

they do, they accept no personal responsibility in meeting and averting it.

What is the clergyman to do in such a case? He has no choice but to obey the Church, which lays upon him the solemn and bounden duty of teaching the people committed to his care; and he must do this without fear or favour. But every clergyman who is possessed of ordinary tact will use discretion in the discharge of this duty. It is possible for a man of good judgment to carry his people every year through the entire curriculum of Christian and Churchly teaching necessary for them to receive, by taking the Church Kalendar for his guide, while to do less would be for him to fail in duty utterly. But let us all remember, Brethren of the Clergy, that it is a part of our moral responsibility, while discharging this service, to employ every proper aid and needful art which nature or study can supply, that we may do our work effectually. —*From the Church Eclectic.*

### CONFIRMATION.

Confirmation is not an end in itself. It contemplates immediate approach to the Holy Communion, and a steady growth in grace by diligent use of the means of grace. To rest in it as a final step, is to cheat one's self into the belief that all has now been done that is necessary to become a devout and earnest Christian. It is, in fact, only an essential step in the right direction, only the beginning of a holy course that is to be pursued heartily through all hindrances, temptations, and drawbacks. In a free, voluntary, self-conscious act, the full surrender of one's self to the service of Almighty God, itself signalized by appropriate and solemn Episcopal benediction, it means, in devout attention to the privileges of the Church and private Christian duties, "faithfulness unto death," that of the last the "crown of life" may be won. To those recently confirmed, and others in the years past, the Rector would give this word of earnest exhortation: See, that, by personal fidelity and diligence in sacred duties, a glorious end crowns a promising beginning.—*Rev. S. H. Giesy.*

### MEN.

The great want for the Church is for MEN. Too much of the burden of responsibility, labor and self denial is left to the women.

Some may perhaps have heard the story told by Mr. Gough, which illustrates this point. It seems that an Irishman and his Scotch wife lived hard by a menagerie, and the bear, who played an important part, escaped and made his way up to their lodgings. The Irishman first caught sight of Bruin as he entered, and very expeditiously made for the window, and left his wife to combat the animal alone. The wife, who certainly proved in this case, as in so many cases of emergency, the "better half," seized a broom and began to belabor the beast right heavily, while her heroic lord, who was outside upon a ladder that led up to the roof, gave his opinions as to her proceedings in some such terms as these: "Hit him harder, Betty"—"more over the nose, Betty"—"try the other end of the broom, Betty." And so on in the most judicious manner, he proceeded with his remarks of approval and encouragement.

Sad it is to realize that this has been too much

the spirit of the Church. Encouragement and approval from the men may be very well in its way, but what is wanted is work, *work*—earnest, self-sacrificing, well sustained and persistent. If a great *bear* of a Church debt is to be met—the question is asked, "What can ladies do?" and so we find them with their worsted and needles, their pincushions and tidies, belaboring away at the monster. So, too, in the Sunday School, when we seek, as we often do, to enlist the intelligent and competent men of the Church, in this most important and self-sacrificing work, we hear it said, "There is my wife and my daughter." In attendance, too, upon our weekly services and mission work, we find men saying, "I give my counsel, my name, my encouragement; but then, Betty, hit him again, Betty."

Now, let men come to the conclusion that there should be an end of this, and ask themselves and one another, "What shall we do for the Church?"—*The Church Helper.*

### WHAT THE CATECHISM IS.

The Rev. R. Sherlock, formerly Rector of Winwick, who graduated D.D., in Dublin University, in the year 1633, had a very high opinion of the Church Catechism. He says, "The contents of God's revealed will, delivered and dispersed through the whole body of Holy Scriptures, are collected and summed up into general heads by the Church of Christ, in her catechism. The which, though by a strange 'fanatic humour' it be slighted, and by self-conceited persons derided, yet contains all things both of faith and fact, necessary to salvation, being rightly, clearly, and fully understood."

Bishop Jeremy Taylor, in his advice to his clergy, in the Dioceses of Down and Connor, when directing them to instruct all the people, "whether they be old or young," in their parishes, "in the foundations of religion," i.e., "the Creed, the Lord's Prayer, the Ten Commandments, and the doctrine of the Sacraments, as they are set down and explicated in the Church Catechism;" but, then, ever remember, "that if in these things they be unskilful, whatever is taught besides is like a house built upon the sand."—*Selected.*

### SPIRITUALITY AND COMMON DUTIES.

The first step in spirituality is to get a distaste from common duties. There is a time when creeds, ceremonies, services, are distasteful; when the conventional arrangements of society are intolerable burdens, and when, aspiring with a sense of vague longing after a goodness which shall be immeasurable, a duty which shall transcend mere law, a something which we cannot put in words—all restraints of rule and habit gail the spirit.

But the last and highest step in spirituality is made in feeling these common duties again divine and holy. This is the true liberty of Christ, when a free man binds himself in love to duty. Not in shrinking from our distasteful occupations, but in fulfilling them do we realize our high origin. And this is the blessed, second childhood of Christian life. All the several stages towards it seem to be shadowed forth

with accurate truthfulness in the narrative of the Messiah's infancy.

First, the quiet, unpretending, unconscious obedience and innocence of home. Then the crisis of inquiry: new strange thoughts, entrance upon a new world, hopeless seeking of truth from those who cannot teach it, hearing many teachers and questioning all; thence bewilderment and bitterness, loss of relish for former duties; and small consolation to a man in knowing that he is farther off from heaven than when he was a boy.

And then, lastly, the true reconciliation and atonement of our souls to God—a second spring-tide of life—a second Faith deeper than that of childhood—not instinctive, but conscious trust—childlike love come back again—childlike wonder—childlike implicitness of obedience—only deeper than childhood ever knew. When life has got a new meaning, when "old things are passed away, and all things are become new;" when earth has become irradiate with the feeling of our Father's business and our Father's home.—*Rev. F. W. Robertson.*

### RELIGIOUS TRAINING.

More and more there is growing up a disposition among parents to permit all matters of religious observance to be with their offspring mere matters of choice or preference. Your child must learn French and German and drawing; but he shall learn his catechism and his Bible lesson and a reverent observance of this holy day if he chooses, and not otherwise. A more dismal and irrational folly it is not easy to conceive of. I do not say that there may not have been folly in another and in an opposite direction. I am not unmindful that religious teaching has been sometimes made a dreary and intolerable burden. But surely we can correct one excess (not, I apprehend, very frequent or very harmful,) without straightway flying to an opposite and worse one. And so I plead with you who are parents to train your children to ways of reverent familiarity with God's word, God's house and God's day. Let them understand that something higher than your taste or preference makes these things sacred and binding, and constrains you to imbue them with your spirit. And that they may do this the more effectually, give them, I entreat you, that mightiest teaching which consists in your own consistent and devout example.—*Bishop H. C. Potter.*

OPEN THE CHURCHES.—Leave the Church open always throughout the day. The mere open door of the Church will be a reminder to each passer-by that there is something else to be thought of and attended to, than the affairs of this world; that there is a Heavenly Father whose house has been set up on earth to be the comfort and refuge of all the sons of men. It might make the homeless and the outcast feel that there was one place, and that the richest and the best, which he might call his own, and where he had a right and welcome. It might make him feel that his fellow-men, who built that house for this purpose, had some sympathy for him, and if but *one* soul, in the course of a century, was led thus to God, and made to feel thus about religion and his fellow-men, it were worth not only the keeping open, but the building of a Church, for our Lord Himself hath taught us that the value of a soul is greater than the wealth of the whole world.—*Rev. G. W. Hodge.*