when are our congregations going to remember, that, in the "Sanctus," according to the filing of the General Convention of the P. E. Church of the U. S. in 1886, the priest alone is to say or sing. "Therefore with angels, etc." down to "and saying;" while the "priest and people" begin together at "Holy, Holy, Holy."

One would suppose that such a reminder as this was unnecessary, but there are yet many churches in which these rules are not observed, and even conventions, convocations, etc., are not blameless.

The same paper thus speaks of "Gambling":—

One of the subjects discussed by the English Church Congress this year was "gambling." Some fearless words were spoken, and the practice of betting received its due share of attention, and was shown to be both fearfully prevalent and more demoralizing than is generally supposed. Why will young men spoil manly sports by this practice? Once introduce this element of excitement, and the amateur is apt to give way to the professional, the strictly honorable to the suspiciously smart. Young men of character, especially those at college, should set their faces against the practice in their athletics. Let the muscular Christian in authority come out squarely with, "if you will bet, you shall not play." We believe that character would tell even against numbers.

The Church News St. Louis Mo., says of Advent:—

Another Church year has closed, and we are soon to enter upon the new. Again the new Advent trumpet will sound the call, "Repent ye, for the Kingdom of Heaven is at hand." Another year of festival and fast begins. To some of us it may, nay will, be the last. To each earnest Churchman it brings the words of exhortation and warning, "Work while it is day; the night cometh when no man can work." May we all hear and heed this warning, and with loving and steadfast purpose labor faithfully in the great cause of making known to weak and sinful men the wondrous message of truth and love; and may we labor in the Church's way—observing the feasts and fasts, using devoutly all the means of grace—that when the year has gone by it may mark another mile stone in the journey which leads us ever nearer to the Lamb. Only be earnest, faithful, patient, obedient, and God will give His blessing.

The Church Chronicle under the title "Poverty of the Clergy" thus says:—

There are parishes in which men familiarly handle thousands, and many members of which never think of curtailing a habit of their expenditures on luxuries and vanities, while the Rector patiently and earnestly makes calcula-

tion of economy in regard to every dime that passes through his hands. There is no more touching reality than poverty in the rectory. Poverty among the lowly is comparatively endurable, because it is not expected to be anything else than poverty. But to impose it upon those who, by their education and position, are expected to move in a different sphere, is cruel. To be doomed to live in a way which the means furnished will not warrant, to be expected to hide what cannot be hid, to be forced into a current of social life only to stand in palpable and painful contrast with it—this is the extreme of cruelty. What justice, what principle of Christianity warrants a people to demand the services of an educated man for a pittance, out of which he can barely, year after year, meet the most necessary expenses of his family, dooming him to an almost niggardly economy? What right thus to receive his labors during the best and most vigorous years of his life, when meanwhile his children are growing up to find him without the means of offering them a respectable education?—Church Chronicle.

SOME THOUGHTS ON CONFIRMATION.

"From all false doctrines, good Lord, deliver us." Do we consider the full meaning of these words? Do we really mean it when we allow whim, fancy, or sentiment to control our minds, though the positive teaching of Holy Scripture and of the Church be directly opposite to these?

The subject of Confirmation, the proper time and true principle of its reception, is one in relation to which there is, to speak mildly, great misunderstanding on the part of parents, sponsors, teachers of Sunday-school and Bible classes, and, I regret to say, some even of the Clergy; and because of it the rule of the church is frequently broken.

The sponsors are charged, "Ye are to take care that this child be brought to the Bishop to be confirmed by him so soon as he can say the creed, the Lord's prayer, and the ten commandments, and is sufficiently instructed in the other parts of The church's catechism set forth for that purpose."

This makes confirmation, as it were, a point of climax in the Christian training of children, an end to be attained, a goal to be arrived at toward which all post-baptismal teaching points, without which that training is incomplete. "Ye (sponsors) are to take care, using all diligence, exercising every influence of love and authority, that this child be brought, not coaxed to come nor left to his own will and choice, not allowed because of sentiment or disobedience to stay away, but be brought . . . so soon as he . . . is sufficiently instructed," etc.

When, in point of fact, is he "sufficiently instructed," or rather when he is capable of attaining that grade? Many of our boys are prepared to enter college at 14, and we enter them into high school at 12. Dares any parent, sponsor, or Sunday-school teacher say that a boy old enough and intelligent enough to be admitted into high school is not sufficiently developed in moral sense to be confirmed and intelligently take upon him the responsibility of Christian living? Or, if not prepared to enter high school, is there any boy of that age, the member of a Christian family, taught in the principles of the Christian faith, who does not know the distinction of mine and thine and the attendant duty of honesty, the obligation to truthfulness and obedience, who does not realize that God is, that to Him should prayer be made, and that He will judge and reward or punish? Then, this grade of intelligence attained, the Church says the child is "to be brought to be confirmed."

Parents and sponsors say. "I want him to

realize what he is about before he assumes such grave responsibilities." At that age he certainly will if he has been trained as much morally as intellectually. And he will not raise those silly objections. "I'm not good enough," "I'm afraid I shall not persevere," and all those others with which sluggish, unwilling souls meet the priest of God in his warnings to them to make open acknowledgment of dependence upon Christ. The Church, inspired by the Holy Spirit, is wiser than we when sponsors and parents are made responsible to God for the souls of children baptized until they finally bring them to the rite which opens the door to Christian manhood. The Jewish boy of 12 was brought to the temple by his parents to be examined, confirmed, and admitted to full moral and religious responsibility to God as well as political responsibility to the rulers of His people. If our boys and girls at 12 years old are not sufficiently instructed to be able to bear their full part the fault is with the sponsors, parents, and Sunday-school teachers to whom their religious education has been committed.

On Saturday, October 13, in Christ Church, Roxbury, Conn., it was my pleasure to witness a step in the right direction when the venerable rector, Rev. William C. Cooley, presented to the Bishop a class of 11 persons (nine being boys), the elder of whom was 18, the youngest 12, and the average age of all not quiet 14. They will be admitted to the Holy Communion the first Sunday in November. This was a truly "typical" class in the true intention of the church. They were brought, and now they stand as on the threshold of their earthly life, so also of their life of moral responsibility, equipped in equal degree with training for the duties of each. For confirmation, like the Sacraments, is not a badge of the perfected Christian character or of holiness attained, but rather the symbol and pledge of desire and determination to build up that character and a claim upon the means, divinely appointed, toward growing into that holiness.—CLARENCE EARNEST BALL, in the Church Record N. Y.

FLOWERS AS CHRISTIAN EMBLEMS.

Lillies of the valley are the floral emblems of Christ. The rose of Sharon and the lily of the valley are emblems of humility. The rose is also an emblem of Christ. The laurel is an emblem of victory and glory; also of constancy as the leaf changes only in death. Ivy denotes immortality; the laurestinus has the same meaning. The star of Bethlehem is the emblem of the Advent and Epiphany. The snowdrop and marigold are emblems of the Virgin Mary, and of purity and truth. The violet is an emblem of modesty; Pansy (heart-shaped) of charity. Holly, ivy, laurel, box and the various kinds of fir are Christmas festival plants; lilies, passion flowers, pansies and violets are for Easter: wheat, barley, grapes, etc., for harvest festivals.

THE PASSION FLOWER.

The most remarkable of floral emblems for use in church decoration is the passion flower—the common blue one. Its leaves are thought to represent the head of the spear by which our Saviour's side was pierced; the five points the five sacred wounds; the tendrils the cords which bound Him; the ten petals the ten faithful Apostles, omitting the one who denied Him (Peter); the pillar in the centre is the Cross; the stamens the hammers; the styles the nails; the circle around the pillar the crown of thorns; the radius, the glory. It is used on Holy Thursday.

THE FLEUR-DE-LIS.

The fleur-de-lis, or conventional form of the lily, is the symbol of the Virgin Mary, adopted in middle ages. It is also an emblem of purity.