

true sacrifice. Let them not grudge time or pains. He had noticed during his experience that in the preparation classes, which were so universal and necessary for this work, the teachers who were fairly equipped for their labors, and had some experience in the art of imparting knowledge to others, were the teachers who came regularly and attended to their teaching, while in every parish there was a small minority of teachers who were the least prepared to teach, had the least experience, and seemed to care the least to improve themselves. He mentioned this so that all Sunday-school teachers might welcome the advantages which enabled them to teach better, and so become worthy of the very high and blessed work to which they had given themselves. Another thing; in all their teaching let them try and remember that the great object ought to be not the imparting of knowledge, but the *training of the character* of the child. The imparting of knowledge was necessary, but it should always be subsidiary to *personal influence* and *spiritual teaching*. He believed himself that if a teacher would only carefully think beforehand in preparing his lessons how that lesson bore on the lives and characters of his scholars, how he could draw illustrations from their daily life so as to bring the teaching of holy things into their minds, he would do a higher work than if he taught ever so cleverly the facts and doctrines which he wished to impart. There was a great tendency to separate religious teaching from the *ordinary daily life* of men; so much so that many people thought religion had very little to do with daily life. He had heard of one case of a servant who, learning that her master and mistress was about to visit Jerusalem and the Holy Land, inquired if there really was such a place, as she had always 'thought it was something to do with religion,' or in other words, she fancied it had no substantial reality. He was afraid there was a great deal of that sort of thing now-a-days. Many people were interested enough in the graces and illustrations of the Bible, but did not lay those subjects side by side with their daily life, and so failed to learn a lesson for their spiritual benefit. It was therefore essential to make Sunday-school teaching subservient to the spiritual education of the class. Another thing; let them try all they could to make their teaching *individual*. Let them not look upon their scholars as a *class* so much, as *separate living souls* each having a separate individuality in the sight of God. If they did not know something of their scholars individually their teaching would be unproductive. Again, let them all try to teach *definite, distinct Bible and Church teaching*. One of the greatest temptations was a haziness in their teaching and belief. He was not at all sure that people did not a little fail to realize what they were talking about and know what they believed. In his first sermon at Wakefield he had touched upon this subject because he felt the great importance of it. He felt it bore most strongly upon their Sunday-school teaching. They did not want their children to be little theologians, and did not profess to make them so, but wanted them to understand the great foundation truths which God had revealed, the story of their salvation, of Jesus Christ and what he had done for them. A great deal of simple doctrine might be imparted; but let it be done *distinctly and definitely*, so that when the children grew older they might have a treasure of truth laid up for their use. The present Bishop of London, in an address on definite teaching once said, 'Don't be afraid of teaching children to know by heart things that they *don't understand*.' The multiplication table was taught on the same principle. Let them teach what children could store and use as a foundation on which they could build, and afterwards unfold and understand. It was, the Bishop of London had said, the only way in which they could produce great results, namely, by storing the mind when young and retentive with a foundation of what could be remembered, and in later years built upon by faith and hope. He was sure the Bishop was right in this matter. Let them teach Church doctrine, because he believed firmly that the Church doctrine was Bible truth.

Once more he thanked them with all his heart for their kindness. The best way they could shew

their appreciation for having a Bishop for that small part of the diocese of Ripon which had been cut off, was to give him plenty to do; they could not overwork him. He hoped they would not spare him, and that he should always be ready with God's help, to do all in his power for them.—*Church Bells*.

WESLEY AND THE RELIGIOUS SOCIETIES OF THE EIGHTEENTH CENTURY.

Earl Nelson, in a late number of *Church Bells* gave in full Professor Stokes' speech on the above subject, at the Wolverhampton Church Congress, and as it is very instructive on the past relations of Wesleyanism and The Church, we produce it for the benefit of our readers:

"I desire to call attention to the first paper we have heard this evening, relating to the religious societies of the seventeenth and eighteenth centuries; the Societies have had a very direct and immediate influence upon the state of the Church of England at the present time.

"In fact, Mr. Barlow's paper seems to me to have gone to the very centre and source of the religious life of the Church of England during the last half of the nineteenth century. I think, however, Mr. Barlow might have referred in his paper to a very exhaustive book upon the subject, Mr. Therman's *Life of John Wesley*, in which the author refers to the original authorities concerning these Societies, and shows that there was much more religious life than many Churchmen are willing to admit in the Church of England at the beginning of the eighteenth century. Mr. Tyreman shows that there was much more religious life in the reign of Queen Anne, and before John Wesley uttered one word of his evangelistic mission, than in George the Third's reign. The religious Societies have left us a living example at the present time. The S.P.G. and S.P.C.K. are certainly survivals of the religious Societies of the reigns of William III., Charles II., and James II., for as far back as that does the movement go.

"But further than that, and this is the point I have risen to emphasize. The Societies of the seventeenth century still exist in the Wesleyan Methodist Society, which is the nearest approach to the Church of England of any of the non-conforming bodies, and therefore ought to be handled in the most friendly manner by those who are desirous of seeing the re-union of English Christians.

"That Society still proclaims its union with the Societies of the seventeenth century. Dr. Woodward, the historian of these Societies, tells us that the duty of stewards of Societies was to collect subscriptions, and to apply them for the purpose of religion and charity. John Wesley derived his institution of Stewards, which still exist in the Methodist body, from the seventeenth-century religious Societies.

"The Methodists also have from these Societies a very high Church institution, which exists in some of the London churches—namely, the separation of the sexes. Certainly the Methodists of Ireland have separated the sexes in worship down to my own time. It may seem an extraordinary thing to say, but while I was brought up as an Irish Churchman, I was also brought up as an Irish Church Methodist. I was taught my Catechism perhaps more carefully than many who are brought up without any connection with Methodism.

"I was taught to go to the Holy Communion, and to consider that the only one entitled to administer the Holy Communion was a priest of the Church of Ireland. I was taught to call the Methodist minister Mr. and not Reverend. I was taught to go to Church regularly in the morning, and then at five o'clock to go to a preaching where the sexes were most carefully separated; and in the celebrated town of Athlone I would have counted it a most extraordinary thing if I had seen a man sitting among the women at the Methodist meeting.

"One of my reasons for rising this evening was to combat the notion that John Wesley was turned out of the Church of England. I think there is not a greater swindle on the face

of the earth than the Macaulay legend which has been referred to this evening. The gentleman who quoted certainly did not endorse it; but it is a swindle. John Wesley was never turned out of the Church of England. It may suit some of his modern followers to say he was; but if you take up Mr. Tyreman's book you will find that John Wesley's last grace on the day of his death was, 'God bless the Church and the King,' the very grace you will find in the Latin and English Prayer-Books in the time of James I. In one of the last years of his life, John Wesley met Porteous, the Bishop of London, when the Bishop said, 'You will sit above me.' Wesley objected, but the bishop insisted on it, saying, 'I shall be glad to sit at your feet in the Kingdom of Heaven.' Wesley published a sermon within a few years of his death on the text, 'No man taketh this honor on himself, but he that is called of God, as was Aaron,' and in that sermon he draws the distinction between priests and laity in a much more philosophical way than I heard it drawn the other night in the discussion concerning the 'Priesthood of the Laity.' He says the preaching may be exercised by laymen—that Doctors of Divinity were laymen at Oxford, even in his own time, but that the office of administering the Sacraments rightly belongs to the ordained clergy.

"Even after his death it was acknowledged by his own followers that he was not separated from the Church, for in the City Road Chapel they erected a memorial tablet bearing the inscription:—'In honour of John Wesley, the Patron and Friend of Lay Preachers.' Twenty years afterwards the word 'lay' was erased, and 'itinerant' instituted for it. Why, I leave his followers to say."

"NOW I LAY ME DOWN TO SLEEP."

Golden head, so lowly bending;
Little feet, so white and bare;
Dewy eyes, half shut, half opened—
Lipsing out her evening prayer.

Well she knows when she is saying,
"Now I lay me down to sleep,"
'Tis to God that she is praying,
Praying Him her soul to keep.

Half asleep and murmuring faintly,
"If I should die before I wake"—
Tiny fingers clasped so saintly—
"I pray the Lord my soul to take."

O the rapture, sweet, unbroken,
Of the soul who wrote that prayer!
Children's myriad voices floating
Up to heaven, record it there.

If, all that has been written,
I could choose what might be mine,
It should be that child's petition,
Rising to the throne divine.

—Putnam's Magazine.

WORSHIP.

A great loss it is—the loss of worship; not to worship God through Christ. We know what it means and how it will end; and yet other purposes are accomplished by public worship than the good of the one who worships. One of our contemporaries says: "Many Church members seem to suppose that the reason for going to church is simply to be taught and inspired; and that if one does not feel like going, the loss is all his own. But this is far from being true. You go to church not only for the good you can get, but for the good you can do. You go to help to kindle by your presence in the great congregation that flame of sacred love, which makes the souls of those who listen sensitive and mobile under the touch of the truth. You go to help others to listen; to help to create the conditions under which they can listen well. You go to help the minister preach; to add vitality and warmth and convincing power to his words. Good preaching cannot be produced by one man; it is the fruit of the combined power of an inspired preacher and an inspired congregation, acting one upon another."

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