

merely as a model, to which her prayers were to be conformed. The early Christians knew that our Lord intended it for use, as well as for imitation: hence it was called the 'legitimate prayer,' the established form of prayer, 'the prayer which Christ commanded his disciples to use in the very words delivered by himself.' In obedience to the command of Christ the primitive Church always made it a part of all her holy offices. At the administration of baptism, the celebration of the Supper of the Lord, in her daily morning and evening services, as well as in private devotions the Lord's prayer was always repeated; hence it was called the 'christian's quotidian,' or daily prayer. And when in succeeding ages it was discovered that some of the officiating clergy in Spain occasionally omitted it in the daily services, they were censured by a council, as "proud contemners of the Lord's injunctions," and it was enacted that "every clergyman omitting it, either in private or public prayer, should be degraded from the dignity of his office." That it formed a part of the daily service of the Gaelic Church appears from the Acts of an ancient council, which forbids "any layman to depart from the place of public worship before the Lord's prayer is ended." With this prayer the supplications in the public worship of the primitive Church generally began and with it frequently ended. To the practice of the primitive Church our reformers unquestionably had an eye, when they originally placed the Lord's prayer at the very beginning of the Morning and Evening services. "Upon the Review of the Common Prayer, which took place soon after its first publication it was judged expedient, that the sentences, Exhortation, Confession and Absolution should be prefixed to the service. On what grounds this alteration was made we have no authentic document; recourse has therefore been had to conjecture. It has been presumed, and with good reason, that abruptly and without any preceding preparation to begin the service with this divine prayer, was upon more mature consideration, regarded by the compilers of the Litany as irreverent and improper, and that on this account the change was made. In aid of this opinion we may observe that in every office of the Church the Lord's prayer is uniformly prepared with, what is called the lesser Litany, that is the supplications "Lord have mercy upon us, &c. or with the lesser doxology, Glory be to the Father, &c. as it is here preceded by the Exhortation, Confession and Absolution. The office of the communion affords the only exception to this remark: this office begins with the Lord's prayer; but we are to observe that the Communion, as generally administered, can hardly be considered as an entire service of itself. With a few peculiar exceptions, the communion service is always preceded by the morning prayer—and commonly by the Litany, and of course before the repetition of the Lord's prayer in this part of the service no particular preparation is necessary. Whatever may have been the reason for prefixing the Confession, Absolution, &c. to the Lord's prayer the propriety of the addition cannot be disputed: till we had confessed and repented of our sins we could not in the endearing sense in which we now use the words call God our Father.—And before we had received his promise of pardon and absolution we could not call him so with comfort. When the Church prefixed the preceding preparatory parts to the daily service, and directed the Lord's prayer to be said after them, she certainly did not mean this appointment to be understood as a disparagement of the Lord's prayer. On the contrary it is a mark of her extreme reverence for this divine form. Though the Lord's prayer does not occupy the foremost place in point of order, yet it stands in the beginning of our service; and is in the Church of England, what it was in the Church of Christ, the foundation and basis on which the superstructure of her other prayers is built. The constant use our Church makes of it, rehearsing it a second time in her Morning and Evening prayer, and repeating it in every one of her offices, is a sufficient proof of the sense she entertains of its excellence and efficacy."

when they desired our Lord to teach them to pray. In compliance with their request he dictated this to them for their use, and the use of all who should embrace Christianity.—Grotius observes, that soaverse was our Lord to unnecessary innovation and the affectation of novelty, that he selected the words and phrases of this prayer principally from forms at that time well known among the Jews.—One immediate advantage of this conduct of our Lord's was, that the disciples and Jewish converts would more readily learn that prayer should embrace those precepts to the terms of which before their conversion they were accustomed. This prayer consists, as has been observed, of six petitions; yet of the six, the three first can hardly be called by that name. They are more properly acts or expressions of adoration, obedience, and submission by which we render honor to the divine Being, and give up ourselves, along with the whole creation, to his government, and disposal, before we presume to offer any requests in our own favour, even for the supply of our most necessary wants, or the forgiveness of sins. .

For the Colonial Churchman.

SUNDAY SCHOOL EXAMINATION.

Messrs. Editors,

As the great object of Sunday school instruction is to promote religious knowledge, that children may become "wise unto salvation," parents should well consider that they will be amenable to God, if they neglect to place them, where, through God's grace, this wisdom may be attained.—"Train up a child in the way he should go,"—"Bring up your children in the nurture and admonition of the Lord," are divine commands; and woe be it to those parents who refuse to obey their Maker. To the lovers of the order, the discipline, and worship, of the church we love, it is pleasing to reflect upon the care which she takes to bring and preserve these "little ones" in the household of faith—admitting them in their infancy into the fold of Christ, and afterwards 'training them up in the way they should go.'

Being at Chester in the County of Lunenburg, on Sunday the 8th inst. I attended in the afternoon of that day, an examination of some of the children of St. Stephen's Parish, and with pleasure and profit to myself, witnessed the course of training and instruction which they had regularly been receiving during the summer from the Rector and their Sunday school teachers. After the usual service of the church, the children were requested to take their stand in the middle aisle;—many, to the number of sixty or seventy, came from different parts of the church, and formed a line on each side the aisle, from the entrance of the church to the altar,—they looked healthy and happy, and were, no doubt, animated and encouraged not a little, by the number of adult friends and relatives who were present.

After reading one of the collects, the Rector's observations were nearly as follows:—There are few subjects which now excite more general interest than Sunday school instruction. To what more glorious charity indeed can the disciple of the ever blessed Jesus devote his or her time, talents, or even money? Here success is almost certain, aided as it ever will be by the Holy Spirit of God, if humbly and heartily sought after. It is no visionary project, no untried scheme on which the school teacher enters. They know from past experience, if they have ever before engaged in this work and labour of love, (as many of those who now every Sunday devote their time to you, my dear children, have already done in for-

mer years)—they know from experience, and above all they are assured by the word of Divine truth, that much, very much good, must result from their faithful efforts to train up children in the way they should go, by teaching them the beginning of all true wisdom—"the fear of the Lord." Every reason have we to believe that under the Divine blessing the Sunday school in which we are engaged, which has thus far prospered, will continue to be productive of constantly increasing good. Now, as heretofore, he added, he could not but look forward to it, as a most powerful instrument for the continuance and promotion in the parish of sound religious principles, and of being the means under God of producing happiness both here and hereafter, to parents and children.—The Rector then remarked that the future success of the school would much depend upon the readiness or zeal with which parents and teachers would second his endeavours,—and then gave, what appeared a just meed of praise to the female members of the congregation, as there were nine or ten female teachers, some of whom had assisted him for nearly seventeen years, while but two young men were found willing to devote their Sunday afternoons to the pleasing task of the religious education of youth; exhorting them to go on in their praiseworthy endeavours, that "not one of those little ones should perish," and that in the end they would not lose their reward. A beautiful hymn, called "the Happy Meeting" was then delightfully sung by the teachers and children; and some appropriate remarks were made by the Rector, who related a striking death-bed scene, shewing the anxiety which a dying father felt for the future welfare of the children he was leaving in the world, and the great consolation there was in the pleasing truth that a day was coming when parents and children, long separated by death, teachers and scholars, ministers and people, should meet in heaven to part no more.

The children were then examined in the Church catechism—a short catechism on the collects—historical questions—Sunday exercises on the morning and evening services of the church, by the Rev. B. G. Nicholis, an admirable little work—Faith and Duty of a Christian—and many other catechisms on the catalogue of the Society for Promoting Christian Knowledge, down to "First steps to the catechism." A few verses of the 122d Psalm were then sung, the congregation joining with the teachers and children. Some remarks were made on the joy which an Israelite experienced when called on some festive occasion to the temple at Jerusalem, and the greater joy which christians should feel when invited to enter the courts of the Lord's house on the holy Sabbath; on the unity which should subsist between christians in general,—but especially among members of the same congregation—that these should be

"In strong and beauteous order rang'd,
Like her united tow'rs."

And on the pleasing truth that such services here on earth, were preparing the faithful worshipper for higher acts of praise hereafter, in "the temple not made with hands, eternal in the heavens."

The children were next examined in Bishop Burgess's short catechism on the Established Church, and in several Catechisms and other excellent works on the catalogue of the "Church of England Tract Society instituted in Bristol in 1811." The readiness with which the children answered the question

"Among the Jewish teachers it was a common practice to deliver to their scholars a certain form of prayer to be used with the established ordinary devotions. And to this custom the disciples referred