

ground that "men of all creeds meet there as representatives of a community in which all creeds were equal."

I trust we do preach the same Jesus, or at least we intend to do so. But we preach Him "in contention." We place Jesus before the people in very different ways, and we disagree very grievously about His teaching and His ordinances. We ought not to cry peace where there is no peace. And we must not be content to "agree to differ" on serious points of doctrine or practice. Churchmen think it a dreadful neglect to leave infants to die unbaptized. They believe that those who go unconfirmed lose a great spiritual grace and help. They think it profanity to sit at the Holy Communion. They do not consider anyone to be duly ordained to the ministry except by laying on of the Bishop's hands; and they believe that the Holy Eucharist can only be celebrated by one so ordained. They teach very differently from Nonconformists about the New Birth and Union with Christ, and about the Catholic Church, and the Creeds, and the form of public worship, and the Communion of Saints. On such points we must try to agree to agree.

Religious confusion is symbolised at Deut. xxii. 9, 10, 11, by a vineyard sown with different kinds of seeds; an ox and an ass yoked to one plough; a garment of wool and linen mixed. These mixtures God forbade.—*Rev. Douglas Maclean, M.A., in "The Coat without Seam Torn."*

CHILDREN'S SERVICE.

[A Paper read before the Montreal Diocesan Sunday School Association, by Edward H. Parnell, Lay Reader.]

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The subject should be well considered and surely the Bible is brimful of subjects and pictures for children, it should if possible be divided, and each head connected with some key word or illustration. I heard a young clergyman once address a Sunday school composed of little street Arabs in a church near Rattcliff Highway, one of the most notorious thoroughfares in the East end of London, on the monstrous sinfulness of poaching, hardly proves an edifying subject for such a congregation. I don't know whether any one here ever had the privilege of listening to the learned, great and good Dean Stanley preach to children in Westminster Abbey, the choir of the Venerable pile crowded with a juvenile congregation including children of the blood Royal and little waifs and strays from the Orphan school, with what attention they gazed at his kindly intellectual ascetic face as the preacher brought down his great mind to the level of their little minds and entered into their childish thoughts, childish habits and childish sins; anyone who saw this sight will, I am sure, never forget it and will, when he thinks of it, recalls the words of Coleridge;

"O'er wayward childhood wouldst thou hold firm rule,  
And sun thyself in light of happy faces,  
Love, Hope and Patience, these must be thy graces,  
And in thine own heart let them first keep school."

The sermon may, I think, very advantageously be catechetical; but the questions should be carefully worded to avoid as far as possible monosyllabic answers, such as 'yes,' 'no,' 'God,' and so forth, it will be found useful to make the children repeat in a quiet tone the answers altogether, so that the whole service may be in the spirit if not exactly in the letter of the rubric at the end of the Catechism, which runs thus: 'The curate of every parish shall dili-

gently upon Sundays and Holydays after the 2nd Lesson at Evening prayer openly and 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.' I cannot leave this part of my subject without expressing my conviction of the desirability of the lecturers of our Theological Colleges devoting some time to the instruction of students for the ministry in the art of preaching to and addressing children, surely not the least important of the duties of a Christian minister. And now just a few words as to the children's service in the schoolroom, which has been introduced into many parishes of a Sunday morning, and in poor populous places of Sunday evenings with most happy results. A rule I have found preference given to the infant school room as most suitable, because of its gallery which enables the children so to be seated as to see the speaker, and I trust all galleries will soon be made with backs to the seats. What is more necessary to growing children than back support? and surely if we desire the full attention of the mind, we must give the body rest. All seats should be as comfortable as possible, and so far apart as to give ample room to kneel and rise again without moving the seats. Everything should be as church like as possible, there should be a desk and a lectern, and the officiating gentleman should wear the Church's garment, the surplice. The remarks made before about the service in Church will equally apply to the service in the school room. Of course a staff of adults must be obtained to keep order, but I have never found any difficulty in obtaining this assistance, and the services of an organist must be secured, who it is to be hoped will train a youthful choir to lead the services of this their sanctuary. Care should be taken to remove all things such as pictures that would distract the attention of the children, although pictures on scriptural subjects would not be out of place, and indeed might be usefully employed in illustrating the address as indeed, some think, so might the black board; but on this opinions differ, and everyone must be left to his own choice. And who shall conduct the service? Certainly, if possible, one of the clergy should do this, and in some parishes where three or more are attached to the church this is done. But these instances are so rare that we must generally look to a layman to discharge the duty. And the qualifications needed are great, and must in a great measure be those I have before indicated. I know that to select such a man is a difficult task for the Rector. It must, indeed, be the subject of earnest prayer and of careful notice. The teacher who can best keep the attention of his class should be obtained, and an exercise of judgment will doubtless lead to the choice of the best man to fill this important post. The idea has long been exploded that any one can teach young children. He who can arrest the attention of the little ones and keep their interest is a born teacher. Such a useful Churchman as the children's preacher should surely be admitted by the Bishop as a lay reader. It would give him the stamp of Episcopopal authority and tend to produce and foster a due realization of the responsibility of his office and his duty in training these little ones for Christ and his Church. In conclusion I feel deeply the importance of this subject upon which I have so feebly touched! 'That the children may be taught what a solemn vow promise and profession has been made for them.' May the Head of the Church bless the means need for bringing His little ones into closer union with His Church. The future of our Church must depend greatly upon the generation now under training. Infidelity and error rear their heads unblushingly among us. What surer barrier against these than the Venerable services of our dear old Church. These, if well known and understood will not be learned in vain. Definite Church teaching

is the best means of defeating the adversary. The services of the Church are based upon that Holy Word which is the sword of the spirit. May we be earnest in work and prayer that our churches may become children's churches. May they love their Mother Church and learn to sing with all their hearts the words of their pretty hymn—

I love my Church, O God;  
Her walls before Thee stand,  
Dear as the apple of Thine eye,  
And graven on Thy hand,  
Beyond my highest joy,  
I prize her heavenly ways;  
Her sweet Communion, solemn vows,  
Her hymns of love and praise.

CONTEMPORARY CHURCH OPINION.

*The Standard of the Cross and the Church* says:—

"Presbyterians have been led by their agitation over creed-revision to look into the Prayer Book. Inquiries are made at our Church book stores for copies of the Thirty-nine Articles, and meeting with the information that it would hardly be worth while to print the articles separately, as they can be had at so small a price in the Prayer Book, the Prayer Book is purchased by some who have never had occasion to possess a copy of it hitherto."

Although those outside of our Communion may be led to examine the Articles to aid in the revision of their own formularies, they generally do so under the misunderstanding that they constitute the Creed of the Church instead of being simply an official obligation imposed upon the clergy. They are not the expression of the Church's faith, but an explanation or commentary on certain doctrines. But they will find the prayer Book to which they are appended, next to the Bible the truest, safest and best guide and instruction in the doctrines and duties of the Christian life. It is the best missionary the Church can send out at this time, when so many christian minds are unsettled or astray on the question of confessions and creeds; composed as it is of the devotional utterance of the saintliest of God's people, through the centuries back to the days of the Psalmist King; replete with Scriptural readings; with a conservatism which has passed the ordeal of prosperity and disaster alike with its unchanged expression of Apostolic faith, interwoven, like golden threads into the fervor of its prayers, and the uplifting of its praises; it offers the one strong and central basis for the living and enduring unity of God's people of every name. We remember hearing one of the noblest of our Bishops, long since passed into Paradise, tell the story of how a Prayer Book given him while a boy, by a passing stranger, had been the means of bringing his father's family from among unbelievers into the ranks of devoted Christian believers and workers, and himself into the ministry of the Church of God. It will stand every test, of fidelity to Scriptural teaching, the needs of devotional training and utterance, and thorough guidance of the Christian in high religious aspiration, doctrine and duty. The Methodist Commentator, Dr. Adam Clarke, expressed in few, but strong words, what it has been to millions of other devout souls, when he said, "next to the Bible, the Prayer Book of the Church of England, is the book of my understanding and my heart." The unsteady, or drifting elements of a disrupted Christendom will, in the use of it, find their way to a safe and steadfast anchorage in faith, doctrine and worship. The great *criterion*, which the Church offers to the religious world is her Book of Prayer, and it will be in the future, as it has been in the past, an inestimable blessing of all who receive and worthily use it. One of the most hopeful signs of our time is that its use is steadily growing among Christians of every name, and with it the observance of its festivals and fasts.