

ent of both her nursery and school-room. If any other employment (however charitable) interfere with this, that engagement is unlawful. God has given me children. He expects me to spend and be spent for them. If I neglect them that I may benefit others, I am stepping out of the path He has appointed for me.

In infancy I must be ready to watch my baby's opening mind, in order that, while Satan is at hand to make it go astray betimes, I may anticipate him in instilling Christian principles, so soon as it shall be able to hear them. I must tell my child of a Saviour who loves it, of a heaven above, and of a hell beneath; of its naughty heart, &c., and its need of grace; and all this in words so simple and tender as to be suited to its infant comprehension.

Are my children growing up? Then I need prayer for much wisdom to know how to guide them. I must continue to instruct. I must store their minds with Bible truth, history, facts, doctrine, precepts. I must, moreover, warn, admonish, and correct. To chastise is spiritual, but let me be aware how I chastise; not in anger. Let my children see that it grieves me to punish, but that I do it in love. Let me, above all, remember, that by far the most important teaching is that of *example*;—all my instruction, all my correction, will come to nothing if I fail here. My example will educate them in one way or other, whether I will or no,—daily, hourly; if it does not correspond with my teaching, they will act not as *I say*, but as *I do*. It matters not what I teach,—if I am worldly, or proud or ill-tempered, or neglectful of my Bible, or the means of grace, I must expect that they will be ready and willing imitators.

Finally, let me secure the confidence and friendship of my children. This, indeed, will generally follow from judicious Christian training. They may leave the parental roof, but they cannot escape from a parent's heart. So long as I can help them temporally or spiritually, I must not fail to do so: I must show my children that I am ever ready to be resorted to in cases of difficulty, anxiety, or trouble.

But all this cannot be accomplished without much "prayer and supplication." Who is sufficient for these things? I need the grace of Christ to be made perfect in my weakness. Who can change my children's heart? Not I, but He who hath said, "I will pour my Spirit upon thy seed, and my blessing upon thine offspring." For these things He will be inquired of. I must pray fervently, ceaselessly, perseveringly, and confidently too, "for He is faithful that promised."—*Selected*.

PARENTAL RESPONSIBILITY.—The salvation of our children depends in a large measure upon us. Their future course will be determined under God, by the method of their training, by the associations in which we place them, by the books and teachers and companions that we provide for them. We sometimes hear it said that our country's future depends upon the doing of our statesmen, or upon the opinions of our thinkers, or upon the fidelity of our preachers, or upon the purity of our Churches. It depends far more upon the *character of the mothers and fathers of England*. In ten years they can do irreparable damage, or bring immortal glory to England. The progress of pure religion depends on the nature of our home life.—S. PEARSON, M. A.

A JUDGE ON RELIGIOUS EDUCATION.

Mr. Justice Grantham laid the foundation-stones of St. Margaret's Higher Grade School, Liverpool, on Monday, and justified his appearance there whilst on circuit representing the Queen in the dispensation of justice, by saying that one of the greatest social problems of the day was religious education, and that the educa-

tion of the people and the administration of justice went side by side. It was better for judges to assist in the education of the people than in punishing criminals. Though many Board schools gave admirable religious education, there seemed to be a general rising up against religious teaching. For this he was sorry, because he was convinced that education, to be of real value, must be based on religion. Unless children were taught to believe in the omnipresence of God, in the punishment of the wicked, and in the reward of the good, there was no reason why they should not be what they considered best in their own eyes. If a man's acts were based on religious principles, he would do good because he knew it was right to do good; and children religiously educated would, he was convinced, make far better citizens.—*Church Eclectic*.

EDITORIAL NOTES.

CHURCH CONSOLIDATION.—It is well known that not only the desire existed, but that an effort was made, to have the Diocese of Newfoundland form part of the General Synod constituted last September in Toronto. That Diocese did not see its way, owing to its situation and peculiar needs, to enter into the Consolidation. We are pleased, however, to note that a writer in the *Diocesan Magazine*, of Newfoundland, for January, referring to the Pastoral issued by the Bishops of the Canadian Church, expresses the hope that it may appear at an early date in the pages of the magazine, "for it is the most important Church proclamation made since the Lambeth Conference." The hope is still entertained that at an early date the Diocese of Newfoundland may be able to enter into and become part of the General Synod.

SUNDAY OBSERVANCE.—We publish in another column a portion of an Essay upon the question of "Sunday Observance," read at an Arch-deaconry meeting in the United States. There is much, of course, which applies mainly to that country, but the principles invoked by the writer are equally applicable, and the evils pointed out by him equally prevail in this Canada of ours, where indeed Sunday desecration has advanced by leaps and bounds, and has reached such a point as requires immediate, earnest and concurrent action of all Christian people for its repression. It is a well-known fact that for several years past action has been taken in the Dominion Parliament for the enforcement of Sunday observance, and some think to an extent unreasonable in these days of progress. Whatever may be said, however, in favor of relaxing the strict observance of the Lord's Day in regard to necessary traffic upon Government canals or roads, at certain seasons of the year, little, if anything, can be advanced to justify the violation of the divine law through the running of ordinary and special passenger trains on the Lord's Day, a traffic which has largely increased in these later days, and having nothing to justify it, in our estimate, except the mere convenience of travellers and the self-interest and money-getting spirit of the Companies concerned.

But a more striking illustration perhaps of the extent to which this spirit of Sunday desecration has gone was afforded at the last meeting of the Legislature of the Province of Que-

bec, when, with unblushing effrontery, an application was made on behalf of a mere place of amusement, and that one of which the character may be called in question, for permission to keep open throughout the whole of the Lord's Day, and to sell refreshments, including, if we mistake not, beer. That such an application should be made at all and could be entertained in a legislature under the British Crown in this 19th century, is conclusive evidence of the deplorable advance which has been made in the efforts to destroy the sanctity of the Lord's Day. We understand that the bill was not adopted as presented, but that it did pass some what amended, and still giving to the Council of the city of Montreal the power to grant additional privileges in this respect to this particular park. The matter is one which should engage the attention of every religious body in the city and Province, and may well afford warning to the Church at large, of the extent and power of the evil against which it is contending. We are glad to find that the Synod of the Diocese of Montreal resolved to memorialize the City Council against granting further privileges to the Park in question, and asking stricter enforcement of all laws regarding the Lord's Day.

It is not unworthy of notice that in our exchanges, received from all quarters of the world, we find this question of Sunday observance occupying a foremost place in leading articles and correspondence, and the necessity of its enforcement earnestly insisted upon.

CHURCH HISTORY LECTURES.

A series of Illustrated Lectures on the History of the Christian Church will be given by the Rev. Dr. Baum, of New York, in ST. GEORGE'S PARISH HALL, MONTREAL, on FEBRUARY 12th, 13th, 15th and 16th, 1894, at eight o'clock each evening. The lectures will be illustrated throughout with lime-light views of great beauty, many of them being colored. Dr. Baum has delivered this course of lectures in many of the leading American cities, as well as in some of the principal cities in the Dominion. Price of admission: course tickets, one dollar; single lectures 35 cents. Tickets can be obtained from members of the Brotherhood of St. Andrew, or on application to the Rector of the parish.

The Rev. Henry L. C. Braddon, organizing secretary for Dr. Baum's Lecture Course, is in the city, and arrangements can be made with him for Lectures on Church History, address 241 Bleury street.

WHAT GOOD CAN I GET FROM LENT.

READ these answers if such be your question.

You can learn the blessing of retirement.
You can learn sincerity.
You can learn the power of prayer.
You can learn the benefit of fasting as the companion of prayer.
You can learn the awful character of sin.
You can learn sympathy for Christ.
You can learn your sphere of duty.
You can learn your Christian stewardship.
You can learn the proper care of time.
You can learn the value of an opportunity.
You can learn to love Christ more.
You can make this resolution: "I will arise and go to my Father and will say unto him, Father, I have sinned against Heaven and before thee, and am no more worthy to be called thy son."

Make this resolution, and, keeping it you will learn the blessing of a repentant life.—*Selected*.