

[Nov. 15th, 1892.]

Dec. 15th, 1892.]

CANADIAN CHURCHMAN.

761

Methodist minister, who drew a salary of \$1,000 last year, for holding 108 sessions at most 108 days. The meetings held by very distant from his duty or meeting he received \$14.95, or \$400 per month. There were 34 provincial ministers of different denominations. These meetings, and received for age rate of (\$7.32) seven for every meeting held, year, in addition to their from their respective

men travelling by railway, are generally entertained to place free of charge. The cost of every meeting provisional agents was going to learn what the very meeting; this the far as can be ascertain the agents' salary was king over the list of sub- f our Church members believe, without exam- ment, and the denomi- and the fraud that is prac- ch an excellent name as of the venerable British Why will Churchmen, rt our own "Society for a Knowledge?" Agents supply our demands for ry reason that we have to practically strengthen those of our Church are ation of facts in support

W. STOUT.

consolidated.

SYNOD.

pendent has read most the above subject, from late Mr. Legge, to the He read the discussion in recent meeting of the d as very unsatisfactory. ported, were unworthy of enthusiasm, eloquence, al capacity, were below bome mediocrity. Appar- shed leader present, no pre-eminent for his com- ry of the subject; no one inspiring others with an t magnitude and supreme the importance of con- s desirability and neces- Church confessed; at the s were entertained and terly opposed to that ad- list there was no one ap- ly dispelling those doubts these apprehensions have papers since the close of bers, and other members assuringly, but without intended reassuring com- AN CHURCHMAN, we are e "a concrete manifes- id unity of the Church." eathing, active, power- a mere figure-head, an e presentation of solidar-

with life, supreme life, an intelligent, spiritual ate wisdom, to devise he highest interests of e whole Dominion, with administration. At pre- ds and Provincial Synods ntions, canons and spe- nch comprehend most of ns of the Church (though are valueless for lack of it who is to define what it is strictly Provincial? different synods accept y to make the necessary od? If so, the Provin- name to live, and their e worth the expenditure ate, and would perhaps an a help. The greatest ever produced, who, if ion, was the great genius ssed the opinion at the

time that Provincial Parliaments were not absolutely necessary, and that they might come into collision with the General Parliament. And although from the first the powers and functions of the former were strictly defined and limited, yet the correctness of his opinions has been proved by actual facts. Many at the present day strongly maintain that Provincial Parliaments might be dispensed with, and that without loss, but with gain to the country. Be that as it may, however, none can truly affirm that there are similar reasons for the existence of Provincial Synods to those given for the existence of Provincial Legislatures, or that they have corresponding duties to perform. We want a General Synod, having supreme control, consisting of representative Churchmen, elected from every diocese in due proportion—men most true, faithful and loyal to Christ and His Church, of which they are members—men of great knowledge, wisdom and zeal, eminent and distinguished for their intellectual capacities, administrative abilities and large experience (no doubt there are such men in the Church both among clergy and laity, if party caucuses, &c., would allow of their election), and then commit to their control and management all those subjects which pertain to the interests of the Church generally, such as those mentioned in the Winnipeg scheme, and invest them with full powers of administration. Then we shall have a General Synod worthy of the Church, which will advance her progress and increase her prosperity; then she will attain to her rightful position as first amongst the denominations in this country; then she will be resplendent as the brightness of the morning, fair as the moon, clear as the sun, and triumphant as a victorious army with banner, and then "the wilderness and solitary place shall be glad (for her) and the desert shall rejoice and blossom as the rose." May God grant it for the sake of Christ, the ever living Head of the Church, and let every loyal, faithful, loving, zealous member say, Amen.

SOLIDUS.

Huron, Dec. 7th, 1892.

The Church not in Touch with the People.

SIR,—Permit me to make a fairly adequate reply to Dr. Gammack's letter of keen inquiry as to why the Church of England is not more in touch with the educational life of the Canadian people. It is tolerably patent that, not even many years ago, in this country, the name of a certain political party was, as a product of Erastianism, convertible with the name Church of England. The hateful prejudice stirred up against the Church over the questionable settlement of the clergy reserves was very deep, and exists as another antagonism to-day. Previous to and coeval with "clergy reserve" times, dissent in all its variety and greatest vigour "struck" the country. The Church then relied upon the influence of an Erastian policy, the futility of which was only too apparent. Owing to the lamentable lack of Church life, the Anglican branch of the Church Catholic appeared to be unable either to defend herself or attack her foes. The Church was then looked upon by foes and by even her own members as the oldest, most conservative and aristocratic of religious sects, whose hours and usefulness were well-nigh ended. The feeling was then abroad, which the enemies of the Church spared no pains to feed, that the Church of England was only meant for those in a high social position. Caste notions among clergy and laity, it is to be feared, were then practically followed.

In view of these facts, small wonder is it that many settlers, whose numerous descendants now form much of the bone and sinew of the country, were thrown out of touch with the Church. It was in those early days of Church apathy that our present public school system took its rise. Of the seed sown to generate the public school system, the Church, if she ever sowed any, never cast in kernels that brought forth any fruit. The Church, like anybody else, can't expect to reap where she has not sown.

If in the past there has been a manifest unwillingness on the part of many of our clergy and laity to accept the circumstances of our P.S. system, in which religious education does not count, it is still apparent this influential body, though in the minority, have exerted a dominant power. It has so practically ignored the P.S. system as to make our people careless about true national education, in which secular and religious knowledge are combined. Let me prove this by asking some questions that have a more practical relation to this matter than synod speeches. Who ever heard tell of church clergymen to any considerable extent, visiting, as is their privilege, our public and high schools? How many of the Church clergy have ever taught in a high or public school? How many clergymen ever advise the sons and daughters of their parishioners to attend our splendidly equipped high schools, so that they may become teachers in the public schools? How many college professors ever advise Church of England graduates to become eligible for H.S. master-

ships. Owing to our colleges being manned by intellectual importations from the old country, this is practically discouraged and never done.

Some will perhaps say that this letter pleads for a divorce of secular from religious education. That has already been accomplished in this country, and the apathy of the Church is largely to blame for assisting it. The Church should now accept and make the best of the present educational situation. This can be done by the clergy persistently visiting public and high schools, taking an interest in mechanics' institutes, &c. If this were done, it would not be long before the wholesome leaven of Church activity would displace the prejudice that still exists. This is one of the best ways of making the Church an every-day power in educational life in Canada. This is also a slow (?) but sure way, whereby public opinion can be moulded so that secular and religious education may be reunited.

A few expensive Church schools whose teachers have never been taught how to teach, and whose pupils by an indolent system fall in knowledge far behind H.S. pupils, can never attempt to place the Church in any but the nowhere position that she now occupies. It must be said, however, that these schools indicate the mind of the Church on national education. As a last thought on this unfortunate subject, it may be stated as generally true that wherever the Church in Canada, from pioneer days up to the present time, has exercised a permanent influence, there you will find her sending forth a proportionate number of teachers to man and influence our public and high schools.

H. V. THOMPSON.

Caledon East, Dec. 7th, 1892.

Sunday School Lesson.

4th Sunday in Advent.

Dec. 18th, 1892.

PRAYER.

No lesson could be more important than this. "Lord, teach us to pray," was the earnest request made of old by the disciples of Christ. The same need still remains. The teacher will feel how difficult is the task of getting in contact with the inner spiritual life of his scholars, in order to waken in them the desire to make prayer a real thing. Let him, then, before entering upon such a lesson himself, pray more earnestly for the true spirit of prayer and seek Divine guidance in imparting the same spirit to others.

I. PRAYER: ITS NATURE AND OBJECTS.

Prayer is speaking to God. This would seem to be a very easy thing, but we all find it in practice a hard thing, unless we go through a form of words without thinking what they mean. [Illustr.—Praying machines—cylinders, filled with printed prayers, used by the people of Tibet; every time they are turned round it counts as a repetition of the prayers. Are our thoughtless prayers much better?] One reason that prayer is hard is that we cannot see Him Whom we are speaking to. [Most of us would find it hard to speak to an audience of people in the dark.] We need some way of seeing God without our eyes. Faith is called the eye of the soul. If we believe with all our hearts that God is near, and is listening, prayer becomes more easy. And then we need practice. [A blind man can speak to people whom he never sees. He is used to it.] Every true prayer makes it easier to pray the next time.

II. PRIVATE PRAYER.

This is speaking to God when we are alone (St. Matt. vi. 6). Daniel prayed three times a day (Dan. vi. 10). So of David (Ps. lv. 7. Comp. cxix. 164). No one has a right to say that he has no time for prayer. Jesus Christ prayed in the midst of the most laborious life that was ever lived on earth (St. Luke v. 16; St. Mark i. 35; St. Luke vi. 12). The chief thing in private prayer is to think "God hears me." Many find it helpful before kneeling down to say, "In the name of the Father," etc. Remember that "prayers without thoughts never to heaven go," and

"Satan trembles when he sees
The weakest saint upon his knees."

III. PUBLIC PRAYER.

We learn to pray in private; but after we have learned to keep the thought of God in our minds, we can pray better (more heartily) in public. Seeing others about us, and hearing their voices, kindles our hearts. And we should remember how much we can help others in this way. We should not be afraid to let our voices be heard for their sakes, as well as because it is pleasing to God. He takes special delight in the praises of children (St. Matt. xxi. 16). And this is another thing that makes public worship better than private—there is more praise, more singing; and this lifts our hearts higher than merely asking God's blessing (Ps. xcv. 1; Acts xvi. 25).

IV. MORNING AND EVENING PRAYER.

Intended to be said every day (see the title.) With many this is not possible, though even in our private prayers we shall find it useful to say some prayers from the Prayer-Book. (Some say all through the week the collect learned on Sunday. Then there are Saints' days, Ember-days, etc., when special prayers are appointed. These should not be neglected, even if we cannot attend church.) But every one should make a point of going to church at least once on Sunday, and twice if possible. (Heb. x. 25.) If the services are used every day, we may think of morning prayer chiefly as asking God's blessing for the day, and evening prayer the same for the night. If we can only go on Sunday, our object is, by beginning the week well, to consecrate the whole of it to God.

The teacher should see that each scholar understands how to find the places in the Prayer-Book. It is the glory of the Church that our services are "Common Prayer," in which every one is invited to take an intelligent part. We should all take a pride in the beauty and in the devotional character of our public worship, and seek to make the best possible use of our privileges, thanking God that He has "given us grace with one accord to make our common supplications" unto Him.

Family Reading.

Harry and Archie; or, First and Last Communion.

Continued.

It was some hours before Harry recovered from his senseless state, and when he did his head was confused and his thoughts wandered. He thought of Nannie, and he saw her home; he imagined his mother by his side, and speaking to him as she did when she was dying. When he quite came to himself, he found himself lying on the ground of his room. The morning sun had risen high, and some hours he knew must have passed since the men and boys had gone to work at the factory. Harry made the best of his way to the scene of his daily work, and on reaching the door met the master. He looked angry and more stern than usual.

"Where have you been, sir? These are high doings; here's the sun high up at noon, and at least fifty of you away from work. And where's that young rascal, Archie? of course, if there's a row he's in it; but he shall know the rights of it. I tell you what, sir, I tell you what, Master Harry, with a quiet look you're none too good; you're full of your mischief; but I'll send you back to your sister, that's what I'll do. It was only for that mother of yours—"

"Don't speak against mother, uncle," said Harry, quickly, and the colour mounting to his cheek; "she was your sister."

"Do you teach me, sir? off to your work, and keep your place," and the master lifted his hand to strike Harry.

But the boy avoided the blow, and went towards his solitary corner. What was he to do? Should he tell what he knew of Archie and the rest? He knew, or all but knew, what was going on; and when he looked down the long light factory-room, and saw the many empty places there were, and noticed the many whisperings and winks which were going on on all sides, he was sure mischief was brewing. But what could he do? If he said anything, he broke his word with Archie; and truth was dear to Harry. His hands moved quickly and mechanically through his work, for his eyes were continually wandering down the room and out of the window.

One o'clock struck, and two of the places were still empty. Archie had not appeared. The master came in several times, and looked anxious and suspicious; but the moment he appeared, there was a general hush down the room, and a number of significant looks, which only served to make him more vexed. Evening came, and no Archie. Harry's mind was made up.

The master's house lay a short way from the factory: it was a wooden house, and a small garden round it. Harry had not often been to it; for though he was his uncle, he had shown him no attention on that account. The overseer of the factory was away, so that the only person in authority was the master. He had two little children, with whom Harry had sometimes played