

repeats her "so soon, so soon." How she does not say that children *may* be, but "they *shall* be brought." How, like her Lord, she has put the requirements for reception at a mark so low that every child of proper age can come. How she *commands* her clergy to instruct and prepare, and to be diligent in doing it. How she bids parents *command* their children..... I must repeat most earnestly what I said last year, that there is not a Christian body in the world which has grander theories and possibilities about children than we have; and yet, in practice, all others put us to shame. The Church of Rome does; Methodists do; and even the Baptists sweep them in multitudes to their Communion at an age when parents with us, not half trusting Christ's love and grace for children, are holding them back till they get older; and even the Pastors have not faith enough to be bold. Dear Brethren, I beg you not to be contented with this. Do not neglect the children. Remember who it is that "wills not that one of these little ones should perish." Remember the woe He pronounced upon those who "should harm one of these little ones." And you may harm them most fearfully *by neglecting them*. And in fidelity to our Lord, I must tell you plainly, dear brethren—plainly, yet sadly—that our little ones are most shamefully and sinfully neglected. I charge the *parents* with that sin. I charge the *sponsors* with it. They break the oath they made at the Font. In Christ's name I call you to study and re-order your work. Put it in better proportion. Not as it now is—five sixths, or nine-tenths of your time and energy to the *grown* people—and only a little fragment to the *children*. I thank God for Sunday-schools, for much that they have done, and for the grand things they might do. But I want, and God wants, the Pastor's presence and love and power and work and power in them. The Sunday-school that rules its Rector out, or is jealous of his presence and his guiding hand, is *false to the Church and false to Christ*. The glory of a Sunday-school is not the *number* it gathers on its Sundays and at its merry-makings; but the *number it brings at early age well prepared for Confirmation*. The pastor may turn over his lambs to teachers and superintendents and wash his hands of the duty, but it will be no better than Pilate's washing.

The Church commands the Rectors to *catechize*. How many do it? How many leave it all to assistants and superintendents, instead of making them, as they would gladly be, loving and loyal helpers to the Rector's pastoral influence. Oh! what a harvest of souls we might reap through our Sunday-schools, and how poor and scanty are the fruits they bring. May God help us to such a reform in parish ideas and work, in services and music and preaching, in catechizing and Sunday-schools and in pastoral labors as shall take away this reproach from us, and bring back the children into the sympathy and warmth of Christ's blessings on the Church.
—*Church Eclectic.*

THE PRAYER-BOOK A MISSIONARY.

The Church has never sufficiently realized what a priceless heritage it has in the Book of Common Prayer as a missionary agent. We all love it, and revere it, and regard it as the best

and truest leader of devotion in the possession of the race; but we have come to look upon it as being fitted rather for use in places venerable with length of years than in places born but yesterday. We have come to regard it as the Prayer Book of the cultured and refined rather than the Prayer-Book of pioneer life; but a greater mistake could not be made.

It is singularly adapted to all sorts and conditions of men; and it is nowhere more welcomed and more appreciated than by the bold, hardy, bright, progressive, manly pioneers who are in the advance guard of our present-day civilization. It meets the spiritual wants, and supplies the spiritual needs of all, and to all it should be freely sent.

It is a priceless missionary agent because it is the best possible propagator of *the faith*. Not merely *our* faith. Not merely the faith of this honored branch of the great Church Catholic; but the propagator of *THE FAITH* once delivered to the saints.

It stands second to nothing in this. It is the Holy Bible's truest exponent and help-meat. It does in this respect what not even the Bible can do. For in a singularly clear and orderly way it sets forth and preserves the profession of faith. It is impossible for one who diligently reads this book and follows its order to develop into an unsymmetrical and one-sided Christianity. It is impossible for one who makes a faithful study of it to be in ignorance of those things which a Christian ought to know and believe to his soul's health. And it is equally impossible for one who is in ignorance of it and its order to develop into that symmetry and due proportion which is figured forth in the New Jerusalem, the length and breadth and height of which are equal.

The six months it gives to the setting forth of Christian fact as provided for in the Advent and Christmas and Epiphany and Lent and Easter and Whitsun and Ascension seasons; the six months it gives to the setting forth of Christian life and practice as provided for in the long Trinity season—these give, in the plainest, clearest, best form the plain duty of man. In no way can the true faith of the Church, the true faith of the Christ, be better propagated than by a wholesale distribution of the Book of Common Prayer.

But the Book of Common Prayer is not only the best possible *propagator* of the Faith, it is the best possible *conservator* of the Faith as well.

This is as important and vital as the other. Our age is an age of extremes. All ages which are deeply and intensely in earnest are that. There are extremes in thought and extremes in practice. And timid ones are raising eyes and hands to Heaven and are saying: "How long, O Lord, how long!"

Fear has seized their troubled souls and they are asking, What will be the end of this? Does it not mean the decay of faith and the destruction of true religion? Not so long as the Lord God omnipotent reigneth and we have the Book of Common Prayer.

It propagates and it conserves the faith. Our candle will never be hidden under a bushel so long as it remains the exponent of the faith.

It speaks with no uncertain sound. Men may differ. They may stand at the opposite poles of thought and practice; but *it*, like the holy city, is at unity with itself. Tersely, clearly, forcefully, admirably it sets forth the faith and practice of the Church, and proclaims to all the world what we are.

The Book of Common Prayer has *proven* its value as a missionary agent again and again. It fell into the hands of Dr. Cutler, the learned president of Yale College, in 1720, and converted

him and his associates to the faith of our fathers. In 1794 the sinewy, enthusiastic, indomitable Philander Chase was convinced by it and won to us. Half a century later the Rev. Dr. Scott studied it that he might combat and overthrow it, but was converted to it. A Congregational minister of rare learning and moral excellence told me that he always had it with him and always followed its order in his preaching and public Bible-reading. A layman in Nevada, a representative of our keen, bright, earnest men who form that far western civilization, told me that when he went to Church he never cared particularly whether he heard a sermon or not; the service gave him so much that he found himself fed. *He was not a Churchman*. These are but sample instances. They could be multiplied indefinitely.

Dr. Langford, (Secretary of the Board of Missions of the Church in the United States) has proposed the publishing of an immense edition for wholesale distribution throughout the missionary fields.

Nothing better could be done. It is one of the most practical suggestions of our generation. It will meet a want which can be met in no other way. There are innumerable hamlets and villages where there are no religious ministrations.

In these there are many families of piety and religious convictions. They would like to have family prayers, but the head of the house has not the "gift" of prayer. The Prayer Book would supply the need. There are those who die and those whose friends would like to have them buried with a Christian burial service. The Prayer Book would supply the need. There are those who would like to meet together for public worship, and who would like to have a reverent and seemly service. The Prayer Book would supply the need. In a score of ways the Prayer Book would meet the religious wants of those people, and would satisfy a need which cannot be satisfied by anything else. Those of us who have had experience know it.

A spirit of vigorous action in missionary matters is abroad. It must be met. Let there be a large increase in the Missionary Episcopate, and a large publication and distribution of the Book of Common Prayer, and this generation will mark an epoch in the advancement of the Kingdom of God.—*Rev. W. R. Jewey, in the Churchman.*

INFALLIBILITY.

HOW FAR, AND WHERE, MAY CERTAINTY OF TRUTH BE EXPECTED IN THE TEACHING OF THE CHURCH?

(By the Bishop of Qu'Appelle.)

(Continued from July 27th.)

At the outset we cannot help feeling that if the present teaching of the Roman Church is right, if there is an infallible authority able to proclaim the truth whenever doubts arise, it must be of the very utmost importance that the Church should know it at once, distinctly, and without any possibility of misunderstanding. Moreover, if that infallibility was to be bestowed upon one man (S. Peter), by him to be conveyed to his successors for ever, nothing could have been easier than for our Lord to have declared this truth and given this authority in terms about which there could have been no dispute in the Church afterwards. One word from our Lord would have settled the question for ever, and would have saved the Church from interminable disputes and difficulties. Had Christ said, "Thou art Peter and the authoritative Teacher of my Church, and whatsoever thou declarest or whatsoever any of thy successors declare to be the Truth, when speaking officially as the Teacher of the Church, that is the Truth, and must be received:" there could have been no further controversy, Christians must have accepted their infallible Master even as Christ Himself. Is it conceivable that if such