

brought their stools with them. In St. Nicholas Church, Aberdeen, one of the oldest church seats, if not the oldest, in Scotland, still remains. It is the Baxter's (Baker's) seat. It is a good deal like the settles in Convocation Hall, only close backed, and beautifully carved.

The dress of the clergy is hard to get at. Black seems to have been worn, though many regarded it as the livery of Satan. Priest's gray was, perhaps, the clerical color. To judge from pictures of the time, gown and cassock were worn, the cassock being long. Different fashions prevailed, some wearing the continental cut, others the English. According to some authorities, the English academic gown, and hence our Toronto one, is the old Geneva pulpit robe. James VI. and Charles I. tried hard to regulate the dress of ministers, and sought to make it more like the English mode, but their success was limited. Ministers often preached with their hats on, an old Continental custom, and the men often listened with hats on, probably because of draughts. Ministers wore their robes during the sitting of the Assembly, a seemly custom. In 1611 the Synod of Fife enjoined ministers to attend meetings of the Exercise and Synodal Assemblies in black gowns and other habilzement prescribed in the Act of Parliament.

There were two offices in the early church which have long been lost; though we, in Canada, have in some measure restored one of them. We refer to the offices of superintendent and reader. The dioceses were put under the charge of a superintendent, who stood in about the same relation to the parishes in it that our superintendents do to the mission parishes within their jurisdiction. Before any one could be excommunicated, it had to be reported to the superintendent of the diocese. The office of reader lingered much longer, and still exists, I believe, in some Continental churches. The reader was the minister's assistant, and when a minister couldn't be had for a parish a reader was appointed. These readers were generally either young men who hoped to enter the ministry, or parish schoolmasters, or Roman priests who had turned, and were probationers for the Reformed ministry. The reader's duty was to read the common prayers; he had not much liberty of free prayer, if any. When ministers were scarce, a minister would have charge of several parishes, which he would visit in rotation, and preach, but each parish would have a reader, who would conduct the daily and