

image which fell down from Jupiter," still lingers in Southern Russia, and is made the occasion of great pomp and display as a quasi-Christian function. Diana is not mentioned, of course. The popular holiday is transferred to the honor of "Our Lady of Kherson," but more of this in my next article.

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## The Church and the Individual Christian.

"The ministerial principle, then, means just this: that Christianity is the life of an organized society, in which a graduated body of ordained ministers is made the instrument of unity. The religious life, so far as it concerns the relations of man to God, has two aspects. It is first an approach of man to God. And in this relation each Christian has in his own personal life a perfect freedom of access. But he has this because he belongs to one body, and this one body has its central act of approach to God in the great memorial oblation of the Death of Christ. Here it approaches in due and consecrated order; all are offerers, but they offer through one who is empowered to this high charge, to 'offer the gifts' for God's acceptance and the consecration of His Spirit. In the second place, religion is a gift of God to man—a gift of Himself. What man receives in Christ is the very life of God. Here again, each Christian receives the gift as an endowment of his personal life; his whole life may become a life of grace, a life of drinking in the Divine Spirit, of eating the Flesh of

Christ, and drinking His Blood. But the individual life can receive this fellowship with God only through membership in the one body and by dependence upon social sacraments of regeneration, of confirmation, of communion, of absolution,—of which ordained ministers are the appointed instruments. A fundamental principle of Christianity is that of social dependence."—CANON GORE: "The Church and the Ministry."

"It is possible to believe not only in a vicarious priesthood of sacrifice, but also in a vicarious office of preaching, which releases the laity from the obligation to make efforts of spiritual apprehension on their own account. But in either case the conception is an unchristian one." —CANON GORE.

A VERGER'S SUNDAY SCHOOL.—At the first meeting between the late Dean Gilbert Stokes and the eccentric old verger of St. Bidolph's, an amusing conversation took place, says "London Letter." "And who, my good friend, takes the lead in Sunday School matters here?" asked the Dean in his most suave tones. "Well, I do, sir," was the proud reply; "there aren't no other scholars but me and Sir John in the parish. I larns the children on Sunday afternoons." "And what routine do you follow?" said the Dean. "I first reads 'em substracts from the Gospels, then I give 'em a little cataplasm, and I generally winds up with a few interesting antidotes, just to keep 'em from getting too restless. But, of course, sir, I always tells 'em in bibulous language."