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CHURCH.

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timid will be assured and emboldened, their scruples as faithful Churchmen will no longer prevent their doing what hitherto they have *mistakenly deemed irregular*; and some restraint will be placed upon the vagaries into which some have been led by their zeal being unfettered by wholesome discipline.

A few years ago an association of Lay helpers was formed in and for the Diocese of London, under the supervision of the Bishop. The Report of this Association for November, 1867, says:—"The following hints as to the kinds of work which laymen may undertake will be found useful both to clergy and laity:—

I. SUNDAY WORK.—1. Teaching or superintendence of Sunday Schools, seeking out children who do not go to school, conducting special morning services for younger children, also evening services for children generally. 2. Conducting Bible Classes for young men, also classes for children or others held at the teacher's own house. 3. Systematically visiting the poor and sick for religious conversation and instruction, both at their own homes and at hospitals and workhouse infirmaries. 4. Conducting or assisting at services for the poor in school and mission rooms, and in the open air. 5. Attending and taking part at religious discussions among the working classes. 6. Distributing tracts in the streets and parks, and also from house to house. 7. Assisting at Church services as members of choirs; by reading the lessons, or by attending to the comfortable seating of the poor. 8. Seeking out the unbaptized, encouraging the newly confirmed to come to Holy Communion, inducing the poor to attend to church.

II.—EVENING WORK. 1. Teaching in night and ragged schools. 2. Management of Working Men's Clubs and Youth's Institutes, assistance at popular lectures, penny readings, and other means of recreation. 3. Attendance at penny banks, clothing funds, and school and parochial libraries. 4. Visiting the poor, either generally or in a defined district, the families in which shall be considered especially under the care of the visitor. *5. Assisting in and conducting services in school and mission rooms, and the open air. 6. Assisting in Church services as above, also practising church and school choirs.

III.—DAY WORK.—1. Visiting the poor and sick as above. 2. Collecting and canvassing for parochial and mission purposes. 3. Acting as secretaries to parochial institutions and religious and charitable societies.

IV.—GENERAL WORK. Endeavoring by personal influence and exertions to further the cause of Lay Agency, so as to strengthen the hands of those already laboring in the work, and encourage others to follow their example. It will, of course, be understood that all the work thus suggested is to be done with the sanction and under the direction of the clergy of the parishes or districts in which the members work.

Works marked * require special sanction of the Bishop.

The above list is signed, "Approved. A. C. London."

One of the committee, in a letter to us writes:—"Being Diocesan, it is understood that all parties in the Church have a right to be represented on the committee; and although there are, of course, differences of opinion, we have been remarkably free from factiousness." He adds:—"I am sure that laymen have a great advantage in going amongst the poor non-officially: it is not that we are unpaid, but we are not committed; we only speak to them because the conviction of the

importance of religion is pressing us on. The only question is about preaching. But I think the framers of our Twenty-third Article would admit the distinction between *addressing* and *preaching*, as it would be unreasonable to make religion the one subject on which a man may not address an audience. Scripture seems to teach that every man is to use his gifts in due subordination."

As to the existence or extent of lay preaching in the primitive Church, we do not enter; but we may ask, is it creditable that the progress of the Church in the early ages was the result solely of the same exclusively clerical agencies for propagating the Gospel which now exist? And do all such passages as the Epistle for the Tenth Sunday after Trinity refer only to those who were ordained to teach and preach.

Whatever may be the doubts as to the practice of lay preaching obtaining in the primitive Church or its expediency in these times, there can be no question as to the obligation of "visiting." It would be difficult to frame a plainer statement than this: "Pure religion is to visit the fatherless, &c." The well-known Eastern custom of Prayer-wheels, by which devotion is done by mechanism, is not more anti-Christian and absurd than the modern habit of doing Christian work by proxy. For any man to suppose, as it is evident vast numbers do, that by subscribing to a society which employs lay agents to visit, that he has discharged his duty to his neighbor, as implied in the apostolic statement, is not a less vain superstition than it would be to pay another man to believe or exercise faith, or cultivate any Christian virtue.

WHENCE COME CONVERTS TO ROMANISM.

THE denominational press, on all sides, seems inclined—and the inclination has become chronic—to represent the Episcopal Church as Romeward bound. Not intending now an exhaustive essay, I will only submit a few facts and suggestion, in reply to questions addressed to me, and in answer to letters received.

1. There are fewer persons, *reared* in the Episcopal Church, entering the Romish communion, than from the other churches in the world: and this notwithstanding the fact that the Protestant Episcopal Church in the world, numbers more than the Methodist, Presbyterian, or Baptist, with which it is often compared. I have for some years noted the confirmations reported by the Romish Bishops, also the per cent. of former protestants in the list of candidates. Upon enquiry I find the per cent., which in some places is quite large, correct; but seldom is there an Episcopalian among the number, and of the latter but few *reared* in the Episcopal Church. I have taken the reports of confirmation from *The Pilot*, *The Freeman's Journal*, and other Roman Catholic papers, and then instituted inquiries in the localities named. Cardinal Wiseman reports two thousand proselytes in England. It is found that more than nine-tenths of these come from the Dissenting Bodies, a large per cent. being Methodists. My authority for the last statement is the reports given in the *London Tablet*, *Wiseman's Review of the Church*, *Tremble's Church Reaction*, and statements made to me by English gentlemen, who have examined the question with opportunities of personal investigation.

2. Some clergymen and laymen of the Episcopal Church have become Roman Catholics. Grant it. What does it prove? That the tendency of the *Episcopal Church* is toward Rome? Let us see how that logic works. All the Unitarian

ministers in Chicago, and some others in different parts of the country, were once Methodist pastors. Does that prove that the Methodist Church tends to Unitarianism? Several Unitarian ministers, of whom the present Bishop Huntington is one, have entered the Episcopal Church. Is Unitarianism blossoming into Episcopacy? More: How many Presbyterian, Methodist, and other pastors, have, within twenty years, resigned their charges and taken Episcopal ministrations? Is that an incontrovertible argument that their ecclesiastical currents are running the same way? The very same week that reported the defection of one of our clergy—and that without sufficient authority—announced also that two Presbyterian, and two Methodist clergymen, and four Romish priests, had joined the Episcopal Church; and that one Presbyterian minister and his son had become Roman Catholics. The arithmetic of that week, as figured in the denominational press, worked out a problem, and gave an answer to it; and it was substantially this: "Episcopacy squinting towards Romanism." I would respectfully ask if the "squinting" is all on one side?

3. Some clergymen of other Protestant bodies have come into our communion, and then speedily gone Romeward. They were already possessed of certain tendencies, for which there was no satisfaction, save in Romanism. How did it happen that these men, educated and trained in a ministry not Episcopal, had, in their mature age, such a leaning to Symbolism and Ritualism, that they could not find enough of either to satisfy them, short of the Papacy? A man was taken in my house, with the Campagna fever, contracted in Italy. Does it follow that the Pontine Marshes are in the Rectory? One extreme follows another. Ague first, fever afterward. Let us look now at the antecedent history of some of the modern preverts to Romanism. Mr. J. McMasters, editor of a Roman Catholic paper, *The Freeman's Journal*, is the son of a Presbyterian minister. Rev. W. J. Bakewell, of Pittsburgh, a Congregational minister, was a successor of Matthew Henry, a commentator on the Bible, and pastor of a Dissenting congregation in England. His son R. H. Bakewell, was afterward editor of *The Shepherd of the Valley*, a journal of the Roman Catholic Church. Rev. Mr. Huntington, who has, in a volume, giving his reasons for renouncing Protestantism, says that he received his theological education at the Presbyterian Seminary at Princeton, New Jersey. Dr. O. A. Brownson, the champion Roman Catholic reviewer, was for a time a Congregational minister. "Father" Hewitt is the son of an Old School Presbyterian pastor. "Father" Walworth is the son of Chancellor Walworth, an elder in a Presbyterian Church. Judge Burnet, author of the book entitled "Reasons that led a Protestant Lawyer to the Catholic Church," was a Baptist until his acceptance of Romanism. Judge Lord was a Presbyterian until he made a similar change. Rev. Henry L. Richards, formerly Rector of St. Paul's Church, Columbus, Ohio, passed his boyhood in the bosom of the Congregational Church.

A Roman Catholic writer says that George Leach, Prof. Oertel, Porter, Thomas, and others, came to them from bodies not Episcopal. Of Donald McLeod, and some others claimed as proselytes from the Episcopal Church, I only know that in college days, the time of my acquaintance with them, they did not attend upon Episcopal ministrations.

Of the European proselytes, De Joux was a Calvinistic pastor at Geneva. Professors Muller, Philips, Adams, and philosopher Schlegel, were