

ago when there was a virulent outbreak of small-pox in the city of Gloucester—he called together the clergy working under him as missionaries in the diocese and asked for volunteers to work with him amongst those afflicted with that dread disease. Every one of these clergy immediately volunteered, to their honour be it said, and in consequence of their so doing, the spiritual needs of the small-pox victims were assiduously attended to day by day, until the plague had run its course, by these devoted men. The Bishop designate is a man of great ability and an excellent preacher and organizer. He is a Freemason, and holds the position of Provincial Grand Chaplain of the County of Gloucester. He married Mary, a daughter of the late Mr. J. Beaumont.

Easter Collections in England.

We read with great pleasure that the Bishop of Oxford's recent appeal for Easter Offerings in the churches in his diocese to be devoted towards supplementing the stipends of the clergy has been very extensively and generously responded to. In many instances the Easter Day collections were this year given for the first time, while in those cases where it has been customary for several years past to thus appropriate the offertories the totals of preceding years have been very largely exceeded. In fact, in a number of parishes the Easter gift to the clergy this year constitutes a record. By the introduction of this practice the income of the English country clergy will be improved and a closer interest will be taken in parochial affairs by the people. One result we hope for is that English immigrants will understand that it is their duty and privilege to pay and work for the Church, and not to wait for it to come to them.

A Colonial Church.

On Low Sunday the usual annual service was held at the old Colonial Church of St. James, Goosecreek, about 20 miles from Charleston. A special train consisting of five coaches, filled to overflowing, took the congregation from the city, and many more people went from the country around. The service was read from the same Prayer Book which the Rev. Edward Ellington (an early rector) used during the Revolution, when, on one occasion, a member of the congregation flung a Prayer Book at his head because he followed the text and prayed for the King and the Royal Family. This Prayer Book was used by Dr. Korshaw, together with the "Breeches Bible," printed in 1630, and now the property of Mr. A. W. Marshall, senior warden of St. Michael's. All the congregation could not get into the church. The earthquake of 1886 greatly injured the building. Both gables fell out, the walls were badly damaged, and the mural tablets and the Royal Arms of England over the chancel, were broken and defaced. The vestry determined to repair the damages, but it was 10 years before sufficient funds were collected. Two years before the earthquake, Mr. T. W. Bacot, a member of the vestry of St. Philip's, Charleston, visited the church with a family party, one of whom was an artist. This lady made an exact copy in oils of the Royal Arms, which was afterwards sent to the Registrar of the Diocese of Massachusetts, who had asked for it, the Royal Arms being found in only two or three churches in the United States. From this copy, the Arms were restored after the earthquake. Substantially, the church stands to-day as it did in 1714—the year it was built.

Influences.

From an address in the Record: "There is an excellent example of unwholesome influence successfully resisted in one of the most instructive of the books which illustrate the activities of the men of the Oxford movement; and it is all the more interesting because in the same book, and in the life of the same man, we have an excellent illustration of the good which a younger man can get from a fatherly and kindly elder. It is to be seen in the autobiography of Isaac Williams. It is matter of common knowledge that Isaac Williams was one of Newman's chief colleagues. He was Newman's 'Dearest Isaac.' He was for a good while his companion almost as much by night as by day. He is Zeta in the *Lyra Apostolica*. He is the one who writes of 'The building wherein God doth dwell, the Holy Church invisible.' He is in the *Tracts for the Times* also. His was Tract 80, on 'Reserve in Religious Teaching.' He was deeply, almost inextricably bound up with Newman—almost, but not altogether. He is the first of the inner circle to recognize Newman's instability; nay, more, to distrust him—distrust prompted by words and deeds arousing 'misgivings,' which soon were justified by what the younger man considered an act of disloyalty to the English Church. And so

Williams wrote to Newman that they could not be as they had been. 'He owed it to himself not to be in the way of temptation.' To what in that hour of danger had Williams's safety been humanly due? It was due to the influence upon his character of Thomas Keble—Thomas Keble of Bisley. Keble at first was not Williams's vicar; he was neighbour only. Their opportunities were the opportunities of friends, such as are common to men. They were not convivial men; both were inclined to lead their lives in quietness, to write plain sermons, and to keep the faith. But there was power in this quietness; and what Simeon was to such men as Thomas Thomason, Thomas Keble was to such men as Isaac Williams. And so Williams speaks of John Keble, and speaks with all sympathy as having 'thrown off Newman's yoke;' but Thomas Keble had not borne it."

Pastoral Visiting.

A strange perversion of judgment, as to the value of Pastoral visiting, and a still stranger perversion of Holy Scripture in defence of its neglect, is reported from the Diocese of Maryland in a recent number of the *New York Churchman*. Within the last few years one of our rural parishes was found to be decaying by reason of the failure of the rector to do any diligent parish visiting. The Bishop urged upon him the duty, with the assurance that diligent house-to-house work would bring back many who had strayed, and many of the neglected and neglectful. But the remonstrance proved ineffective. Later the vestry made complaint to the Bishop about the neglect; and his answer was, that having already vainly exhorted him, he advised the vestry to send a special committee to the rector to urge him to greater activity. The rector promised his answer in his next sermon, and when it came, the text was "Go not from house to house;" and the sermon kept close to the text.

SYNOD MEETINGS.

Not a few of the Diocesan Synods hold their annual meetings in the month of June, among them those of Toronto, Huron, Ontario and Niagara. A large number of clergy and laity will assemble in important centres, and these representative gatherings of the church should result in wise legislation, and in such action as will stimulate the church and adapt her more completely to existing conditions and circumstances. Methods must change with the times, and new arrangements are demanded from time to time to meet an altered and changing state of affairs. We hope that the lay element in our Synods, which it is complained by our Bishops and others is declining in numbers and influence, will be fully represented. It is of the utmost importance that the clergy and laity should keep in touch, and should work together in perfect sympathy and co-operation. We are convinced that it has been due to the presence of our laity in Synods, and the better mutual understanding which has grown up, as a result of their intercourse, which has prevented that estrangement, and outburst of anti-clericalism, which to a certain extent prevails at present in the Mother Country. We need the practical wisdom, and business capacity, and experience of our laymen in our law making and finances, as well as we need it made clear that the lay mind and view of ecclesiastical questions is fully represented in our church parliaments. We trust that the laity themselves will see to it that they are adequately represented, and allow no considerations of time or expense to keep them away from these meetings for counsel and action, on the part of the whole Church in each diocese. In some dioceses, notably perhaps Toronto and Huron, the subject of division might profitably be discussed. That they are both too large to be successfully or adequately supervised by any one man is only too apparent, has often been regretted, and before it comes to be a pressing necessity from the advancing years of their respective Bishops, should be dealt with in a wise and statesmanlike manner. To coadjutor Bishops the opinion in the Church is becoming more and more adverse, and smaller dioceses and the multiplication of centres of Church influence, is what is demanded by our circumstances, and regarded as necessary by those who have given much consideration to the subject. Such changes cannot be hurriedly adopted, public interest has to be aroused, and money raised for the support of more Bishops, and for these reasons therefore we hope that the subject of diocesan division or rearrangement will this year occupy the attention of those dioceses where such relief is needed for the Bishops, as well as for the general welfare of the diocese, and the church at large.

The happy results which have attended the division of the Diocese of Ontario, the increase of clergy and of prosperity generally, should be an object lesson to others and make them realize that they need not fear to follow such a good example and so successful an experiment. Another thing which might usefully be considered at our Synod meetings would be the greater utilization of archdeacons to inspect churches, increase parochial assessments for clerical support, and to officiate at the induction of rectors, as well as generally to keep a watch over the interests of the church in their archdeaconary, and report and give information to the bishop. Complaints are made of the scarcity of candidates for holy orders. The work in our rural districts is arduous and unromantic in the extreme. When to this is added an income of such a limited and uncertain character both as to amount and regularity of payment, that it means the greatest hardship for a clergyman and his family. Can we wonder, that in these days when there is a great variety of employments for men which are well paid and free from the peculiar limitations of the clerical office, that few are found willing to volunteer for work in our missionary parishes? To raising the amount of clerical stipends, reducing the size of our missions, or consolidating them into associate missions, and improving the condition and prospects of our clergy generally, should our synods give their close and earnest attention. No makeshifts as to lay readers or perpetual deacons can supply the church's need for a well learned and trained body of clergy to occupy her pulpits, minister at her altars, and to be able and successful pastors of Christ's flock. Many other subjects, such as the religious instruction of the young—the gathering of them in helpful association for work and edification, and the general consideration of all things necessary to upbuild and extend the church will no doubt engage the attention of our synods. And we trust that such unity, charity and wisdom will mark their deliberations and control their actions as will eventuate in the promotion of God's glory and the good of His church.

THE AGE FOR CONFIRMATION.

It is at least debatable whether the corporate life of the Church, as well as the spiritual life of its individual members has not greatly suffered by the comparatively modern custom of deferring the administration of confirmation in the case of young people. Confirmation is the complement of baptism, and by it the baptized are admitted to the full possession of the Church's privileges. Till then a child is in a state of probation. Confirmation is not only the admission to the enjoyment or participation of privileges; it is also the conferring of grace. It is not only a means to an end, but is itself something to be desired, because of the help it affords, and the blessing it secures. Till comparatively recently confirmation was commonly administered at an earlier age than is now customary, and there was consequently a stricter compliance with the exact terms of the Prayer Book rule, "Ye are to take care that this child be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and be further instructed in the Church Catechism set forth for that purpose." In delaying confirmation the most impressible period of life is allowed to pass, when children are more immediately under home influences, and later on when they are neither children, nor yet adults, it is pressed, when they have neither the willingness to submit to guidance, nor yet the maturity of judgment to decide for themselves. Religion is with the majority largely a matter of sentiment, and very young children may be deeply religious, though they cannot decide theological problems. It is doubtful if a boy of fifteen is any better off in this respect than one of eleven. Many a child has been kept back from confirmation at an early age, when later on and under other influences it has been found impossible to persuade him to consider it. In early life the religious sentiment should be cultivated, and religious habits formed, and then by God's grace given and continued we may hope that they will not depart from it, and that impressions made will be both strong and lasting. With elementary instruction given before confirmation, we can anticipate that fuller intellectual instruction and comprehension of divine things will follow, and that they will grow in grace and in the knowledge of Our Lord Jesus Christ. There is a period of shyness, especially in boy life, when it is difficult to get them to take any stand that makes them conspicuous, such as going to the altar, which would

have been formed early. We are peculiarly stationary who or those constant in this matter small number of religious in be crystallized adverse in confirmation of Jesus be to come ur Kingdom c will appea church an increased and streng ward with strengthen

THE AL

The rec made by t somewhat whether t alteration became k mainly in have appe them in a free from Prayer B King's Pr and Cam be in agr Act of U notwith modes of probably in this ar ence in t the 16th the edit which d the diffe Trinity, Printers seen, the Service. A con was hel correcti more ne of the se are refe viz:—

and th follow The Le he Benedi is Jo Bened wi he in Litany w h Collec d tl Gospe I P Secor