

clergyman's warden for twenty consecutive years; Mr. Pierce Parker, people's warden for the last eight years, both of whom are devoted Churchmen, and the Rev. G. M. Gunne, incumbent of the parish for nearly eleven years. St. John's Church, school-house and parsonage, are indeed a credit to the deanery of Lambton.

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.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

Religious Instruction in Schools.

SIR,—Your notes upon the discussion of this subject, that took place in the General Synod, lately held in Winnipeg, have opened up the way to further and deeper consideration of this most important subject. The action of the General Synod was desirable, and so far as it touched upon the question, we will hope that it may be productive of good, but I would ask why is there any need of such action on the part of a Synod or an assembly of Christians in Canada to-day? Is Canada a heathen country? Are those in authority here to-day men of noted atheistical tendencies, godless or blasphemous? Are the men and the women who teach our children in the various educational institutions, supposed to be devoid of all desire to use whatever opportunities they may have in the furtherance of religious training? The only answer to these questions is a decided negative. Then why is it that this question of religious instruction for children is apparently uppermost in the minds of so many? Is it not because there is a cause, and all around us we see signs of ever increasing unbelief, ignorance, indifference, worldliness, and well meaning men and women, sincere Christians many of them, are carried away with the idea that what is needed is a religious training enforced by Act of Parliament? A few verses read at random, unexplained, uncommented upon, followed or preceded by a prayerless form of petition for undesired mercies. This may be an exaggerated description of religious training in schools—there will be many happy exceptions doubtless—but experience shows this will be the rule. It reminds one of the misdirected zeal of those good people who would vainly endeavour to create by legislation a nation of total abstainers. Is it not wise to face the truth at once and speak of godless homes as well as "godless schools?" In the place of religious training in schools being needed to-day, is it not rather religious training in our homes that is wanted? I submit in all humility that this is the whole trouble. Religious training in schools is all very good so far as it goes, but usually it is merely perfunctory; in the main it is intellectual, if not altogether so, at the best supplementary. The true, the real religious training for children is that of the home, the religion that is taught at the mother's knee, at the outset in unconscious lipings to God the Father; succeeded by an imperceptible awakening to a gradual realization that God exists and that through one Mediator He can be approached and all our anxiety laid upon Him, for He careth for us; this, accompanied by a knowledge of and a true reverence for Holy Scripture acquired by daily reading and family prayer, go to form a religious education that will stand the test of time, that will so mould the character of the child, so influence, that it will never wholly lose its power. It may be bread cast upon the waters, but it shall be found after many days. "My mother's God" is what many a man turns to after years of wandering and sin. How little parents realize their privileges. Would I be deemed fault finding if I included our brethren of the clergy? This question of children's religious training is not brought before people by the pulpit as it should be. There is no excuse. Scripture is full of it: We are not told that Noah's family excelled in virtue, but when the flood came, it was "Thou and thy house" that were sheltered in the ark. Abraham was made a confidant of Almighty God, we are told, upon this ground. "He may command His children and His household," and this is not confined to the Old Testament. The case of Cornelius, "Who shall tell thee words whereby thou and all thy house shall be saved." The jailer who was told to "Believe and thou shalt be saved and thy house." Mercy was implored for the house of Onesiphorus, because of its action?—no, but because he oft refreshed me." This blessed truth is much lost sight of in these days; that the belongings of every servant of God are brought into the possession of great privileges, through their connection with Him. I

trust that this feeble allusion to a subject of such vast importance, may be an incentive to those much more fitted to the task.

JOHN RANSFORD, Clinton.

A quantity of correspondence unavoidably left over for want of space.

British and Foreign.

The Bishop, Dean and Archdeacon of Ripon are all accomplished cyclists.

Miss Brace, of Mayfield, recently laid the foundation-stone of a new mission room for Walsall.

The Bishop of Rochester, who spent his six weeks holiday with Mr. Gladstone at Hawarden, returned to his diocese last week.

The Bishop of Hereford has promised to speak at a public demonstration at Cardiff against the treatment of the Armenians by the Turks.

A tablet in memory of the Rev. Allen William Chatfield, for forty-eight years vicar of Much Marele, Herefordshire, has been placed in the parish church.

The statue erected in Worcester Cathedral to the memory of the late Bishop Philpott, was unveiled recently by the Earl of Coventry, Lord-Lieutenant of the county.

The Bishop of Southwell recently reopened the Church of All Saints, Syerstone, near Newark, to which a new chancel has been added in memory of the late Mr. George H. Fillingham.

Mr. W. Makepeace, for upwards of fifty years a lay clerk at Rochester Cathedral, died recently at the age of seventy-six. He had served under five bishops, four deans and three archdeacons.

Mrs. Fountain, the widow of a colliery owner, recently laid the foundation-stone of a mission chapel at Staincross, near Barnsley, in the parish of Darton. The Bishop of Wakefield preached in the parish church.

The Bishop of Salisbury recently reopened the Church of Warmbrook, the restoration of which, commenced by the Rev. W. F. Newton, the late vicar, has been carried on by his successor, the Rev. C. C. Spalding.

Canon and Mrs. Maden have returned from the Holy Land. They have just presented Southwell Cathedral with some beautiful bookmarkers made of mother-of-pearl from the Red Sea and carved at Bethlehem.

Tidings have been received of the death of Bishop Branch, of Antigua. He died at St. Kitt's after a short illness. A correspondent says: "What his death means to this diocese I cannot find words to express."

The Princess of Wales and the Princess Victoria attended divine service recently in the English chapel at Copenhagen, when the day was observed as a harvest festival. The sermon was preached by the Bishop of St. Andrew's.

Bishop Tugwell, who has just returned to England from Lagos, intends during his stay to approach the Home authorities with a view to influencing them to increase the duty upon spirits imported into the West African colonies.

Fifty years ago last Saturday week (September 12, 1846) Robert Browning and Elizabeth Barrett Moulton-Barrett were married in the parish church of Marylebone. Preparations are in process for celebrating the jubilee by a service in the church.

Prebendary Denison has acquired a large corner public-house in Portobello-road, and has placed one of his curates in the house, which has been transformed into a Working Men's Club, where

beer, under proper management, will be sold to members.

Dr. Saumarez Smith, Primate of Australia, has just completed a tour of all the Australian dioceses. He stated, on his return, that he was thankful to say that he had found a work of development going on that was most stimulating and encouraging.

The Bishop of Rochester has appointed the second Sunday in November (the 8th) as the Diocesan Temperance Sunday, upon which day he hopes his clergy will be able to have special sermons and offertories on behalf of the diocesan branch of the C.E.T.S.

The vicar of Lynch, near Strood, announces that with a view to mitigate the dullness of village life and to provide innocent amusement for winter evenings, it is proposed to teach the girls of the village to dance. He says dancing is not only a natural and wholesome exercise for young people, but has Bible sanction.

Among the signs of health and growth in our Irish Church, none is more striking than the increase in the number of churches, and the enlargement of those already in use. The parish church of Glasnevin, one of the suburbs of Dublin, is about to be enlarged by the addition of a chancel, at a cost of about £600.

The Bishop of Meath is earning for himself the title of "Gig Bishop," an honourable title given to those bishops in the olden time who diligently visited their dioceses, going from place to place in a gig, railways not being then in vogue. Last week the bishop preached twice on Sunday in his own diocese, and again on the 20th ult. at Collon, Co. Louth, at the annual festival of the union of Louth choirs.

Canon Tristram, in opening a sale of work at Stockton, recently, said he did not usually believe in bazaars and sales of work, or in any way getting money by false pretences for objects of this kind. He was a monometallist, and he believed there was only one kind of metal which would do much good for the missionary cause, and that was the "metal" which was given by earnestness and self-denial.

The Rev. G. Granville, Ilam Vicarage, Ashbourne, writes as follows: "Will you permit me to call the attention of the clergy to a living now vacant in the Lichfield Diocese, situated between Ashbourne and Leek? The stipend is rather less than £100 per annum, with a small vicarage house. It might suit an elderly clergyman with small private means, who is seeking a country living where duties are light."

Family Reading.

Church Terms Explained.

Purificator.—A linen cloth used for wiping the sacred vessels at the conclusion of the service.

Quinquagesima or Fiftieth.—The Sunday before Lent.

Rational.—An ornament formerly worn on the breast by bishops.

Regeneration.—A Latin word meaning new birth. The grace of baptism is "a death unto sin" and a new birth unto righteousness.

Regal.—A small organ.

Reredos.—A screen placed between the altar and the east wall, often beautifully carved.

Retable.—A shelf or shelves between the altar and reredos, for lights and flowers.

Retreat.—A short season of retirement from the world, from three to seven days, intended for prayer, self-examination and other devotional exercises.

R. I. P.—Requiescat in pace, i.e., may he or she rest in peace.

Ritualist.—One who has made a study of the Ritual of the Church.

Rocket.—A short garment like a narrow surplice made of lawn with sleeves tight.

Rood.—A cross with a figure of our Lord upon it.