

If former customs were revived, and a Rector should systematically call from house to house to read the Scriptures, exhort, pray, and, by searching questions to discover the spiritual maladies of the members of a household, we opine he would no longer hear complaints from Mrs. Talker that he called at her house less frequently than he did at Mrs. Mute's.

A Rector must mingle with his people sufficiently to know their shortcomings and peculiarities, for, unless he is familiar with their spiritual needs, he cannot administer from the pulpit and in private those timely warnings and wholesome words which are so essential to the soul's health of his congregation.

One part of a Rector's duty is preaching. To preach effectively, he must study men, and he must study Holy Scripture. If a Rector is a parochial peripatetic, perpetually perambulating from house to house, making social calls as some would have him, we are of the opinion that it will be impossible for him to prepare new and forcible sermons every week for the edification of the thinking men and women of his flock.—*The Church Guide.*

NORRIS ON CONFIRMATION.

My belief is that, if we could only make Confirmation, and the preparation for it, a more real thing, it would be the most effectual means at our disposal for strengthening the Church's hold on our population. But, alas! this cannot be while Confirmation comes round only once in three years. Of all

defects in our Diocesan administration, there is *none* that hinders the clergyman's work more than this infrequency of Confirmation.

We give certificates for Confirmation (and the young people and their parents know it,) to numbers who, in character or attainments, are far from satisfactory. We dare not withhold them, for practically it is a case of now or never! Three years hence they will have passed away from us,—left the parish, or gone altogether wrong, it may be; or, if still with us, will be yet worse prepared than they are now, for to keep them in attendance at our Confirmation classes all the intervening period is hopeless. So the question comes virtually to this. "Shall I lower the standard of my certificate till it is almost valueless? or shall I exclude this young man, and run the risk of making him a non-communicant for the rest of his life?" The question is, of course, solved as charity seems to require; but how grievously our standard is lowered,—not for this or that case only, but for the whole class,—is obvious.

Whereas, if Confirmations were annual, not only would the certificate be withheld in such cases, but there would be good hope of drawing on the candidate's attendance at our lessons *from year to year*, till he were really qualified.

For these and other reasons, I say, unhesitatingly, that few things would more surely tend to keep the young people of our parishes under good influences at the most critical period of their lives, than the *annual* recurrence of an opportunity for Confirmation. But for this, every one of our larger Dioceses must have its two or three Suffragan Bishops.