

of Philadelphia, in an address said, "It was found that the religious teaching of the schools, though worthy of respect for its frequently kindly intent, was an utter failure. It was found also that the religious bodies of the state did not supply the need left untouched by the schools, for actual investigation proved that an immense percentage of the children of the state were not attending Church or even Sunday School, and were growing up in practical heathenism. This was an education for crime and immorality. It was a real menace to public order." After stating that the only apparent method of reaching the children was through the public schools, he went on to say, "personally he considered the plan now successfully working in Canada to be the best—its essential principle was that ministers of religious bodies had access to children of their own belonging, at fixed times in connection with school hours."

The first quotation plainly reveals a startling state of affairs in the neighbouring republic, and the same language is largely applicable to us in this country. The subject is, it seems to me, a most difficult one, yet so important that it demands and requires the wisest and most patient consideration. Who can doubt what must be the nature of the results of such a state of things upon the future of this Dominion and the happiness of our people?

In the latter quotation the speaker bestows very undeserved praise upon the Canadian method of giving religious instruction. The law is that after, not during school hours, a minister of any denomination may teach children who are willing to remain to be taught. This law is practically a dead letter. Children have no desire to remain while others are going away, and clergymen who have tried to take advantage of this law have found so many hindrances that they have had to desist.

In the absence of any well-deserved system of Church education, what then is to be done in the face of impending evils? Parents and god-parents have much to do in the way of rising to a true sense of their own obligations in the matter. Sunday-schools fail in many ways in accomplishing their object, and people cannot rest content to place upon some well intentioned but not too well instructed Sunday-school teacher the responsibility of doing what they ought to do themselves. It is for parents and god-parents to take a deeper interest in Christian knowledge, and in imparting that knowledge, that from them and the priest of the parish, whose duty it is to catechize the children after the second lesson of the evening prayer, children may learn "the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe."

It is their duty to bring their children to the service of the Holy Eucharist, "that they may hear sermons," where their example of attendance at worship and the instruction given in the sermon must have great influence upon the mind of a child.

When parents thus earnestly do their duty Sunday-schools may be turned to some account. But there the catechism must be the book of instruction, and a teacher who is any good will find no difficulty in filling up the brief time given to instruction on a Sunday afternoon.

No more important question than this can claim the attention of Church people, and I greatly wonder that the Bishops of the Church, who are our natural leaders, do not take energetic action,

and proclaim a definite policy to be pursued by the Church.

IDLER.

THE STORY OF THE CHURCH OF ENGLAND.

ACQUITTAL OF THE SEVEN BISHOPS.

Their acquittal by a Middlesex jury was hailed with unbounded delight by the assembled multitudes, and very soon overtures were made to the Prince of Orange, asking him to bring an army into England, and secure the liberties of the people. The result we know was the flight of the King; and in the confusion which necessarily followed the peers placed Archbishop Sancroft at the head of the Council table, from whence was issued a declaration that they would support William of Orange, and his coming was hailed with satisfaction by the whole nation.*

During the reign of Queen Anne the Church rose in influence and position, the services were well attended, and many prominent Dissenters returned to the fold.

QUEEN ANNE'S BOUNTY.

The reign of this Queen reminds us of "Queen Anne's Bounty," the origin of which is frequently misunderstood. Queen Anne did not give of her own to the Church, but she restored money belonging to the Church, which her predecessors for two hundred years past had appropriated. The Pope, before the Reformation, had demanded from the richer clergy a certain portion of their first year's income when they were appointed to a living. These portions were called "first fruits," or "annates." When in the time of Henry VIII. the Church for ever threw off the Papal yoke, the King claimed also, and received these "first fruits," which had been paid to the Pope; as did all his successors, until the reign of Queen Anne. But when Queen Anne came to the throne she, acting under the advice of Bishop Burnet, refused to accept them. The clergy, however, still continued to pay them, but the fund thus produced, instead of going to the Crown, was devoted to the increase of poor benefices, and to other purposes by which the Church might be made more useful.†

CHRISTIAN KNOWLEDGE SOCIETY.

To this period we owe the foundation of two of our great Church societies. In the year 1699, Dr. Bray and a few others founded the now great and flourishing educational institution, of which Churchmen are justly proud, the venerable Society for Promoting Christian Knowledge, a society which has done more for the promotion of Church principles, the encouragement of Church history, and the spread of the Gospel, than any other institution in the world.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

About the year 1700 the State of Maryland, having become Anglican, invited the Bishop of London to send over a Commissary to govern them. Dr. Bray, with some missionaries, started for America, and observing on his arrival the vast field of labour waiting for the workers, he returned, and procured from King William III., on June 16th, 1701, a Royal Charter for the incorporation of a new Society, for the Propagation of the Gospel in Foreign Parts; in consequence of which Mr. Talbot, writing in 1703, could say, "in America churches are going up a main where none had been before."

THE HANOVERIAN SOVEREIGNS.

During the latter part of the seventeenth and commencement of the eighteenth centuries, the Church was full of zeal and activity, but the accession of the Hanoverian dynasty repressed all

* As the Constitution now stands, the Sovereign must be a member of the Church of England. Should he become Roman Catholic, the Crown would pass to the next heir. The monarch cannot make laws for the Church.

† These "first fruits" average about £15,000 a year, but various sums are being continually placed in the hands of the Board of "Queen Anne's Bounty" by pious Churchmen from year to year, and the fund now administered produces something like £160,000 per annum. But, with the exception of certain Parliamentary grants made between the years 1809-1820, amounting in all to £1,100,000, the money has entirely been provided by Churchmen for the use of the Church.

religious enthusiasm. This was wholly due to political causes, and not, as is frequently asserted, to the indifference of its members. The Church, groaning under a persecuting and despotic Government, for a while put on one side its true mission, and what little zeal there was was expended in theological and political controversy. But the Church was only slumbering; soon it was to be awakened by a remarkable revival which has left its effects upon its life to this day.

REVIEWS.

THE CHURCH AND HER TEACHING. Addresses delivered in Cornwall by the Rev. Charles H. Robinson, M.A., Vice Chancellor of Truro. Small 8vo., p.p. 69. London: Longmans, Green & Co.; Toronto: Rowsell & Hutchison.

These five Sermonettes or Readings are statements, in very simple language, of the Church's true position, and are the result of close association with both Churchmen and dissenters. Willfully or otherwise, the latter are often misinformed and misled regarding the Church, and Churchmen themselves are too often unable to give a reason for the hope that is in them. Mr. Robinson discusses such topics as Objections to the Church; Unity—is it possible?—How may it best be attained? We have laid them aside for Lent readings; this is our commendation.

ST. ANDREW WORK: The best work in the world. Some thoughts about personal work for souls, and the methods of winning others to Christ by individual effort. By Rev. Dyson Hague, Halifax.

The subject is the best, but the treatment is not the best. We would recommend a little more concentration, a good deal more carefulness in writing, and the Church Catechism taken as the basis of the exhortation. Rewritten on these lines, nothing could be better.

THANKSGIVING SERMON.

DELIVERED BY THE BISHOP OF TORONTO ON THE EVE OF THAT DAY, IN ST. BARNABAS CHURCH, TORONTO.

Psalm xxiii. 1 pt. (P. B. version): "It becometh well the just to be thankful."

Probably we do not often think of thanksgiving as a duty—something that we owe to God: but as such He undoubtedly looks for it from us. Or it may be our habit to regard only great and special blessings as calling for praise, and to accept our common, ordinary mercies as a matter of course. This is, no doubt, why the daily lives of most of us are so devoid of brightness and joy. When we feel that we have nothing to be grateful for in the lowly or uneventful lot assigned to us, in the round of monotonous duties that fill up our lives, in the supply of the necessities of life not over-abundant and somewhat hardly earned: when we are always looking for something better to turn up to bring gladness and cause for thankfulness into our lot, we tend to fall into a habit of discontent and grudging that robs us of all true enjoyment. The spirit of thankfulness is a constant gladdener of life,* an ungrateful man is always a dissatisfied, and therefore unhappy man.

But, worse than this, it is a sinful temper to indulge—to take what God gives us with grudging, as though it were no more than, perhaps not so much as, we have a right to expect. The truth is, dear brethren, that all those things necessary to life which we choose to call common and are accustomed to hold cheap—the air we breathe, the water we drink, the daily bread, the sustained health—all are gifts that come down to us from God, gifts that are wholly in His hand, to bestow or to withhold, and, for ourselves, so far from our having a right to them, that we should accept them without acknowledgment, thanklessly and grudgingly, we are not worthy of the least of all His mercies.

If we always remembered this, our lives would be much happier: though denied the good fortune, the brilliant success, the exalted position that seems to us to make the lot of others enviable, they would be brightened by the constant sunshine of a contented grateful spirit.

Yes, thanksgiving is part of the duty which in our relations to Him, whether as created beings or redeemed children, we owe to God: and that, not only on supreme occasions of signal benefits received, but as an habitual frame of mind. It is inculcated in both Testaments. The Book of Psalms especially is

* As David sings, "a joyful and pleasant thing it is to be thankful."