

8th. Because by seeing their names as well as those of others in the D. C. S. lists, children are trained to consider themselves members of the Church, and as such bound to contribute to its funds. Thus a good habit is early formed, which in many cases will last through life.

It is difficult to estimate the power or set bounds to the influence of a good

EXAMPLE

Dear Sir,—I was rejoiced to see the article on "Public Catechizing," though some of your words, as "*omitted by our clergy*," and "*allowed by our people to fall into disuse*," may lead to an impression that in no parishes in Nova Scotia are the children publicly catechized. I am happy to say such is not the fact; but it will be a good day for the diocese when the parishes which omit are as few as those which now perform this important duty.

It may not be amiss to call your attention to the very words of the rubrics and canon which enjoin catechizing. For, strange as it may seem, many Church people appear to think that these are only to be read and obeyed by the clergy, whereas the second rubric quoted is specially for the direction of the laity.

The Curate of every Parish shall diligently on Sundays and Holy-days, after the second lesson at Evening Prayer, openly in the Church instruct and examine so many children of his parish sent unto him, as he shall think convenient, in some part of this catechism.

And all fathers, mothers, masters, and dames, shall cause their children, servants, and apprentices (which have not learned their catechism) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.

The canons are not so much brought before the laity, and therefore it is probably hardly at all known by them, that the 59th canon adds "If any minister neglect his duty herein, let him be sharply reprov'd upon the first complaint, and true notice thereof given to the Bishop or Ordinary of the place. If, after submitting himself he shall willingly offend therein again, let him be suspended; if so the third time, there being little hope that he will be therein reformed, then excommunicated and so remain until he be reformed. And likewise if any of the said fathers, mothers, masters, or mistresses, children, servants, or apprentices, shall neglect their duties, as the one sort in not causing them to come, and the other in refusing to learn as aforesaid; let them be suspended by their ordinaries (if they be not children), and if they so persist by the space of a month, then let them be excommunicated."

These rules show that every Sunday and Holyday catechizing is to be performed. There is no rule for a sermon after "Evening Prayer," and it can hardly be doubted that catechizing took the place of the more formal discourse. From several years experience, it can positively be stated that the practice produces effects, such as inevitably follow obedience to the Church. Grown people enjoy the catechizing, and profit by it (especially the illiterate) more than the sermon. Reason too, shows that if catechizing were the custom, the future churchmen and churchwomen would be far better grounded in "the faith" than those are who, alas, had no such advantage in youth: indeed it is a mere matter of fact that had not this wholesome practice fallen into disuse, nonconformity could never have gained so many adherents from amongst the children of the Church.

Yours, &c.

J. 12

NEWFOUNDLAND.

WE do not generally receive much information relative to the progress of our Church in the sister Diocese of Newfoundland. We propose therefore, to insert some extracts from "a plea for Colonial Dioceses," which has been put forth by the noble-hearted Bishop of that land in reply to some strictures on the S. P. G.