

is clear from the late famous despatch of the Duke of Newcastle, and from the opinion on the last decision expressed by the Attorney General.

Referring to the former decision, and with express regard to the question of rights, title, &c., the Duke says, "I am aware of no reasons whatever for supposing the letters patent to be invalid otherwise than as they may assume to grant coercive jurisdiction. The Bishop's corporate character and *any other incidents* of his episcopal position which result from the letters patent, remain untouched by the recent judgment.

Commenting on the last decision the Attorney General says, "There remains nothing, therefore that the letters patent could do, except it be as I understood, simply to incorporate the Bishops and their successors as a legal corporation, *with all the ordinary incidents* of a legal corporation." Of course we cannot now be required to recognise any of the usual incidents of the episcopal position; but nevertheless the failing to recognise them will not invalidate them: will only reflect upon our own rudeness and want of courtesy. We must bear in mind the fact that though deprived of jurisdiction our Bishop is still, as Bishop of Nova Scotia, "the creature of the Queen."

I am yours &c.

S. M. C.

SUNDAY SCHOOLS.

NOVEMBER, 1865.

Dear Editors.—In your September number you endeavoured "to raise a discussion upon this most important and practical subject." October and November have both produced a Church Chronicle, but in neither is there any response to your call. I have waited to see what others might say—but now I will venture on being first to follow your lead: conceiving that your space might be better occupied than in confused attempts to mislead men's minds on the subject of the Synod.

The *training up* of children in the way they should go, has been God's will for his Church from the beginning. Did we not learn this from Revelation, Reason would tell us that it should be so, since it is self-evident that children of the present will be men and women of the future. "*Train up*," in the margin of the Bible rendered "*catechize*."—Proverbs xxii. 6.

"Josephus says that the Jews were particularly careful to instruct their children in the law, and had in every village a teacher, called "the instructor of babes," to which St. Paul seems to allude in Rom. ii. 20. Every child as soon as he was able to learn, was taught the law till he was ten years of age."

"At the age of thirteen he was publicly examined in a place of worship before an assembly of ten persons."—"This catechetical examination some have supposed our Saviour underwent in the temple, when he was only twelve years of age; *ingenuity*, according to the Rabbinical proverb *outrunning the command*." "In the primitive age, children born of Christian parents were commonly baptized in their infancy, and admitted into the catechetical schools as soon as they were capable of learning the first rudiments of Christianity in a building adjoining and belonging to the church. The catechist who might be of either the highest or lowest order of the clergy, or even a layman, never taught the catechumens in church, but in the school of the church. The instruction given in these schools was not confined to sacred subjects only; in many of them grammar, rhetoric, and other sciences were likewise taught." *Shepherd* following *Buxtorf*, *Grotius*, *Bingham*, &c.

Now it seems evident from these and other facts—that day schools conducted by the assistant clergy and public catechizing by the senior clergy, according to the Prayer Book "*upon Sundays and other Holy Days after the second lesson at evening Prayer*" are the most proper means for "*training up*" children in the way they should go. It seems to me that the present Sunday School system has grown out of the neglect of these duties: just as "*Prayer Meetings*" have grown up fungus-like on the decay of the Daily Service. I cannot help thinking that if catechizing took the place of a sermon after Evening Prayer, for which the Prayer Book does not provide—while it does provide for the Catechising—much good would result—and I say this after the experience of fifteen years' steady trial. Grown people are quite as much interested as the