

as also taking place. Others call the positive affirmations used, the language of faith, hope and charity ; but if so, this should be indicated.

For our part, we could not use these offices at all, either as administrator, subject, parent or sponsor, unless we believed the sacramentarian doctrine that "a moral change in the subject of baptism is wrought in the sacrament." Then, all would be clear and consistent. On any other principle, the use of such language appears to us "confusion worse confounded."

"FIRST LESSONS ON CHRISTIAN MORALS."

The little work recently issued under the above title by the Chief Superintendent of Education for Ontario, "for Canadian Families and Schools," and recommended by the Council of Public Instruction, deals with a subject so important, and has been recently brought so prominently before the public, that we have felt it one of the duties of the time to give it a careful inspection. We regret to say that we cannot pronounce favourably upon it.

In the first place we are not convinced of the necessity for such a treatise. The question of religious teaching in public schools is one of infinite delicacy. The fewer text-books the better, when even the Bible gives rise to so much objection. Almost everything must depend on the individual teacher. In any case, home and church must do more than school.

Then, it seem to us that this book teaches both too much and too little of the doctrines of Christianity ; too much to furnish a common meeting-ground for all professed Christians, too little to "give a certain sound" throughout of the truth of the gospel. There is a "legal" flavour, theologically speaking, in some parts, though elsewhere we note explicit reference to the way of salvation. And we must emphatically demur to the "Sacramentarian" character of the teaching on Baptism and the Lord's Supper in Lesson IX. We do not see what necessity there was for introducing these subjects, bristling on every side with controversy, into a school-book on morals. Nor can we understand how the author, with his long and wide experience, could have expected that this exposition should be found "in harmony with the views of all religious persuasions who receive the Bible," etc. There is more daring or simplicity than wisdom in the attempt to make a considerable part of the Church of England Catechism the accepted exposition of the views of all denominations on one of the chief points at issue between that Church and others ! Those whom we represent, we are sure, will regard such statements as full of danger in these ritualistic days.

Again, the treatise seems to us to have outrun the declaration of the preface in giving more of the "speculations" on "moral science" than would be comprehensible by children, and less than would be satisfactory to an adult, (pp. 52—60) ; while, instead of having simply "assumed . . . the authority of the Scriptures," there are somewhat elaborate proofs thereof tendered, which would be more in place in a work on Christian Evidences. (Pp. 60—85.)