

or less removed from the truth, exercising a sway in no less fanciful and absurd way than was seen a thousand years ago in darkened Europe. The secular education of men in America, has not corrected their native infirmities of mind, and errors of judgment. Sects, having every kind of oddity, as absurd as any thing authorized in ages past, are found, where individuals take full license to think and act for themselves in things spiritual. While some trouble themselves much about the Ritual which a revival of spiritual life has brought back into use in our services, they fail to notice the irrational proceedings which mark the course of the many diverging sects, and are allowed and approved. There appear to be many who think that if they hate the Pope they are good Christians; and that all who are termed Protestants are entitled to have their usages tolerated, provided these are not such as are found among Romanists. We wonder some do not refuse to kneel when they say their prayers, because the Romanists do so. Fasting has disappeared from Protestant bodies, for no other reason that we can find, but that Roman Catholics practice it.

THE EMBER DAYS.

We had the privilege of witnessing an Ordination at the Cathedral on Sunday, the Feast of Bartholomew; and impressed with the solemnity of the service, and the awful mission entrusted to our Priests and Deacons, we were led to the consideration of our Ember days, as set apart for special prayer and fasting: an order in the church framed after the pattern of the primitive and apostolic christians, who ever prepared for the ordination of elders and the work of their missionaries with fasting and prayer.

We are forever complaining of the clergy, their insufficient qualifications and

the failure of their work. "Aggrieved parishioners" are to be found on every side, and everywhere some faults, real or imaginary, are to be resented or to be removed. And to what cause are we to attribute this evil, and what is to be the remedy? There is no doubt that in some cases the complaint is just, and that the wrong is with the Clergy; who through insufficiency or indolence or worldliness, are faithless to the trust, and fail through their own fault; but, even then, they are not always without accomplices, and it will be well to consider that we may be involved in the evil; and we can hardly acquit ourselves, when we notice the prevailing indifference which attends our ordination. Now few care to understand what is meant by the Ember days, and how fewer still observe the rule of the Church respecting them, and treat them as special seasons set apart for prayer and fasting. But for this neglect we should be without the same occasion of complaint, and we should have less of failure in our Pastors and less of fault-finding in our congregations.

There is great uncertainty as to the derivation of the word "Ember." It has been thought to come from a German word signifying *abstinence*; though others are of opinion it is to express the humiliation which the ancients symbolized by sprinkling ashes upon their heads and sitting upon them. But the most probable conjecture is that it is derived from a Saxon word importing a *circuit or course*; so that these fasting days being not occasional, but returning every year in certain courses, may properly be said to be *ember days*, that is to say, *fasts in course*. One of these Ember seasons occurs in the month of September.

In observing them, let it be our first and most earnest prayer that God may be glorified in all his ministering servants, and that a double portion of His Spirit may rest upon our own Pastors; and then that our Bishop may lay hands suddenly on no man, but make choice of fit persons to serve in the sacred ministry of His Church; by which the day may be hastened when there shall be a catholic thanksgiving throughout the world for the means of grace and for the hope of glory.

BAPTISMS.—Charles Sedley Keating, Alfred W. Purcell, Ida Brunt, Ella Eliza Shymour Bond, George Edward Lively, Lucy Victoria Spike.