

istration of the sacraments, and other rites and ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalms of David, pointed as they are to be said or sung in churches; and the form or manner of making or ordaining and consecrating of bishops, priests, and deacons; and in the thirty nine articles of religion; and to transmit the same unimpaired to our posterity."

The way to maintain and hand on the Gospel of the kingdom of God is to teach its truths fully, definitely, clearly. All classes, educated and uneducated alike, have suffered in the past, and are suffering still, because there is a lack of definiteness, accuracy, and depth in the teaching afforded to them. The lessons of the Catechism and the Prayer Book are not vague and misty. They are clear and positive, like the facts with which they are concerned. Let all, both clergy and laity, see to it that these lessons are no mere sound of words. The history of the Church of God in all its dispensations, and especially in the Christian era, ought to be familiar. The first planting, the growth, and the continuity through the centuries, of England's branch of the Holy Catholic Church should be presented in frequent lectures everywhere.

It is a great encouragement to be assured that there are indications of growing dissatisfaction in the community with the absence of religious instruction from our public schools.

The General Synod has put on record its judgment that "Religious teaching in our public schools is absolutely necessary in order to fulfil the true purpose of education, and to conserve the highest interests of the nation at large." We urge all who are willing to be guided by us to use their influence to bring the education and training of the young into a true and close connection with the religion of our Lord and Saviour Jesus Christ. Until this is effected, parents, sponsors, and pastors should be unceasing and persistent in their efforts to teach the young all that a Christian ought to know and believe to his soul's health. Sunday-schools, Bible classes, lectures, and public catechizing in our churches may be made effective means of imparting religious instruction. Nothing, however, can be accomplished in any of these ways, either by the clergy or their lay helpers, without intelligent, painstaking, systematic, and persistent efforts. The period of preparation for confirmation is of inestimable value. The serious thoughts to which our young people are open, in anticipation of their confirmation and admission to Holy Communion, and their desire to learn what their position, and privileges, and duties as Christians are, afford to their parents and clergy an opportunity which is singular in its advantages. Instruction, however, is not everything. The training of mind, heart and soul, the formation of sound religious habits, the establishment of spiritual character in every one of our young people—these demand

the combined, unceasing influence of home life and school life, of parents, pastors, and teachers, of kindly lessons and worthy examples. It is not right that any part of the child's life should be separate from religion, its influence, and its lessons. We repeat it—so long as there continues in the schools of our country the grievous severance of education from religion, parents, pastors, and sponsors must put forth special efforts in every way open to them so that their children may be virtuously brought up to lead a godly and a Christian life.

Next to the religious training and instruction of the young is the selection and the education of suitable men for the work of the ministry. Our universities and theological schools are doing excellent work, notwithstanding the hindrances which beset them, through inadequate endowments and insufficient support. One fact, however, which will call forth at once your sympathy and your co-operation weighs heavily on our hearts. Very few of the sons of our wealthier families offer themselves for the sacred ministry. They are drawn away by the bright prospects of wealth and advancement afforded by the secular enterprises which abound in our young and growing country. But this is not all. They are repelled from the highest and noblest vocation in life by the unworthy views of the Christian ministry which are frequently expressed in their hearing, even in Christian homes. Some shrink from the indignities to which not a few of our clergy are subjected by reason of their poverty. You are certainly able to help us in this matter. We call upon you, then, most earnestly and affectionately, to see to it that your children never hear in your homes anything which can lead them to think lightly or unworthily of the calling of a minister of Jesus Christ. Take care, too, that you are doing all in your power to provide a maintenance, not for your own clergyman only, but for all the ministers of the Church in your diocese, and in the mission field. It were well for you and your children to understand that "An unworldly church, an unworldly clergy, means not a poor church, a poverty-stricken clergy. A poor, unprovided, dependent clergy is scarcely able to be an unworldly one, and accordingly cannot betoken an unworldly laity. A laity which breaks the bread of its ministers into smaller and smaller fragments, and has none of the divine power to multiply, works no miracle and has no honor. Unworldliness is not emptiness of garner, but the right and noble use of garner filled by God. An unworldly clergy is not a clergy without a world, but one which knows the world, and uses and teaches man how to use the world for God, until it brings at last the whole world home to God."

The Church exists for the purpose of bringing all men into union with God, through