

At a meeting held at Canon Bright's rooms, after Dr. Pusey's funeral, it was unanimously decided that only one memorial of the late Regius Professor should be attempted, in order to avoid the failure which might follow upon divided efforts; and further, that considering the scene and character of Dr. Pusey's main work, Oxford would be the proper place for such a memorial. A resolution was accepted by the meeting to the effect that the memorial should be useful to residents in the University, by providing a centre of religious faith, of theological learning, and of personal sympathy. The details are to be settled by a committee.

The diocesan conference at St. Albans, on the 10th and 11th, had the following propositions brought before it:—"That, with a view to largely increasing the number of ordained workers in the Church, it is desirable that men be accepted for the order of deacons who neither desire nor are educationally qualified for the priesthood." "That deacons be allowed to follow secular callings, approved by the Bishop, as long as they are not candidates for the priesthood." "That it is the duty of the churchmen in the diocese to use their best endeavours to further the establishment of good middle-class schools;" and "that the attitude to be observed by the Church towards the Salvation Army, is a matter demanding grave and serious consideration."

On Sunday, the 24th ult., an interesting ceremony took place in the parish church of Staplehurst, Kent, in addition to the thanksgiving services for the victory in Egypt, and for the harvest. The east window, which has been recently filled with stained glass, was dedicated to the glory of God, and in filial memory of the late Mr. Henry Hoare, and Lady Mary, his wife, who are buried at the east end of the church. The window will have an historic interest, as the lower portion of the central light is occupied by the decision of St. James, as Bishop of Jerusalem, in the First General Council of the Church, it having been the principal work of Mr. Hoare's life to secure the revival of the convocations of the Provinces of Canterbury and York. The window also represents the return of our Lord in glory with His angels, to reward every man according to his work.

A few years ago the late Bishop Steere was curate of Skeyness. The place was then a scattered village on the eastern coast containing about 250 persons; the church a poor, crumbling, worn-out building of nave and chancel, with six or eight high pews on each side. During the last four or five years, a mile of esplanade has been made along the sea shore; streets and roads are laid out, and a handsome church to accommodate the increasing population has been begun. Lord Scarborough, the patron of the benefice, made an admirable choice in the present rector, about two years ago. St. Matthew's day was the second anniversary of the dedication of the part of the church yet finished. On the eve of the festival there was a goodly congregation; and an earnest, practical sermon on "Worship and the uses of the Parish Church," was delivered by the Rev. Dr. Wood, of Reston, who also addressed himself especially to the choir and church-workers. He was also celebrant at the eight o'clock service. At Matins, the Rev. R. Hearly, late secretary of the Central African Mission, preached, and showed how nineteenth century Christians may be followers of St. Matthew, and instanced the life of the former curate of the parish, the late Bishop Steere,

lately called to his rest, and the band of earnest men and women he had drawn around himself in the African Mission. The services were fully choral, and heartily rendered by a large choir. Hymns were sung in procession before and after service.

#### RELIGIOUS EDUCATION.

THAT unless the youth of our country are trained and educated in the principles of religion, those principles will become of more uncertain growth among us, will hardly be denied. The knowledge of religious duty and of religious truth is not born with us, it has to be acquired, and therefore it has to be taught. In this country as well as in England the efforts to secularize national education, have been persistent, and they have been almost as successful as they have been persistent. In Canada very little concern of a general character has been manifested about the matter; some trifling efforts only having been made to secure something like a recognition of religious truth and religious principle in our national schools. In England the lamentation of many excellent and thoughtful men over the secularization of the educational domain, have been deep and almost despairing, as though we were at the beginning of an era of unbelief, which will in no long time sweep over the whole nation. Others do not share in these pessimist alarms. No doubt, just as with the dissolution of the monasteries under HENRY VIII., the worst motives and most reckless misapplication of useful endowments have marked the revolution, but no competent historical scholar is unaware that the monasteries were not fulfilling an important public function to the extent they had done, and that the time for some change had really come. We have only to look to the countries where their fall was much longer delayed to see that nothing would have been gained by their continuance on their old footing; although an immense gain would have been achieved if they had been honestly and properly dealt with, as they certainly were not.

In the contest going on in the mother country, with regard to the religious education of the young, the object has generally appeared to be to get as much Government aid as possible for schools in connection with the Church, and when as much distinctive Church teaching can be given as possible. Some recommendations of a different character have however been recently made, and the recommendation now given is something similar to this:—Never mind the day-schools where sufficient religious instruction never has been, never will be, and never can be given. Pay your chief attention to the Sunday-schools and other missionary agencies in the parish. And then what is wanted is so to manage the Sunday-school as to make presence at it a treat which the average child shall be unwilling to miss, instead of a disagreeable time of task work from which any holiday is hailed with delight. And this means a complete revolution of method in the great majority of places; but nothing less will be effectual. And the Sunday-school ought to present a contrast to the dull and often miserable day school-room. It should be bright and comfortable; a home-like place, into which the children come as invited guests, to have "a good time," not a task-yard where they are to be put to hard labour under the eyes of turn-keys. The learning by heart should be reduced to the smallest possible dimensions, and be made entirely voluntary in view of prizes for proficiency, not in

competition of one child against another, which is a most injurious system, but rewarding all who can do the appointed portion. Pleasant, easy readings should be given, not long enough to fatigue; and the distinctively Church teaching should be administered in small portions at a time, and perhaps best in a little sermonette, never exceeding ten minutes, at the close of a short and bright children's service, with plenty of lively hymns. An occasional treat of fruit and cakes would do no harm, if offered exactly as lunch would be offered to elder guests of higher station; and the effect on the religious education of children would no doubt be marvellous. These suggestions are just as applicable to Canada as to England, and if carried out would be just as successful here as elsewhere.

#### EVENING COMMUNIONS.

BY THE BISHOP OF ALBANY.

EVENING Communion must involve two disastrous consequences. Of these, the first is a lowering of the conventional standard of sacramental preparation. Even in cases where the Holy Sacrament is received, say once a month, and then only after a late morning service, there is a species of consecration of the preceding hours in families, which gives weight to religious considerations. The family prayers contain, it may be, a sacramental allusion. The breakfast table, if attended, is, nevertheless, left earlier than usual. There is a restraint in conversation—an eagerness to put serious topics forward. But this tension would not be kept up in such a family if the Communion were deferred until the evening. Nothing would be left to represent the relaxation and cheerfulness of the Lord's day, if its most solemn act were postponed until sunset, and the previous hours devoted to incessant preparation. Of course exaggerated demands in religion, as in other matters, provoke exaggerated resistance. The consequence would be a large neglect of any sacramental preparation whatever. People would go to the Holy Sacrament, it may be, in great numbers, but just as they go to an evening service. They would carry with them minds which had been traversed by all the worldly associations which are inseparable from five or six o'clock of the evening of Sunday, do what you will. They would take faculties of which the first and freshest had been offered to others, or had evaporated through weariness, or had become impossible through repletion. Imagine a worthy squire rising from his wine after dinner to attend Holy Communion in his parish church. We forbear to dwell on the picture; but the case is not an impossibility; and it is certain to annihilate the lingering, indefinite, yet tenacious sense of what is due to their nearest act of approach to God, which still prevails so generally among our people.

And, secondly, evening Communion will tend to lower the popular standard of Eucharistic belief even more than that of Eucharistic preparation. They are intimately allied, we believe, with a Zwinglian propaganda. Even a Calvinist, if intelligent, ought to be afraid of them; for he imagines the faith of the receiver to consecrate as well as to claim the Presence received. He must be therefore anxious that that faith should be lively. A Churchman knows that the promise of Christ standeth sure, resting on a basis happily distinct from his own weakness and vacillation and numbness of spirit, and effecting its behest through the invariable power of an apostolic priesthood. However anxious he may be to make the best use of the gift of heaven, he is well assured that it is given independently of himself. Not so Calvin. With him faith makes what it touches, and it cannot create unless it be strong, and fresh, and unimpeded. Of course a mere external covenant-act—a symbolic commemoration, involving nothing supernatural, nothing beyond the natural action of the memory, and imagination, and affections—might be respectably gone through at any time of the day. The question becomes one of social con-