

and Ireland, of the Episcopal Church in Scotland, of the Church of England in Canada, and of the Protestant Episcopal Church of the United States of America, tells me that you must at once take your gaze away from Australia and its present Provincial system, and you must view the protestant Episcopal Church of the United States of America in A.D. 1789, and the Church of Ireland after A.D. 1870. In the former you have a Church without Archbishops, in the latter you have a Church with Archbishops. What do we now find in both? If I have judged rightly we have in each country a direct representation without a Provincial Synod at all. We find a representation from the parish (or something in the way of missions equivalent to a parish) to the Diocesan Synod, and from the Diocesan Synod to the General Synod or General Convention. In both countries laymen not only represent but vote. Of course in each of these countries there is the Upper House and the Lower House, but you do not find the "proctor" element unless in the case of "substitutes" for laymen. If Canada wishes to follow on these lines and to wait the time to have a Provincial system I will wish her well, but my reading informs me that if you want trouble and fighting then, by all means try the Provincial system now. If, after what I have to-day written, (I do not want to write again) if the meeting in September will bear in mind the difficulties down the centuries continually springing up between Canterbury and York, they will possibly see a reason for the action of those who in 1789 ignored the Provincial system, and who called into being the General Convention of the United States of America, and of those who set on foot the General Synod in Ireland. I do not assert it was the reason, it may have been one of the reasons. Mr. Imlach wants a private correspondence, I beg to inform him that he can have my address from the editor of the CANADIAN CHURCHMAN. I beg also to thank you very much, Mr. Editor, for your courtesy in inserting my correspondence.

C. A. F.

Another Romish Romance.

SIR,—A paragraph to the effect that 'one result of the trial of the Bishop of Lincoln for ritualistic practices had been the secession of an unusual number from the Church of England to that of Rome, that nearly a dozen had been received,' etc., having appeared lately in the Kingston *Daily News*. I was fortunately able to give it a prompt contradiction by means of a copy of the London (Eng.) *Church Review*, which a young friend put into my hands for that purpose. As the falsehood may have obtained currency beyond the readers of the *Daily News*, I have been strongly urged to send the substance of my letter to the CANADIAN CHURCHMAN with the view of dispelling the fear and sorrow which any faithful Churchman may have felt on reading the malicious statement.

The *Church Review* of the 3rd inst. says:—"Only a few weeks ago we exposed a mischievous misrepresentation which appeared in the *Daily Telegraph*, and which, magnifying one small mole-hill into an inordinately large mountain, told how many 'Protestants' had been 'received' in consequence thereof," (i.e. the trial of the Bishop of Lincoln). "At the time we pointed out that the actual number of persons were of the Elizabeth, Betsey, and Bess order—namely, that they amounted to one person." So much for the Romish romance—to call it by a very mild name. The same article accounts for the perpetual recurrence of such false statements, thus:—"There is scarcely a daily paper in this great Protestant land which does not number on its staff some Romanist of ultra hue, generally hailing from the Emerald Isle. The unsuspecting Protestant little recks, as he reads a brilliant description of a pageant, or a glowing account of some ceremony in a Roman church, that it was written by an Ultramontane. . . . And whenever a son of the Church deserts his post we have a paragraph" (emanating from the same source) "informing us that Mr. So-and-So, or Lord Somebody, has been received into the 'Catholic' Church. Even in *Punch*, he reads the attacks on his own Church with complaisance, partly because they are funny, and partly because it is manly to flout parsons and deride religion, little thinking what a set purpose underlies the columns presided over by a Romanist. Some of these jokes are old, some new, but all have but one design—to discredit the Church in the eyes of the people."

The fact is, the Catholic revival in the Church of England has long since stopped the leakage to Rome—the converts from that false religion to the Church far outnumbering the perverts to it from the Church—and hence the implacable hatred which its more violent partizans feel towards all who have had a hand in promoting that revival. Intelligent Churchmen have learned the wide difference there is between Catholic doctrine and Roman doctrine, and are no longer deceived by mere surface resemblances. Knowing that their own Church is the Catholic Church of the English-speaking people, they are no longer under any temptation to attach themselves

to the Roman or Italian schism which is making such strenuous efforts to capture the Anglo-Saxon race.

A. SPENCER.

Kingston, April 19th, 1890.

The Public School Education that is Needed.

SIR,—There is a growing feeling that the children in the public schools are being over-educated. No authorized body has yet promulgated a ball of infallibility for the public school system, and it can be shown that it is making the young people of this country less, instead of more self-helpful, if it is turning out young persons, falsely proud to use their hands and not well enough equipped to use their brains, if it is giving us hundreds fit only to be underpaid clerks, and to be employed in the most inferior drudgery, then it ought to be reformed. The Government is spending large sums of money in aiding to turn out young people with minds stuffed after the fashion of the Strasburg goose, and hands unskilled for any useful service. An industrial education should be given rather than a smattering of so many things as are being taught as lessons in the public schools. No one desires that the State shall cease to educate its young, but there are many wise and thoughtful men who believe that the time has come when it shall cease to mis-educate them. In the nature of things the hand work of the country calls for the service of more of our people than does the brain work, and yet the former is almost wholly ignored in our educational system. The man who is thoroughly master of one thing, and that the thing he must do in life, is better off than the one with a dozen smatterings. The person who can lay a brick, drive a plane, or make shoes, is better off than starveling professional men. What we need is such a change in our school system as shall teach what will be beneficial in after life—shall stop for all time the abuse of stuffing—shall consider the individuality of the pupil and his probable future, and shall send him out to face the world better instead of worse equipped for service of life which an implacable competition makes every year harder than it was the year before. It is by religious instruction that the moral regeneration of the future men and women of our schools is to be accomplished. Let us suppose the schools to be simply indifferent to religion, to be entirely concerned about secular education, and to treat religion as no part of its business. What will be the effect upon morals, or religion of the pupils? Coleridge was asked what he thought of the propriety of indifference to or neglect of religion in the institutions of learning. Pointing to his garden, which in his devotion to literature and philosophy he had very much neglected, and which, in consequence was overgrown with rank weeds, he said, "Here is your education without religion."

Intellectual training has usurped the place of moral discipline. There has been a compromise in education by which definite religious instruction has been almost wholly excluded from our common schools. Martin Luther's school-master at Eisenach, the old scholar and poet, John Trebonius, who, when questioned why he always took off his cap and made a bow to his pupils, on entering his school-room, replied, "I make my bow to the great men of the next generation who now sit in these boys' jackets on my benches." Just so it is the "great men of the next generation" who are now receiving, or failing to receive, the most momentous part of their education, the religious part.

The oldest, and numerically the strongest class of schools in England, is under the control of the National Society for promoting the education of the poor in the principles of the Established Church. Religious instruction forms a prominent part of the daily routine. Then there is the British and Foreign School Society for promoting the education of the laboring and manufacturing classes. Its professed object is the education—Scriptural and secular—of the children of the poor, using the Bible as its only book of religious instruction.

The third class of schools are those established by Act of Parliament and known as Board Schools. The Education Act makes it compulsory upon all parents to cause their children to receive efficient elementary instruction in reading, writing, and arithmetic, under penalties. One-half the day at these schools is devoted to some industry, the making of match boxes, sacks, paper boxes, &c., or for the girls, sewing, making slippers, &c. A similar system could be followed in the schools of Canada.

There is nothing to hinder Church schools from being established in the diocese of Toronto. Nearly every church in the city of Toronto has a fine parochial school house which could be utilized for a week-day school, and lots of young men and young women in every congregation well qualified to teach a Church school. All that is required in the common schools is reading, writing, and arithmetic, with geography and grammar. A person thus qualified is competent to do any kind of business. A great deal of time and labor are lost in the common schools by the pupils

studying unnecessary things. I have known boys going to school until they were twelve or fourteen years of age, when they had to go and learn some trade, afterwards had to attend night school to get a knowledge of the three R's. Our common school system needs to be revolutionized.

P. TOCQUE.

April 13th.

Family Reading.

Devotional Notes on the Sermon on the Mount.

16.—THE RIGHTEOUSNESS OF THE LAW.

S. Matt. v. 19, 20: "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."

The statements in these verses are a continuation of those contained in the preceding passage. If the law were a thing so sacred that no jot or tittle of it should pass away, then one who infringed the slightest of its requirements must be either ignorant of its nature or destitute of its spirit. For such an one there could only be a low place, if a place at all, in the kingdom of heaven.

If we are for a moment tempted to imagine that there is a degree of harshness in such a statement, we have only to consider fully its bearing. If God has revealed Himself to us, and has given us guidance for life and duty, then it is not for us to pick and choose among His commandments, and to judge as to which of them we may keep and which of them we may neglect. Such an attitude is indicative of a seriously erroneous spirit and attitude. When man stands before God—a God Whom he loves, and in Whom he trusts—it can be only to hear and receive His word, and to yield absolute obedience to His demands. "Speak Lord, for Thy servant heareth." "What wilt Thou have me to do?" Such is the spirit of the true servant of God; and any who begins to say: This word I need not receive; this command I need not obey; has already forsaken the way of faith, and is beginning to think and act for himself. Such an one must needs be among the least in the kingdom of heaven. So it was then and so it is now. It is the spirit of those who ask not, What can I do to show my love and gratitude to God; but, how much am I bound to do? May I not omit this or that apparent duty without imperilling my salvation?

We are not, of course, to suppose that our Lord intended us to regard all duties as of equal importance or all sins as of equal turpitude. There is a great, a chief commandment of the law which contains all other commandments within itself. Among the special precepts of the law there are greater and less. There are sins or faults which are comparatively excusable. There are others which reveal great depths of evil; just as there are common virtues which we expect in all men and higher and loftier virtues which are indicative of high attainments in moral and spiritual excellence. But for all this, one who has the true spirit of the kingdom will not ignore the least of its requirements, will not take lightly any of its provisions.

Our Lord proceeds to give a very startling illustration of the principles here enunciated. He tells them that their righteousness must exceed the righteousness of the Scribes and Pharisees. To the ordinary hearer of the discourse, such a statement must have been altogether unintelligible. The Scribes and Pharisees were the patterns of all that was thought moral and religious in their time. They paid tithe of mint, anise, and cummin. How could such righteousness be exceeded? Who could give an attention so minute to the requirements of the law? Here it was that our Lord revealed the imperfection of the Pharisaic obedience and the true spirituality of the law and of His own requirements.

It was not merely that He required a more complete and impartial recognition of the demands of the Law. This was true; for He declared that those who attended to the unimportant and insignificant minutiae of the law forgot the requirements