

was opposition in the Council against this falsity by some of the wisest of the Bishops, but after its decree even these submitted. Though white was white, yet afterwards by decree they agreed that white was black. Immediately after this proclamation of a lie forty-two professors of the Roman Catholic University of Munich, with Dr. Dollinger at the head, issued a formal protest, and with other Roman Catholic theologians of Germany, Austria and Switzerland, assembled at Nuremberg, published a declaration that this decision of the Vatican Council was invalid. Little by little progress was made, and the "Old Catholic" Society was formed, of which the venerable Dollinger is one of the leading and guiding spirits. Of late the movement has not grown; its issue is in the future. But the celebration of Dollinger's birthday on last Thursday shows he has not lost caste, but is acknowledged as one of the greatest theologians in Christendom.

The New York Observer sent an inquiry to different pastors in New York—"Can you say on a postal card just what you think should be done by the Christian people of New York to reach the non-churchgoers with the gospel of Christ." Among the answers were as follows:

From the Rev. W. S. Rainsford, D. D., rector of St. George's Protestant Episcopal Church, "I recognize fully that nothing but the touch of human hands and nothing but the direct action of Christian life on unchristian life can reach non churchgoers anywhere with the gospel of Christ, and in a community like that on Manhattan Island, where life is very full and distractions are many, this simple truth must ever be strikingly manifested.

"But I do think our Protestantism errs widely in the whole matter of all its efforts to reach non-churchgoing people. As a rule, it puts its strongest churches where they are less needed and its weakest where the fields are hardest and less productive. 'You cannot preach the gospel of Christ through a telephone,' it was well said the other day. We need the clergy and ordained women living among the poor; call them sisters or call them deaconesses, they must live there, and must give up their life to the work. We want beautiful churches and strong preachers not so much on Fifth avenue as in the slums.

A reredos has been placed in the Church of S. S. Thomas and Clement. Winchester, under interesting circumstances, connecting Old and New England. A friend of the Rector, Rev. A. B. Sole; Mr. George, W. Childs, of Philadelphia, presented him with a check to defray the cost of a reredos to commemorate Bishops Lancelot, Andrews and Ken. The stonework is from a design by Mr. Herbert Kitchin, and is of early English character. In the panels are fixed paintings by ladies of Winchester. In the centre is Christ ascending and blessing; on each side are angels with the chalice and "golden crown," and on the outer panels are, on the south, St. Thomas, the Apostle, St. Clement, third Bishop of Rome, martyred in the time of Trajan, each with emblems—the spear and the anchor; in the north are representations of Andrews and Ken kneeling, both vested in Reformation robes, and with mitres at their feet. The pastoral staff indicates that Andrews died in office, whereas Ken, from scruples of conscience, died out of office, being a Nonjuror. Close to this panel is another in the wall over the credence table, which bears, on a cross-surmounted globe delineating England and America, the following words—*Stat Crux dum volvitur orbis*, followed by the inscription:

"In token of the unity of spirit and bond of peace between the Churches of the Old and New World, this reredos is dedicated by George W. Childs, of Philadelphia, to the memory of

two Bishops of the church universal, both connected with this cathedral city—Bishop Lancelot Andrews, and Bishop Ken.—MDCCLXXIX.

"The lower panels have also paintings of angels with musical instruments typical of praise. These, like the upper tier, are by Winchester ladies. The reredos was unveiled on Friday at choral evensong. The preacher was the Dean of Worcester."

SOME DUTIES AS MEMBERS OF THE CHURCH.

And now, what may be expected of us as members of the Church? What are our duties and responsibilities? First of all, we ought to comply with the regulations of the Church, and join in her services and sacraments. Unless we do this, we cannot have a shadow of a title to be considered members of the Church. How many neglect these duties. How many think that once on Sunday is quite enough to attend Divine Service. And some, when they are there, take but little interest in the prayers or praises. Such is the lamentable defection in the case of many who still "profess and call themselves Christians." But they who wish to be consistent members of our Church must diligently attend to all her suggestions. They must sanctify the Sunday, and exert themselves to attend the two services early and punctually. They must stand to sing, kneel to pray, and sit to hear. They will join audibly, yet humbly, in the responsive parts of the service, according to the regulations of the Church. They must comply with the Spirit, as well as with the letter of our Liturgy. It is our duty to love, value, and support that Church which is so Scriptural and spiritual in her services. Lay work, under all circumstances, is absolutely necessary. Most of us will be disposed to admit that we are living in stirring times with regard to the social and political state of our country. Compare the present of our Church with its past. Contrast our own times, teeming with so many important questions, with the torpor of the last century. Church work, carried on in so many ways, in so many places. Church Institutions of so many kinds, Orphanages, Refuges, Schools; Sanctuaries rising on all sides, adorned with all that art can offer, receiving with open gates and free seats and frequent services the poor and outcasts of our towns. Men of education devoting their lives freely to bring the Church's teaching home to the masses; education carried out so thoroughly in every village. The magnitude of the work in the present day points towards using all the means within the Church's power for dealing with our growing population. When a layman desires any work in a parish, it should be under the sanction of him to whom belongs the care of the souls of the parishioners. If the layman is to be of any use, he should work in harmony with the appointed minister. In a dozen different ways he may be of use. Only let those who have to find scope for a layman's talents, recognize the importance of apportioning the work to suit the worker, and realise the principle of diversity of gifts.

A man is bound to cultivate his intellectual powers and his natural capacities. The misfortune is that so many pass on through life thoughtless, aimless, and purposeless. They resemble the seaweed that is torn from its native rock and tossed to and fro on the heaving deep, the sport of every billow and the victim of every blast; they whirl round with every eddy, they yield to every surge, and at last they are swallowed up in the deep and pass away and are forgotten. It is a melancholy thing to see many of our most hopeful young men, with talents which might have glorified God, make shipwreck of everything dear in

this world and everything hopeful towards the world to come. The surface of society is strewn over with the floating wrecks and fragments of the numbers of hopeful fellows who have gone to pieces on the rocks or have been sucked in by the whirlpools of sensual enjoyment; those who were never happy but when revolving in the mazy dance or when fluttering up and down the showy drawing-room; or, if in a more humble position, frequenting the public-house or loitering in the streets.

Can mere amusement claim to be the object of a man's life? Why, yes; if we are no better than butterflies and crickets, to bask in the sun and make a noise on the hearth for a brief season, and then pass away.

Man is a strange compound of being; part is of the earth—earthy. He is in one view a grovelling thing of this world, in another view an incarnate angel; in one view an object of pity, in another view an object of interest to God. Man is to sow here so that he may reap a rich harvest there; he is to make preparation here for living with God hereafter; he is a stranger here for a time, and then he is called away to another state of existence; his principles and his manners are formed here, and as the man lives here and acts here, so should he be prepared for either happiness or misery hereafter. Christians have begun to recognise more fully than of old that it was not the clergy only to whom it was said, "I was hungry and ye gave me no meat; I was thirsty, and ye gave me no drink; sick and in prison, and ye did not minister unto me;" and not for the clergy only that "pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Without the aid of the laity, on a scale far larger than now, the clergy will become increasingly inadequate for the work which must be done. What can a single pastor do in a parish of several hundred souls? Single-handed he cannot possibly reach or visit those multitudes; he will be utterly unable to check drunkenness and impurity; he will have time for little beyond the actual round of his duties in the Church itself.

But, he not only cannot do so vast a work, but it is not in the least his exclusive duty to do it. If we cherish high hopes for the Church, it is because of the more general awakening to the fact that it was not the clergy only who are bidden to help the wounded Samaritans who live in such multitudes on the world's wayside. Gladly should we see broken down in all direction the notion—so absolutely false, so entirely inexcusable in any Christian man—that the clergy are set apart to do his share in the advancement of God's Kingdom, to enable him to be comfortable, to save his conscience, to give him a full acquittance in his duties to the sinful and the wretched, to discharge for him by proxy all his obligations to his neighbour and to the world. Gladly should we see torn down and trampled into the dust the epicurean fancy that, when a layman has put into the hands of his clergyman his few conventional shillings or pounds, the hundredth part, perhaps, of his income, he is set free of all necessity on his part for Christian effort to heal the deadly hurt, or to set right the intolerable wrong. It is nothing but a convenient fiction—nothing but a false subterfuge, to act on the tacit assumption that it is not the special function or professional business of any except the clergy to consider the poor, to rescue the fallen, to convert the criminal. It is not the duty of the clergy only, but of all Christians.

The burden of administering alms, of organising institutions, of looking after the material welfare of the poor, of raising funds for numberless charities—the common duty of the Church Beneficent—ought to be shared with the clergy by multitudes who now do not so much as touch it with one of their fingers.

We must hope for the day when no church-