

Christlike temper, by the difficulty he has in saying it."

But I must pass on to consider the place which the Daily Services should occupy in the *devotional life of the Church-people in the parish*.

The Church certainly invites a congregation, and expects one, although she does not make the absence of a congregation any excuse for her ministers to omit the recitation of her daily Offices of prayer and praise. To do that would show a lamentable want of faith. For if even so few as two or three of our people are not present, we know that God is there, and that the holy angels are waiting upon the Lord of Hosts. The Church is never empty. The Services can never be said to the bare walls.

But although we should do our best to try to get a congregation, and should take care to let our people know that the Church expects some of them to come, yet, even if our efforts were to fail, and there were days and weeks in which there was no visible congregation of men and women, the saying of the Daily Services would still be a real benefit to the parish, and especially if they were said publicly in the Church. First of all, an opportunity is thereby given to the people to come to God's House, and to pray with the priest, if they will. The very knowledge of this helps many souls. The sound of the Churchbell calling to prayer twice a day is an invitation which more of our people accept than we know of. I have often been told by parishioners that they make it a custom to say a prayer at home or at work at the hours of prayer in the Church. It is also some gain to the people to know that the Church is open, and that prayers are being said in it twice a day. It is likely to raise the tone of Church-life in the parish; it brings the thought of religion day by day to the minds of the people, whether they will or no. It is a daily protest against the common English notion of a *mere Sunday religion*. It reminds our people that we clergy have duties in the Church on the *working-days* as well as on the Lord's Day. It lets them know when and where they may find their pastor day by day if they want his help and counsel for themselves or for others.

But above all, in the Daily Service, the Church has provided a way in which each part of the whole flock of God is to be prayed for, every morning and every evening, by him who has the *charge and cure of the souls*. The whole parish suffers irreparable loss, if the priest neglects his duty of saying the daily prayers. The people's sins are not confessed, the penitents are not absolved, the voice of the people speaking by their minister is not heard in holy praise and thanksgiving, their profession of faith is not made before God, the spiritual and temporal needs of high and low are not brought before the throne of grace, if their priest, their parson, who gathers them in his own person, and represents them all before the Father—neglects his duty of praying and making intercession for them in the name of One Mediator and the Divine Intercessor. A work full of blessing is thus neglected by one person in the parish who was *ordained and commissioned to do it*. How great and far reaching that blessing really is will be known only in that great day of revelation, when the way in which we have helped or hindered each other will be fully manifested, to our exceeding joy or our abiding humiliation and loss.

E. T.

EDITORIAL NOTES.

"The Church of England, its growth and progress during the present century," is the title of a pamphlet which has lately come to our hands, containing a series of very carefully written papers which appeared in the London *Daily Graphic* some time ago, and which, having been carefully revised since, have been published by the Church Defence Association and are now issued in pamphlet form. Of the history, work, and progress generally of the Church of England few can be ignorant, but of the details of that work in its several departments, few, we fancy, have accurate knowledge. In this pamphlet of only 28 pages will be found a large amount of information under the following heads: (1) Church Extension. (2) Endowments. (3) Its Episcopate and Clergy. (4) Work at Home and Abroad. (5) Educational Work. A glance through this brochure will serve to arouse the strongest admiration for the old Church of England which has done and is doing so much for England, and for the world at large. The idea of its growth and progress is illustrated by cuts which make the work still more acceptable and pointed. It may be got at Messrs. Grafton & Sons, Montreal, at the small price of 10c: and we would advise our readers to procure a copy.

CONFIRMATIONS.—Under the heading of "Statistics of Confirmations" in the pamphlet referred to above, we find, that, according to returns received from about 80 per cent. of the parishes there were in England for 1880 177,443 candidates for confirmation. In 1889 the number had risen to 225,058; the total for the ten years being 2,015,631. In the Welsh dioceses the increase in the numbers confirmed was equally remarkable. Comparing the triennial period of 1887-1889 with that of the previous six years (1881) the returns of the whole of Wales showed an improvement of 22 per cent. In the diocese of St. Asaph the average during the last six years had been 2,000 persons annually. In St. Davids for the triennial period ending in 1888, 8,545 had been confirmed as compared with 4,352 for the period ending in 1876; that is the number of candidates had *doubled* during a period of twelve years. In the same diocese the number of communicants had risen in the same period from 26,589 to 39,401; nearly 50 per cent. In December 1887 of the 90 candidates confirmed at Llanwit Vardre, all but three were converts from non-conformity; and of the 121 persons confirmed a week later at Pontllytyn nearly all had formerly been non-conformists.

The information given as to the EDUCATIONAL work of the Church of England is also extremely interesting. The National Society was formed in October 1811 for the purpose of securing (in the words of its Charter) "that the poorer members of the Church should have their children daily instructed in suitable learning, works of industry, and the principles of the Christian religion according to the Established Church." During a period of 78 years, up to 1889 the Society had contributed £665,452 towards the erection of training institutions and schools and £323,345 towards the cost of maintaining Train-

ing Colleges. Its total disbursements in aid of education amounted to £1,233,812. This large sum only represents a small portion of the actual expenditure since every grant is conditional on a proportionate amount of local contributions. The total amount voluntarily expended upon Church schools and Training Colleges, not including the value of sites since the National Society was founded, exceeded £34,500,000. In 1859 the Church was maintaining 19,540 out of 24,563 schools or departments in England and Wales and educating 1,187,086 scholars out of the total number of 1,549,312 attending week-day Elementary Schools. In Wales alone, the Church maintained 868 schools or departments against 278 provided by all other religious bodies together. In 1870 the average attendance at the Church Schools was 844,334; in 1890 it had become 1,680,596, that is to say, had doubled. In 1891 the Church of England was educating about 48 per cent. of the whole number of children in elementary schools.

SUNDAY-SCHOOLS.—According to the leaflet issued by the American Church S. S. Institution there are 4,000 Sunday-schools of the P. E. Church in the United States with 44,000 officers and teachers and 450,000 scholars. The same leaflet gives as totals for the Sunday-schools of *all* religious bodies other than the Romanists in the United States and Canada the following: Sunday-schools 114,000; officers and teachers 1,200,000; scholars 9,300,000; total in Sunday-schools 10,500,000. What an enormous power for the Evangelization of the world would these figures show were it not for the ever prevalent and unjustifiable evil of Sectarian divisions! It is terrible to think that from their earliest days Christian children are brought up in principles utterly alien to those involved in our Lord's own prayer, and tending to keep them in separate and distinct camps, under names and issues individualism and at the best but partial and one-sided in truth and doctrine.

THE TRUE PRINCIPLE.

Our first duty is to give ourselves to Christ; to make a full and entire surrender of all we have and are to Him who gave himself for us; when we have given ourselves, "body, soul, and spirit," to Him, we shall find it less difficult to give up all else for His sake. When we give ourselves to Him, we only give Him back His own. "For," saith St. Paul, "ye are not your own, ye are bought with a price, not with silver or gold, but with the precious blood of Christ, as of a Lamb slain from the foundation of the world." Therefore we are His by purchased possession, redeemed and saved by His blood. He has the first rightful claim to our love and service. The true principle of life, and the secret of true happiness, is to put Christ first—first at all times, in all things, and everywhere; to live, not only during any one season of the year, but all the year round, as if we really believed and felt that He was present as an eyewitness of all our actions, and the judge and rewarder of all men. He puts God first, to love, honor, and obey Him at all times, has found the secret of true happiness. He may live amid the storms of persecution, poverty, prisons, and death, but none of these things can move him, or disturb the happy calm of his life, for he stands upon the rock of God's providence, and there he is safe, and safe for ever.—*Selected.*