

This case suggests an abuse of this valuable institution which has led some almost to regard it as an evil rather than a good. It is to be feared that parents often regard the Sunday-school as a substitute for their own teaching, instead of seeking to make it an aid to their work and an enforcement of it. At the best, the teaching cannot take the place of that of the home for several reasons. Parents must first teach their children about God and their souls, about Christ and His Church, and all that "they ought to know and believe to their souls' health." Then the Sunday-school, through God's blessing, will accomplish a great deal more than it now does. Home training, it is never to be forgotten, is a thing of God's own appointment. This was one great purpose of the establishment of the family in Eden.

Another error in regard to the Sunday-school, into which people often fall, though Churchmen less often, perhaps, than other Christians, is that of making it a sort of Church, or of putting it in the place of the Church. The school itself may, unconsciously, fall into this error. In fact, it should be but a preparation for the Church and a help to her. All the services and all the instruction of the school should have for their purpose the building up of Christ's Church with living members. By its means young children may be brought to holy baptism, as older ones who are unbaptized should be so taught that they shall seek this sacrament for the blessings attached to it. The baptized should be carefully instructed in their privileges and duties as members of the Church, with a view to their coming with true hearts and right knowledge to Confirmation and Holy Communion at a proper age.

To make true Christians of the scholars, and as a necessary feature of the Christian life, earnest, devout, and intelligent communicants, is, in brief, the true purpose of the Sunday-school. This it is at which clergy, teachers, and parents should aim in all their work for it, with constant prayer for the blessing which only the divine Head of the Church can give.—J. S. C. in *The North East*.

"MEEKLY KNEELING UPON YOUR KNEES."

When this special reminder is read in the short exhortation before the Confession, in the Office for the Holy Communion, we have frequently remarked that many people go down on their knees who have been persistently sitting during all the rest of the service. Why is this? It may be that some persons feel that they are then approaching the most solemn portion of the service. But surely the attitude of the body that is becoming in suppliants in the most solemn portion of the service, would be the attitude assumed in all portions that have to do with supplication, if we realized more fully that God is present in His sanctuary, and that we are suppliants before His Majesty.

We think that the reason really is, generally, not any conscious distinction as to the greater or less solemnity of different portions of the service, but simply that the definite order contained in these words calls to mind a duty that habit makes men very apt to forget.

Now let us think why it is our duty to kneel at all times of prayer, unless hindered by some bodily infirmity:

In prayer we are either confessing our sinfulness and unworthiness of the least of all God's benefits, or are petitioners for some favors at His hands.

Kneeling is now the recognized attitude most indicative of *humility* and *supplication*. Even before our earthly sovereign, the man who comes to receive some favor or to present a petition, bends at least one knee as he does so.

How much more should we use the attitude of *humility*, *reverence*, and *supplication* in all

approaches before the Majesty of the Almighty Ruler of the Universe?

It is true that men used, in Eastern countries, to pray *standing*. We have scriptural authority for this attitude as fitting to prayer. It was then recognized as reverential. And certainly, for those who cannot kneel, or kneel for long together, to stand to pray is still undoubtedly allowable, and the attitude most indicative of reverence next to kneeling. But then we must remember that in those days, and in Eastern countries, when men often stood to pray, they frequently also prostrated themselves, with their faces on the ground, at times of special solemnity.

Do we not, indeed, instinctively feel that now at least we ought to kneel to pray? Does anyone ever think of saying his private prayers, or even family prayers, sitting down? What should we think of the clergyman who sat down all the time he was offering up the prayers in church? And why should we think an attitude becoming for us as suppliants in church which we should feel utterly out of place in private? Or why should we think an attitude allowable for a layman, as member of the congregation, which we should esteem very irreverent in the minister? All members of the congregation are as much worshippers as the minister. Whatever other attitude may be allowable in prayer, certainly sitting, and still less that posture that is now only too common of making pretence to kneel by inclining the upper part of the body forward, has never been sanctioned. It is undoubtedly very irreverent. Suppose God were visibly present, as He is invisibly, would anyone dare to assume that attitude while professing to address Him?

Why, even in the presence of an earthly sovereign subjects are never allowed to *sit down* without express permission.

If men would only try to realize more fully that "God is in the midst of His holy temple," there would be no need of any verbal reminder that when they confess their sins, or make their supplications, they should "*meekly kneel upon their knees*."

Yet we have even such a verbal reminder every time we come to church in the morning, when we sing the *Venite*.

"O come, let us worship, and fall down, and kneel, before the Lord our Maker."

Dr. Liddon is the author of the following on the above subject:

"Burke has shown how various attitudes of the human body correspond to or are inconsistent with deep emotions of the human soul. You cannot for instance, sit lolling back in an arm chair, with your mouth wide open, and feel a warm glow of indignation; and if you or I were introduced suddenly into the presence of the Queen, we should not keep our hats on and sit down with our hands in our pockets, on the ground that the genuine sentiment of loyalty is quite independent of its outward expression. And if people come to church, and sit and talk and look about while prayers are being addressed to the infinite and eternal Being, it is not because they are so very, very spiritual as to be able to do without any outward forms. They really do not kneel because they do not with the eyes of their souls see Him, the sight of Whom awes first the soul and then the body into profoundest reverence.

"After all there is nothing very spiritual, as some people seem to think, in the practice of outward irreverence. Church rules on the subject are but the natural outcome of deep interest of the soul of man when it is confronted by the greatness of its Maker and its Redeemer—*Our Messenger, Qu' Appello*."

WHAT CAN MEN DO FOR THE CHURCH?

Rev. Dr. Van De Water, rector of St. Andrew's church, New York, who has held "Mis-

sions" in Virginia with great satisfaction to our people, sends us his parish letter, in which he gives brief mention of the services and the various organizations of his parish. A busy church it is, with committee of various kinds, notably one—the St. Andrew's Brotherhood—"which aims to provide opportunities for Christian work."

Many parishes have societies in which the women meet, and if they do nothing else, they *sew*. Men cannot *sew*, and, with the exception of a few men who teach a Sunday school class, what are the men doing to extend the influence of Christianity in their congregations and neighborhoods? A matter worth looking into, and which is discussed by Dr. Van De Water.

Without going into particulars, there are some things the men in the churches can do, to which we call attention.

They can come to church on Sundays every time it is opened. The second service at most of our churches is small in comparison with the morning service. Granting that men have no fingers to *sew* with, they have feet to walk with—to church. And if while worshipping in church they be devout and glad to welcome others, we think men can be useful in this way.

Men can be useful in financial matters. If they were to turn to St. Matthew's Gospel, chapter twenty-fifth, they would find there a sermon of Christ about money and its use—"The Parable of the Talents" it is called. Let us not take the figurative use of the word talent, but take the word in its plain, original sense; a talent here and everywhere else in the Bible it is used, is so much money—money, and nothing but money. So much money was given to one man, less to another, and still less to a third. And when the master of the servants came to find out what they had done, his inquiry was, "What have you done with your money that I gave you?" Some had made good use of it. One had done nothing with it, the man who had not used it right was punished, not as lazy, but as wicked. All this our men can read in St. Matthew xxv.

"Money is character," said Balwer. Did we not quote a few weeks since that "character for the most part is determined by one's relation to money? Find out how one gets, saves, gives, lends, borrows and bequeaths money, and you have the character of the man in full outline. Nearly all the virtues play about the use of money—honesty, justice, generosity, charity, frugality, forethought, self-sacrifice."

Now, we know men cannot meet on Wednesday mornings to *sew*, but each one has a mouth to ask how he gets his money. Any short cuts or dishonest dealings? How he spends his money. All on self and family, to pamper pride and vanity and worldliness? Honesty, justice, generosity, self-sacrifice—are these your virtues, O men without needles. It is manifest Christian men in the churches can do a great deal in the way of church work, if they go devoutly to church, and get their money honorably and spend it wisely and with generosity.

There is another matter in which Christian men can do some Christian and church work. They can keep out of bar-rooms, they can be sober; they can keep away from bad company, they can be polite and kind husbands and good fathers, making home the happiest spot on earth to all the family. Church work is not sewing merely, or teaching a Sunday class; church work has no meaning save as Christian work, work which testifies for Christ, and makes the character of Christ, as developed in us, known to others.

Dr. Van De Water tells his men of one or two other matters:

"There lies about us a field for work by men as yet hardly touched. Men ought to be reached in some way, and influenced by Christians to come to church. Social clubs for laboring men, amusements for such given one night of each