

Thus, when a new Church is called for, we must induce them to consider whether they can build it without help. For to lean upon others is to a true settler offensive, and such a spirit when roused often leads them to discover that they can accomplish by their own efforts what at first they dared not hope for.

Moreover the solitude of the forest is favorable to reflection, and if improved it leads to the feeling that religion is necessary even to the temporal well-being of society. Hence, we have some elements furnished in the most unpromising localities, which, if tenderly touched with humble reliance on our Lord and Saviour, may be followed with abundant fruit.

And shall we not touch them, and not merely convince, but manfully pursue the work of evangelizing the whole diocese, for which our Church makes such ample provision, and in doing so we shall find a remedy for all the evils which afflict us. Our people will prosper in body and soul; they will delight in giving God his portion, and recognize the truth that they who wait at the altar, are partakers with the altar. Even so hath God ordained that they who preach the Gospel should live of the Gospel.

Now, when I speak of the provision made for the spiritual improvement of her children by our Church, and which is so far superior to that possessed by any other denomination—I allude more particularly to the Book of Common Prayer, which contains the most effective and beautiful form of Public Worship that was ever set forth by any branch of the Catholic Church. Our first step therefore, on taking possession of a Parish or Mission is, to persuade all our people, old and young, to furnish themselves with a Bible and Prayer-book, the former to prove by Holy Scripture, the certainty of all that our Church teaches and believes, and the latter to instruct them how to worship God in spirit and in truth.

In this manual the Gospel is adapted in all its principles and duties, to the hopes and necessities of human life. For as the body grows from a small beginning, and gradually advances to youth, manhood, and old age, so runs the Book of Common Prayer into every portion of the heart and life, and leaves nothing untouched from the birth to the grave.—At every stage of our earthly pilgrimage it offers its word of preparation, admonition, or encouragement. At every halting place it presents the form and manner in which our Church would have us to think, to pray, and to act, and daily reminds us that we are her children, and that she is continually watching over us for our good.

In this way the Church becomes to our flocks in reality a home, a refuge from the storms of life. The powers and inclinations which God has implanted in their nature are gradually brought under a holy influence and lead to higher and divine objects; and we, who are the humble instruments of the Church in conveying to them so precious blessings, soon acquire their good-will and ready obedience, and if we persevere in discharging our duties with a steady kindness, we, by degrees, secure their hearts and affections, and in a far shorter period than we had anticipated.

It is true our whole time must be devoted to our parochial labours, and as it belongs to the Church, we can look for no permanent fruit if we spend it in frivolous occupations. We have so many opportunities of proving our sympathy and making favorable impressions on the hearts and understandings of our people, that I believe no Clergyman who goes earnestly to work in his master's service will ever fail in bringing the greater number of his flock with him; and once they are become sincere Christians all further difficulties ceases.

Let no Clergyman forget that the teaching of our Church must be worked out as a whole with the same earnestness and self-devotion which are applied to the most active schemes of human labor; and then only can we hope for a successful

result—a partial use of the Church's means of grace will never succeed.

The use of preaching for example to the depreciation of the Sacraments and the Prayers will produce superficial, unreal, and vain characters, and on the other hand the exclusion of earnest and simple preaching, and attempting to work through the higher means of grace alone, will commonly result in a formal and heartless profession.

We should also recollect that our public ministrations in the Church may be carefully and decently performed, and yet no promising progress be made, if other opportunities be neglected.

Personal intercourse, for instance, is essential to a Clergyman's success, and may produce the most beneficial consequences in cases where the public ministrations of the Church cannot reach. In a short conversation he may be able to give much instruction, and remove many difficulties, show the advantage of private prayer as a source of comfort and of strength in bearing distress, and he may correct irreverence and breaches of the third commandment.

A word in season may bring before them their true condition as sinners, their state as to their responsibilities and gifts in holy baptism, and it may frequently awaken a consciousness to certain sins and errors of thought and conduct which had never been noticed before.

Say not that such personal intercourse is impossible as your range of duty is so extensive, for under a regular and systematic division of your time much may be accomplished.

Again, incidents are continually happening which give an opening for the most friendly and interesting exchange of thoughts. A baptism in a family calls for a kind visit and a conversation on the subject, the duties of the parents, the holiness of the institution, the blessings which attend it, the benefit of sponsors and their solemn responsibilities.

Seasons of Confirmation afford opportunities of surpassing value for impressing on the young the leading doctrines of the Church.

Times of sickness, when thoughtfulness and anxiety, and often alarm, make our admonitions and consolations useful and acceptable.

Deaths and Burials may generally be improved to the great spiritual advantage of the whole neighbourhood as well as the family more immediately concerned.

In fine, the religious acts of a Missionary life,—his baptisms, his confirmations, his burials—are all acts full of the deepest instruction in Christian truth, and if carefully improved, and the more public ministrations at the same time decently and earnestly conducted, the Pastor will be felt to be the friend, consoler, and benefactor of the whole Parish or Mission, and become in their estimation worthy of the most grateful return.

It is something in this way that we must proceed to meet the urgency of the times; and if we go forward in singleness of heart, and leaning on our Saviour's help and encouragement, we cannot fail.

Not that many will live to see the full success of their labours; but we are in God's hands, and must never despond. "They that sow in tears shall reap in joy: and he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."\*

#### EDUCATION.

There are two extremes in public education: the one is where every child is considered the child of the state, and is educated without any regard to the wishes and views of the parents; the other is where the state pays no regard whatever to the matter, but leaves the parents to give their children education or not, as they please.