

That by your freedom of criticism on Church matters you discourage your rector and weaken the energies of the Church.

That because you cannot give to the Church as much as your neighbour, or because you are poor, it does not follow that you are not to give at all; for God judgeth a giver not so much according to the amount which he offers as the spirit in which the offering is made.

That in the matter of religious duty you are not to think so much of what you have done, but of what you leave undone. In this way only can you preserve an humble spirit and grow in grace.

That no gain is made by brooding over past troubles and failings. The only course is to rise above them and make another effort.

That wherever you are the Church is your home, and though oftentimes among strangers, yet in God's house you cannot be a stranger.

That if we wish for strength to do and patience to endure, they can come only by asking of God your Father, through Christ who is your Elder Brother.—*Selected.*

SUNDAY SCHOOL TEACHING.

Do the instruction books and lesson papers, as used in our Sunday schools, fill the measure of the Church's idea in training our children to be thorough Churchmen and Churchwomen? Were it not better to teach them more strictly and thoroughly the meaning and use of the Prayer Book? Our Daily Service is a delightful study. The opening sentences, in their position, have a special meaning which, if understood, begets a holy

reverence for the service which follows, and a wish to be early at church to hear those words of preparation. And if children learn the meaning of the Exhortation, the General Confession, the Absolution, the prayers which follow, and the significance which the Church attaches to the same, they will not care to attend other places of worship, where prayers do not and cannot meet our needs like these dear, familiar words. The Chants, some of them sung by the Jews, in their Sabbath worship, hundreds of years before the Saviour's birth; the Creeds, which are to be the bond as well as the symbol of a blessed Christian union; the Litany; the Communion Service; all bring us very near to God. So the Collects, Epistles and Gospels are a worthy study.

The Catechism is of course the basis of Church instruction, and will in some sense, give direction and interpretation to all the rest. Why should not children also learn the meaning of the different rites and ceremonies of the Church, a careful study of which would impress their great importance? For instance, the form and manner of ordaining ministers, with an explanation of *why* such a holy setting apart is *necessary*, would show them that they should receive the ministries and sacraments of the Church from authorized hands.

Why may not children be taught all the more necessary things as connected with our worship, from the time that they first enter the Sunday school? And it were all the better if they be taught every Sunday by practice; that is, by actually using the Prayer Book and learning to kneel and stand in.