

work were done at home there would be no need of Sunday Schools, and would that it were done at home. But it is not for us to make reflections on the parents of the children. It is true that many are indifferent, but many are also incapable from various causes to give this teaching. Hence it must be done, if done at all, in school, and although the work is under such circumstances so frequently discouraging and so onerous, you give yourselves to it, because you know that if you can only succeed in imprinting these lessons on the memories and hearts of the children, you are God's instruments in conveying to them a priceless blessing for all their future lives, because you are determined to do your parts in handing on to another generation the faith in which you have been nurtured yourselves, and in strengthening the hands of the Church in her ceaseless conflict with the powers of evil.

"It is then of vital consequence to us that our short weekly hour shall be used in the most efficient manner,—that we shall put into it as much as it is capable of holding, and so gain the utmost result which can be got from it, in making sure that the children, so far as they are capable, shall be well instructed Christians, with a knowledge of distinctive Christian doctrine and its practical bearing on their duties and on their daily lives. We know what satisfactory progress can be made in the too rare instances where children come to us who have had some careful teaching at home from a good mother, or at school from a good teacher. Such a pupil receives your lessons with interest and capacity. He already knows much of the Scriptural precepts, characters and narratives, and the great lessons to be learned from them can be the more readily enforced.

"Let us then enquire whether we cannot secure in the large majority of the children this greater preparedness, which is now only found in the few, to enter upon your special instructions, and then render the weekly lesson more prolific of good results than now, and whether we cannot secure a greater amount of such teaching for those who, from whatever cause, are neither gathered into the Sunday Schools nor taught at home. Let us then bear in mind the fact that the great majority of the children in whom we are specially interested are also pupils in Public Schools. These, like our Sunday schools, are everywhere and are teaching the same children. So far as schooling goes, therefore, you and the public school teachers are operating on the same minds. Is it not desirable to ascertain whether the public school teacher and the Sunday school teacher, can, without going beyond their respective spheres, work in harmony, and how far this co-operation now exists. It is not necessary for us to discuss at this time any question involving an alteration of the school system of the Province. There are other times and places where such matters may be debated. My object is rather to assist, as far as may be, in directing attention to what is possible now and under the present conditions. Let us not let slip the opportunities for good that lie at our hands. We need not wait for changes which may or may not be attainable before doing what we can at the present moment. To those who desire fundamental changes in the public school system I may say, 'Your object will not be promoted by neglecting the means at present available.' The more intimate one's practical acquaintance with what is now attainable, the more intelligently would one be able to propose something better.

"The amount of direct religious instruction given in the public schools has varied from time to time. I do not here refer to the opening and closing prayers and reading, because while these are important, they are not what we mean by instruction. I need only mention (what is no doubt familiar to you) that the Minister of Education was requested by representation of the principal religious bodies of this Province to have suitable scripture selections prepared to be read at the daily school devotions, and then the book was prepared accordingly by means of a committee.

"The question of religious instruction is quite a separate and distinct matter from that of the reading of selections and prayers at the school devotions, and is a much more important one, although strangely neglected."

The essayist then proceeded to point out that the present school law allows trustees to order "That the Ten Commandments be repeated at least once a week; (2) that the clergy of any denomination or their authorized representatives have the right to give religious instruction in every school house at least once a week to the pupils of their own religious persuasion, and (3) that the ordinary school work may be closed before the usual hour in order to allow such religious instruction to be given."

He then went on to say:—

"You will observe that while the school system is established under Provincial laws and regulations, it is essentially popular in its nature, and is worked out by the people themselves through their elected school boards and municipal councils. The extent to which this is the case may be illustrated by the fact that while the legislative grant to public schools in the

City of Toronto in 1885 was only \$12,314, the amount provided by the municipal rates on requisition for the public school board was \$201,471. The practical operation of the system is in the hands of the city school authorities, and I venture to suggest that this Association should appoint a committee to consider what under the circumstances they would regard as reasonably feasible to secure in the way of religious instruction in the public schools, either (1) of a general nature or (2) under the provision above for allowing special instruction. It will be observed that this allows such instruction to be given by shortening the hours of secular teaching on any days agreed on, and the instruction may be given by the clergy or their representatives. Now, it is quite possible that some most efficient representatives of the clergy for this work might be found among the teaching staff, and it will be granted to the success of the movement, that the same punctuality and regularity is observed, as in the case of secular teaching. I think for the purposes of discipline it will be necessary for the school teacher to be present, but this is a matter of detail. When your committee has ascertained what is now being done, and after full deliberation has resolved on what should be asked, I would suggest that they approach the Board for the purpose of securing a committee of that body with whom the whole matter might be discussed."

CONTINUED NEXT WEEK.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

THE PROPOSED JUBILEE OFFERING OF THE CHURCHWOMEN OF CANADA TO THE "WIDOWS' AND ORPHANS' FUND" OF THEIR OWN MISSIONARY DIOCESE OF ALGOMA.

SIR.—Permit me to appeal through your columns to the Churchwomen of Canada to give a response, hearty and at once to the prayer of the Bishop of Algoma, for their sisterly sympathy for the Widows and Orphans of this Diocese. Let us join heart and hand in carrying out his suggestion of making our efforts in aid of this sorely needed fund a most fitting Jubilee offering in token of our loyalty to our widowed Queen.

The nest is there, but in it only one small attenuated little object, which even the most sanguine can hardly call a "nest egg." Let us all, loyal subjects that we are, Christian women as I trust we are, too, see to it that the empty nest be more fittingly filled, so that, when in due time, the brood shall appear, it may prove of such sturdy growth and comeliness, that it may henceforth find for itself, ever holding, however, in loving memory, this year of grace, 1887, when we are permitted, all of us together, to thank God for a half century of past blessings, and to trust Him to further His own work in the blessed future which assuredly lies before us in Canada's own mission field of Algoma.

Will not the Women's Auxiliary Missionary Association throughout the Dominion, each in its own branch and Diocese, take up this work now, at once, so that by June next, our combined efforts, each one having done its utmost, may have a glorious result to show.

No wonder that the Bishop finds it difficult to get laborers for his part of the vineyard, when, after a life of self denying devotion, during which, out of his pittance of a stipend, the making of a provision for wife and children is impossible, a missionary knows that at his death he must leave his dear ones penniless? True, the Father says "leave thy fatherless to Me," but He who works through means because He wills to do so, although He could well do without our aid, lays this charge upon His people, with the simple command "Do this for Me."

The Huron branch of the Women's Auxiliary Missionary Association meets at our Bishop's on Monday next, the 21st inst., when this matter will be brought forward. I am sure it will meet with a most hearty response. We propose sending a notice to every clergyman's wife in our Diocese, asking her to give at least \$1 herself, and to further the work by every means in her power. We shall avail ourselves of any suggestions or offers of help which may then come to us through the members present, or others, and we do not intend to leave a stone unturned, (to use a familiar saying) by which our object can be promoted. Writing to your own and other Church papers, which are ever prompt to help in a good cause, will be one of our stones. Pray, sir, give it a good big roll onward yourself, by your own pen and by opening your columns as freely as space will per-

mit to those who may be able to plead the cause better than I can do, but who can hardly feel more deeply interested in it than myself. It is not twenty-four hours since the subject was mooted amongst a few of us able to communicate with one another, and the result is as follows:

Mrs. Baldwin, \$5; Mrs. Canon Innes, \$5; Mrs. Mills, \$5; Mrs. A. Cleghorn, \$5; Mrs. V. Cronyn, \$5; Mrs. J. Labatt, \$5; Mrs. F. T. Smallman, \$5; Mrs. Boomer, \$5, also \$5 each from the following:—Mrs. B. Cronyn, Mrs. Hyman, Mrs. C. Hyman, Mrs. Meredith, Mrs. W. E. Meredith, Mrs. G. B. Harris, Mrs. R. Shaw Wood, Mrs. Beddome, \$1. Total, \$76. Not a bad beginning, is it?

Thanking you for your courtesy in making room for my letter, I remain, Sir, very faithfully yours.

H. A. BOOMER.

London, Ont. 15 Feb. 1887.

SKETCH OF LESSON.

2ND SUNDAY IN LENT.

MARCH 6TH, 1887.

"Bread from Heaven."

Passage to be read.—Exodus xvi. 4-15.

In this lesson we see how the needs of the Israelites, in their journey through the wilderness, were supplied. In the desert they had no means of getting supplies. The provisions brought with them from Egypt were soon exhausted. Water had been given by God at Marah and at Elim. Now they encamped by the shores of the Red Sea. How long was it since they left Egypt? Of what were they in need? For what did they long?

I. *Israel's Need.* The sight of the Red Sea should have reminded Israel of the mercy and power of God. There He had overthrown their enemies. There He had opened up a path for them through the deep waters. But the scene which lay before them was one of utter and oppressive desolation. A dull, flat, sandy waste and the "sterile sea" side by side. No prospect there of obtaining provisions, nor could they press on to another place where something might be found. Like the five thousand at Bethsaida (St. Luke ix. 10) it seemed impossible to feed them. But they forgot God's promise. The last lesson shows how God said that He would be their salvation. Surely He would not let them perish with hunger! Yet they forgot this, and complained. They were very hungry. They seemed shut in by the desert and the sea, and in their hopeless condition they looked no further. So the murmurs break out afresh, and they think of the plenty which they enjoyed in Egypt.

II. *The Supply.* "The darkest hour is just before the dawn." "Man's extremity is God's opportunity." Here the Israelites seemed threatened with death or starvation. But in this dark and hopeless hour God sends a message. Passing over their murmurings and complaints His words are gracious. Hear the message! (verse 4). Aaron repeats it, and all look out towards the pillar of fire when the glory of the Lord appears. In the evening comes the first supply. Clouds of birds approach. The people prepare to catch them. But the bread comes without notice. Like dew it lay around about the camp—tiny specks like hoarfrost. It is God's gift. What was it called? What does the Psalmist term it? See Psalm lxxviii. They must gather it quickly lest it disappear (verse 21). Some take more, some less, but when measured how much for each (verses 16-18)? What becomes of the double portion which some gather (verses 19, 20)? Why? To teach them that God wants them to trust Him fully, and to see whether they will do so or not. What a wonderful contrast! Yesterday they were starving; now they have enough and to spare.

This was God's gift to them. They did not receive it from man. They did not work for it nor discover it. There it lay, and they had but to take it.

It made them feel their dependence upon God. They could not lay it up in store. It was sufficient for the day only. They must trust God for the future. And so wherever they went, the manna was there. His promise never failed. Why? To make them know that "man doth not live by bread only, but by every word that proceeded out of the mouth of the Lord" (Deut. viii. 3).

"A FEW THOUGHTS ON MISSIONS."

A paper read at the first quarterly meeting of the Toronto branches of the Women's Auxiliary to Missions, held in St. James' school house, Wednesday, January 26th, 1887, by Mrs. Benard, Diocesan President.

It is the safety, happiness and glory of the Church, that she possesses in the Word of God, an infallible directory, not only of doctrine and teaching, but also of example and detail, so that Christian work may not only be based upon the foundation of Scriptural principles, but may expect

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