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AND

MONTHLY REVIEW.

Vol. II. ]

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[No. 9.]

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### To Subscribers.

A large number of remittances have been made during the last month, for which, in addition to the private receipt sent, we beg hereby publicly to tender our thanks. Many subscriptions are still unpaid. Will our friends do us the kindness to forward them at once? We need them! Don't delay, dear friends.

We have received during the last month about FIFTY NEW SUBSCRIBERS, all of whom have paid their money in advance. That is encouraging. Still help us! The Magazine is becoming a grand success and a great power. We shall send all back numbers of the present volume for one dollar and fifty cents, being a reduction of fifty cents. We want, and must have, five hundred new subscribers. Will each help?

### To Advertisers.

We furnish this month a goodly list of advertisements. In our next issue the number will be largely increased. This is a matter in which friends can help us. Our terms are very moderate. We hope soon to have the largest advertising list in the Dominion. Advertisers will consult their interests by sending their advertisements. The Magazine circulates in every part of Canada, and in many parts of Great Britain and the United States. The English and American press has latterly spoken very encouraging words in our favor.

### Special Notice.

Some of the most eminent writers in both Great Britain and the States have promised articles for the Magazine. An enlargement of sixteen pages will take place. Help! We want each present subscriber to send us an additional name.

N. B.—Correspondents who desire answers to their letters will please enclose stamps. The mere item of postage is very heavy; whereas if each writer would send a stamp we should be saved much expense. It only requires thought. Fancy twenty letters to answer in one day, and not a stamp for one. And this is common.

THE EDITOR AND PUBLISHERS.

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TALES, ESSAYS, AND REVIEWS.

THE BACHELOR'S LETTER, OR, GRACE HART'S WORK.

BY MRS. A CAMPBELL.

CHAPTER I.—THE LION.

A pretty commotion there was in No. 10 St. Levy Street; from the top to the bottom of the house it looked unsettled and disturbed—not that it was so very large either, being only bachelor's quarters, but it was evident something unusual had taken place in it. The house-keeper looked troubled and flurried, the fat wheezy little dog, Boosy, moved restlessly from chair to sofa, and back again from sofa to chair, as if he understood all that was going on; and perhaps he did, for who will not say that when a man takes a dog for his sole companion, he does not educate his intelligence often almost to a par with his own. However, it might be in this case, the creature had his comprehensive qualities quickened just then by a sharp kick from his master for this restlessness, which sent him howling under the sofa breathless, there to wail and mourn over the dog's life he was leading. Still if Boosy *was* restless, and the house-keeper flurried, they were nothing to the appearance of the master himself. A perfect storm of vexation, annoyance, ill-humour sat on his round, full, whiskerless face, and the top of his smooth bald head was positively red from the amount of rubbing and scratching bestowed upon it. Whether the owner believed in the doctrine of counter irritants and was trying their effect upon himself we cannot say, but the tempting rolls, the hot coffee and the smoking steak, articles which usually seemed to give an amount of inward satisfaction to-day received no attention but silently smoked themselves cold. What had been the cause of the trouble? simply a letter.

Mr. Savoy as we have said, was an old bachelor, and bachelors in their crochets and twists are twenty times worse than old maids whatever may be said to the contrary. One of the crotchets of Mr. Savoy was to have

his letters delivered at the earliest possible hour, so that while eating breakfast he might devour them. To that end he had a slit cut in his hall door with a box behind it, into which a paid messenger dropped all letters so early that their owner could examine their contents with the least possible trouble to himself. Being a Lawyer in easy circumstances with very few known relations as he congratulated himself, his letters were generally of a nature not to hinder digestion; but to-day the even tenor of his life had been broken by a delicate looking epistle with the round clear stamp of Bermuda upon it. "What on earth can I be getting a letter from there for?" he growled. "I have no clients in that place, no witnesses to be summoned"—and he stretched himself out in his easy chair, to reflect a bit; suddenly however a smile streamed over his face like a beam of light across a dark ground. "Oh it must be a new case; some military fellow who has left the town with his debts behind him, has been threatened—Horse Guards, and is employing one to settle for him, that's it of course," and slapping one hand most emphatically down upon his knee with the other he tore open the envelope and began to read. Evidently it was not pleasant news whatever it was, judging by the way he got on with it—a puzzled look, a hasty glance at the signature was soon followed by a dark frown which chased away all the smiling gleam of satisfaction his face had worn a moment or two before; then finally with a muttered exclamation of rage he crushed up the letter in his hand, and sent it flying across the room right into the face of the house-keeper, who happened to open the door at that minute, and who in her surprise at the reception she got, let fall a whole plate of buttered muffins she was carrying down upon the carpet. "I wish they had all died of yellow fever," he angrily exclaimed as he pushed back his chair, and strode up and down the room casting angry glances at the muffin devastation. "Dear me Mr. Savoy, who? was the astonished enquiry of the house-keeper as she stooped to pick up the scattered fragments of her hot cakes, "you frighten people; do you mean the blacks, poor ignorant heathen creatures that they are! Now that question suggested itself because of the known antipathy of Mr. Savoy to the race, people having said that he once had some dealings with the slave trade. "Blacks, no; yes; for that matter blacks too, but I mean whites this time; was ever a man so plagued, here's a woman writes to me and calls herself my cousin, some mother's sisters child. I wish to goodness I had never had any, well she lost her husband with yellow fever at Bermuda, and it's a pity she didn't follow suit, what use are widows in the world, I should like to know, except to make mischief; it's a pity the suttee wasn't in vogue all over the world when she was a child, and they want to come here where she lived when she was young she says, and as the only relation here, she pitches upon me to find her out lodgings and to—marry her." "Surely not," was the half surprised, half deprecating remark of the listener "Well no; she

doesn't mean that exactly" continued the gentleman with a grim smile that made him look sardonic—"but listen to the impudence of this postscript. *If searching for lodgings would give you too much trouble perhaps you would allow us to stay a couple of days with you and look for them ourselves. I shall leave this day week and arrive consequently a week from the time of your getting this.*" "What in the name of all that is tormenting, am I to do now, can't hunt for lodging, never looked for such a thing in my life, I cant have her here—a woman with handboxes and a hateful child; too monstrous to think of—she ought to be put in a lunatic asylum, a fit place for all women." "Thank you sir" was the half quiet half spicy interlude of the somewhat puzzled looking house-keeper "I wonder what you would do without them your self now; how are you to eat and drink, and how's the clothes to be washed, but if you don't want them no more just say so and I'll go for my share, "I didn't mean you Mrs. Best, you know," was the half savage rejoinder, "you are sensible woman, a *para avis* in this world, so hold your tongue, but what is to be done in this business, I shall go on circuit and get out of the way for a while, but then I must come back some time and face the creature you see, and she claims me as cousin too, that's the worst; that yellow fever be hanged I say."

"Hadn't you better take your breakfast before it's quite spoilt" suggested Mrs. Best, as she handed him a fresh cup of coffee. "I think we might manage it for a couple of days." "Yes, but you know what a woman is, give her an inch and she takes an ell, once get the cloven foot in here and satan himself will soon follow. "Heaven forbid," was the pious exclamation of the startled woman as she devoutly crossed herself "women ain't Devil's sir; though some of them be to be sure, but not more than men neither; so, I dont see what you have got to be frightened about in this poor widder lady—likely it's me, I'll have the trouble of her if there is any, but I don't mind that either, we can put her up stairs in the front lumber room if you like—I can get it cleaned out and fitted up, there is furniture enough in the garret which you sent home from all the auctions, to fit up half a dozen rooms, then I can take her out lodging hunting, and see that she gets suited immediately." This last argument of Mrs. Best's, seemed to act like an anodyne upon the disturbed nerves of Mr. Savoy, for he gave a relieved sigh and moaned in a half spent, half worn out sort of way. "I suppose it must be, there is no getting out of it, but I shall go on the circuit the day she comes, I'll not stop here to meet her you I'll see."

Mrs. Best was a wise woman and never contradicted, she hadn't lived so long with a bachelor old, cross and crotchety, without being an adept in the art of managing—not only house-keeping management—but in managing him, and with great talk and skill she let him believe and boast, he was free from the thralldom of petticoat government while she really conquered and governed him—as most unfortunate bachelors

are governed—with a domestic tyranny unknown in the annals of wife-  
dom, not that she misused her powers, or over reached them, but she  
made herself essential to the comfort of a selfish man, saved him an  
amount of trouble, and filled him with fear by occasional threat when he  
was over troublesome, of going off and leaving him, and so she kept  
him in check; really kind hearted and honest, she looked well to the  
ways of his household, and made a bachelor home balance as evenly as  
so one-sided an affair could possibly do, and when she decided in her  
own mind that it was certain to be so, she had no fears as to the upset-  
ting of her own authority, nor any change in the confirmed habits of  
her master; both were too firmly established for that.

If any one had asked Mr. Savoy what he lived for, and what was his  
aim in life, he would have found it a difficult problem to solve. To eat  
and drink, to hoard up money, seemed to be his height of pleasure, his  
summit of ambition. Without appearing to have a thought for the future  
he lived for and in the present, and was one of those creatures in exist-  
ence who travel along by the sea shore, allowing the waves of time to  
wash out their foot-prints, too indifferent, too lazy, too sceptical, to  
care to clamber up and make a mark on the world's highway and bene-  
fit his fellows.

Mrs. Best was a pious Romanist who felt she had enough to do to  
lay up prayers and penances for her own soul, without being able to do  
for her masters, the work was too gigantic; he was a heretic, and ate  
meat on Fridays, and if he did not change there'd be no hope for him,  
that was sure; but then that was his affair, not hers; besides he was  
her master, and though she kept his house she didn't his conscience.  
So she argued, and so she went off daily to church and thought of her  
own soul and left him almost unconscious of his, left him in the sad state  
of the man who had forgotten God.

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CHAPTER II.—THE LAMB.

There is no lodging hunting at No. 1 St. Levy street. Mr. Savoy had  
so far been ruled by the house-keeper that he did not go on circuit and  
leave her alone to receive the strange lady, as he had threatened to do,  
He had even been persuaded to go to the boat to meet his cousin, and  
and have her carefully conveyed to his house, but there was no need of  
searching for lodgings, for she wanted them no more, grief and a severe  
cold caught upon the voyage had done their work, and the lady came  
to die, leaving in Mr. Savoy's hands her orphan child, a daughter of  
twelve years of age, whom she besought him to take care of till a  
female relation then in India returned and claimed her. "There is  
money enough for all her wants," said the dying lady. "But she needs  
a protector and guardian and above all, one who will look after her  
spiritual interests, will you do this for her?" The puzzled look with

which this appeal was received somewhat negatived Mr. Savoy's reply of 'madam I will do my best,' and caused a look of intense pain to come over the sufferers face. "Grace," she said laying her hand caressingly on the head of her sobbing little daughter. "I commit you to Him who is the God of the orphan, you are an christian girl I believe and are not likely soon to forget what you have been taught; look well after your own soul my love, and whatsoever your hand findeth to do of the Masters work: do it with all thy might, looking unto Jesus." "I will! mother I will," was the weeping reply of the child.

For several days after her mothers death, Grace Hart was prostrated with grief and the loneliness of her situation, and saw nothing of her guardian. Mr. Savoy himself was subdued by what had occurred, he had not for years before been brought so closely into contact with death, and he did not like it, it was too great a reminder, too much of a knock at his own door, and he kept out of the house and busied himself looking after deeds and papers to drive the affair out of his mind, and see as little of Grace as possible. She poor child remained in her own room scarcely eating or drinking, the pitying house-keeper letting her have her way thinking she would soon get over it and come to herself, and by and bye she did. The selfishness of such a proceeding struck her first and the uselessness of it, then she thought of her mother's words and how she should have wished her to act. And so Grace Hart routed herself, and one evening when Mr. Savoy came in he found her with a very pale face and a deep black frock seated at the tea-table ready to pour out tea for him. He looked surprised and a little pleased, shook hands with her and wondered if she knew how? Oh yes! she said with quivering lips she had always made tea for dear papa and mamma and would be very happy to do it for him if he would allow her." "A nice well behaved little thing" he remarked afterwards to his house-keeper, but what under the sun am I to do with the child, she is too big for a nurse, and I don't know how to look after her, what shall I do with her?" "Oh never fear she can look after herself very nicely sir now, and in a month or so when she gets used to us you can send her to school," Mrs. Best replied. "That's all very well," he grumbled, "and easy to talk about, but she'll be no end of a bother, and I suppose that relation in India will never turn up, too bad when people try to save themselves the troubles of matrimony, they should have other people's children foisted upon them in this way."

Poor Grace saw she was not welcome, and it added to the bitterness of her sorrow. "Oh why did mamma die and leave me here all alone when I am not wanted," she often murmured in the anguish of her heart, yet her natural strength of character much developed by constant companionship with her mother enabled her to grapple with her difficulties with a power few children could have had, and try and make herself liked. With Mrs. Best this was easy work, her motherly heart

soon found a place for the orphan. But Mr. Savoy long continued shy of her, yet by keeping out of his way, or showing him such little attentions as she could when they did meet, he gradually became accustomed to the sight of her. And one day when she had too bad a head-ache to come to tea actually missed her, and then reproached himself with doing so little for her. Next day resolving to make amends, and remembering having promised her mother to look after her spiritual interests, with an undefined idea of what "she meant he sallied forth and bought a catechism. "What is this for? Grace enquired as he nervously handed it to her. "Why for you to learn my dear of course, according to your mother's wishes." "Oh! I understand" she replied with a grave smile. "Thank you! but I have learnt my catechism years ago when I was little, and now I study my Bible only. Dear mamma said that was the true guide of faith, and I love it, it is such a wonderful book, don't you love the Bible Mr. Savoy?" "Well I dont know" was the surprised reply. "I believe I have forgot it, it was long ago since I was a child you know, when my mother used to read it to me. But its rather a difficult book for you is'nt it?" "No indeed I dont see anything difficult in it, it is the easiest thing in the world. It tells me i'm a sinner and then in the simplest way tells me how to be saved, it teaches me my need of a new heart and then shows me where to find it, nothing difficult in that is there? And oh its such peace, it makes me happy even at the thought of dear mamma's death, for I know she is with Jesus and I shall go there too." Grace stopped and passed her little head over Boosy's fat back to hide the tears which would swell up in spite of herself. Mr. Savoy got up and walked into his bedroom; something had stirred his soul within him. If that pure child was a sinner and need to be saved, *where was he?*

After this little conversation Mr. Savoy took more notice of Grace and the wide gulf of restraint which seemed to separate them was somewhat bridged over. Grace marked the change with a thankful heart glad of any sign of a better understanding between them. One morning she came down unusually bright and cheerful to breakfast, she had stirred the fire, and placed the letters out of the box all in a pile, and tossed up the chair cushions, and the selfish bachelor as he felt himself the recipient of all these little attentions, thought that her presence wasn't such a bad thing after all. The secret of her brightness this morning was that she had been thinking and planning and praying half the night, and now resolved to take a brave step in what she knew to be a right direction. Ever since she had been in the house, she felt how wrong it was to live without any open acknowledgement of God and had tonged to make a change but feared before to try, she wanted a blessing asked at meals, and she wanted to have family prayer but she saw that she must feel her way cautiously and go step by step at a time. She had always reverently bent her head and inwardly asked a



blessing for herself and latterly she noticed that Mr. Savoy had paused and not lifted his knife and fork till she was done. To-day she caught his eye just as she bent her head and with a courage which almost choked her she said, "may I say it aloud?" "certainly if it pleases you," was the not ungracious reply, and so Grace with earnest reverence folded her hands and said in a voice full of feeling "Bless Lord this food to our use and was to thy service for Christ sake A-men." "I think" she remarked after a pause in a sort of a half apologetic, half explanatory kind of way "that considering how subject one is to sickness, and to having ones food disagree with one, that it is very nice to ask God to bless it to our use, don't you think so?" "Well yes! That's a new idea, I never thought of it before, to be sure one's food is apt to disagree with one, you are a wise little thing Grace" said the bachelor giving her an amazed sort of stare. "Oh no, sir, not at all" said the child emboldened to proceed, "perhaps you never thought of the last part of it either. "Bless us to thy service, that means God's service to work for Him, for we are not our own you know, we are bought with a price even with the precious blood of Jesus. The first part means the body, the last the soul." Grace stopped and flushing bent over her cup inwardly quaking and fearing she had been too bold. Mr. Savoy made no reply but opened letter after letter in silence and after finishing his coffee took his hat and walked off to his office without remark. The words however "we are not our own, we are brought with a price" rang changes upon the hard cold heart of the man all day, which could Grace have known, it would have settled the quaking of her little heart and her fear of having made him angry.

Our little heroine's time at Mr. Savoy's bachelor quarters, was not upon the whole unhappy, she soon learnt to love old Mrs. West, and went to market and shopped with her, she read and studied a good deal unpacked and repacked all her boxes, and settled her room. And then tried her hand at remodelling the sitting-room also a bit. Boosy was taught that his place was upon the hearth-rug or door-mat and not on sofas or chairs. The scattered papers and pamphlets were gathered sorted and piled in a cupboard where they could be referred to if wanted, a bretty work bracket and a few handsome books of her own were laid upon the table, with a sad sigh as she thought how often they had graced the neat parlour of her own dear mother, and a handsome jar full of dried everlasting and grasses, ornamented the mantle-shelf. She would have liked to have added a few of her home pictures to hang upon the walls, but dared not venture too much at a time; as it was Mr. Savoy drew a long breath when he saw the change, but the fresh open face which smiled its greeting disarmed him completely, and he only said "well what next I wonder, you'll be bringing band-boxes here soon." "No indeed" laughed Grace. "I couldn't for I haven't got any." "Not got any! how's that? Why I thought women were made

up of pins and band-boxes." "Well then you were mistaken" was the merry reply, "and it shows how little you know about us, we are made of much stouter stuff than band-boxes or pins either for that matter, but don't you think tidyness nice Mr. Savoy?" Well yes! I suppose so if tis'nt uncomfortable, Mrs. Best wants to tidy my office sometimes, but I turn her out in double quick time. I dont want any of her tidying there. I should lose half my cases, she would tidy my papers so that I should never find them again." "How funny" laughed the child, "that tidyness should ever be uncomfortable, my mamma taught me the opposite of that. I thought your office a dull musty place, I felt almost choked with the dust when I peeped in there the other day, but I had no idea it was the venerable dust of ages, or I might have respected it a little. Poor Mrs. Best how she must worry at having such a dusty bin inside her house, but I don't suppose she'd value papers much either, but if you will let me in some day I shall put none of them out of place, only make venerable Mr. Dirtiness take his departure, wash the windows and let in the light and tidy up so beautifully you won't know yourself." This was said so merrily and, coaxingly that to Mr. Savoy's own surprise instead of being aghast at the effrontery of the idea he smiled and said, "well you're a saucy little box to be sure, but we'll see." Now Grace was a woman though a small one and she saw her advantage and followed it up well, as women always do. She drew the easy chair to the fire, placed his slippers and made his tea, then sitting on a stool opposite chatted away so pleasantly about her old home while Mr. Savoy sat and listened and looked at her, and thought what a pretty picture she made there with the dancing gleams of the firelight glistening among her soft curls and wondered what strange freak of fortune brought her to live with him, and wondered still more how it was that he was getting so to like her, for like her he felt he did, and then he began to talk too, and Grace listened in her turn as he told of his childhood home and his boyish days till nine o'clock struck e're ever they were aware of it, and started them both. "Dear me its bed time," said the child, "I did not know it was so late; I have passed such a pleasant evening Mr. Savoy." "Well so have I Grace, you have made me feel almost young again, talking of times so long ago, those were happy days," he continued with a voice wonderfully soft and changed. "I had a mother then, and things were different with me to what they are now that I am growing old and hard." "I suppose" said the child with a quick sight "things are never the same to anybody once they have lost their mother, I feel the same and know, though you are kind to me, yet everything tells me of change; I have no one to go to when I feel naughty and illtempered, no one to show me how to do right; mamma told me I must go to Jesus with it all and I must try to, but I sometimes wonder why she was taken, and why I was left all alone in the world. When I was at home I used to bring my little bible every evening and sit by her side

and read a chapter aloud to her, and then we knelt down together and she prayed so sweetly to our Heavenly Father to take care of us and teach us, and before breakfast it was the same. Now I miss all that you see." "I suppose so" was the reply. "Most mothers do those sort of things, I remember saying my prayers at my mother's knee, a good mother she was too as ever a lad had, but then she died when I was young you see and I forgot a great deal she tried to teach me." "Did you?" was the sympathetic response. I had no idea you and I were so much alike before; I never thought of you having a mother Mr. Savoy. I hope I won't forget what mine taught me, I suppose our mothers know each other in Heaven now don't they! Wouldn't they be pleased to see us reading the bible together, if they could—I am trying to remember what they taught us? Mr. Savoy made no reply, but took up the poker and broke a large lump of coal with it. Grace drew her bible out of her pocket and timidly glanced at the face opposite to her before she opened it. The large soft confiding eyes met those of her companion questioningly, and somehow reminded him of a pair very familiar in his younger days, and so softened a chord of his heart that he bowed his head assentingly. Gladly though nervously Grace opened her bible and read through that wonderful chapter the 3rd of St John, then she stopped closed the book and kneeling down said let us pray, her companion hesitated a moment then kneeling also. Gaining courage as she proceeded, the child repeated over a few simple words she always used for herself to her dear Father in Heaven, her loving Saviour, and then with a face full of glad peace rose up murmured a soft good night, and left the room.

For full half an hour after this did the bachelor sit on looking into the fire and wondering. For twenty years the man had never bent his knees in prayer and he marvelled at himself now. The touching earnestness and sympathy of the whole thing could not but commend itself strongly to the heart of the man of the world, and he remembered having heard the words, 'a little child shall lead them.' He did not know where he had met with them, nor where they were to be found, but he believed the fact had taken place with him, for a little child had led him certainly. Slowly he gathered himself up and went to bed pondering, and finally dreamt not of cases, and cross-questions, and witnesses, and money, as he usually did, but of himself as the prisoner at the bar before a terrible judge and his own mother's soft face as the witness against him. In a fright he woke glad to find it but a dream. Then after much tossing and turning he slept again, this time more peacefully; he saw himself a boy again full of life and love and unselfishness, with the same sweet face of his mother watching over him or reading the bible to him, and it was late in the morning before he awoke. This time sorry to find it was not true, that the dear sweet face was gone and that the young boyish form had become hardened

and encrusted over with years and sins. Yes he could not deny it to himself he was little like the boy of his dream, now years and sins had done their work, and his mother would she know him. The selfish cold calculating man who lived but for himself alone, who heaped up money and did good to nobody who even gave the little of charity he did grudgingly and of necessity to stop an importunate pleader. Would his mother now know the soft hearted lad who wept over the death of a bird and gave away his dinner out of his school bag to a beggar, would his mother know him now the hasty, crochety, selfish, cross-tempered, man? No, he felt she would not; and as the full consciousness of the change which had taken place made itself known, he groaned aloud and fell upon his knees crying "God be merciful to me a sinner."

If Grace Hart had wondered why in the Providence of God her dear mother was taken from her, and why she was left there all alone, she soon wondered no more; child as she was, only twelve years old, she saw how all was over-ruled for good, that God had given her work to do, and blessed the labor of her hands as well, and awe struck she learnt a lesson of resignation, and trust never forgotten in after years. And when in course of time a letter arrived from India telling of the readiness of her aunt to receive her, it was met with a sorrow and weeping neither she nor Mr. Savoy could have thought possible at first, and when after a few years she returned again to be the comfort and prop of the bachelor's old age, it was as a loved and honored daughter to a respected and revered father, whose hoary head was found in the ways of righteousness and who had been led by a little child unto the feet of Jesus.

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#### THE BRAHMO SOMAJ.

The Brahma Somaj, Lectures and Tracts by Keshub Chunder Sen., 1st and 2nd series. Edited by Sophia Dobson Collet Strahan & Co., London, 1870.

Keshub Chunder Sen is the Hindoo Religious Reformer whose presence and addresses in England recently excited considerable attention both in what is known as the "religious world" and in philosophical circles. The Volume before us contains a selection of his addresses and papers, some of which have been delivered and published in England, others only in India. In them Chunder Sen deals with such subjects as "Jesus Christ—Europe and Asia"—"The Future Church"—"Religious and Social Reformation"—"True Faith," &c.

A book with such a table of contents by a thoughtful and clear writer must be of value and interest in times like the present, but when to these gratifications the author adds that of viewing the subject he treats of, from a standpoint such as only a Hindoo can take up, the work becomes an unique and most important contribution to current theological literature.

The affinities which exist between the European and Hindoo branches of the Asyan race, and which yet have become so modified by the lapse

of ages, and the different conditions of climate and civilization which have affected them, are sufficiently strongly marked to ensure on the part of the former a judgement freed from that bias of prejudice and those habits of thought from which it is impossible for the Western mind to altogether free itself.

And yet this independence is not to our thinking so marked as we could have expected in this case. Chunder Sen., has evidently been the subject of an English education. His language and tone of thought are even more Western than Eastern. He is a link between the two, but he leans as it seems to us, to the former rather than to the latter. Not so much so, however, as to invalidate his reasoning or prejudice unduly his conclusions.

The contemplated Hindoo mind in his case, is however strongly infused with the more active genius of European thought. Bearing these qualifications in mind, it will be possible justly to estimate the weight of his deductions and the influence they may be expected to exercise here and in India.

If the reader is disposed to be hypercritical and see in the "Ladies and Gentlemen," with which he opens his paper on "Jesus Christ—Europe and Asia," a too servile imitation of the European Lecturer, let her forgive this in the hint, the conventionalism gives us of the improved position which woman is already taking in India. If again for the easy way in which the term Holy Land occurs in the mouth of one born and bred a Hindoo, he is led to suspect a literary and theological reproduction on the part of some ingenious Englishman of the letters of "a citizen of the world," let him forgive this too in recognizing here the deepest and most reverential instincts of Christianity are reproducing themselves in the Eastern mind, and go on from surface indications to penetrate into the inner thoughts of the writer as to the life, character, and works of Jesus Christ.

He speaks of our Lord as "the greatest and truest benefactor of mankind," as "a necessity of the age he lived in." Poor and illiterate "brought up in Nazareth—a village notorious for corruption, under demoralising influence, his associates the lowest mechanics and fishermen from whom he could receive no ray of enlightenment. He was superior to all outward circumstances by the force of his innate greatness and grew in wisdom, faith, and piety by meditation, prayer, and with the inspiration of the Divine Spirit working within him."

He then describes the spread of Christ's teaching through the instrumentality of the three great Apostles, Paul, Peter and John—whom he calls "the three types of Christian character, faith, hope and love"—until the precious seed of Divine truth planted by Jesus has become "a mighty tree whose wide extended branches over-shadow a vast extent of the habitable globe."

Having alluded in passing to the corruptions which so soon crept into the Christian Life and Doctrine, and especially to "the debasing system of Popery,"—he sets himself to the consideration of India's share in, and concern with Christianity, and here the special interest of the book begins. It cannot be said, Chunder Sen argues that India has nothing to do with Christ or Christian for by means of the missionaries the native mind has been already brought in contact with Christ; teaching moreover the course of Providence in politics has made India subject to a Christian Sovereign. It sounds somewhat strained perhaps to hear a native of India speak of the beneficent Christian administration of

Queen Victoria as that "which has proved to us not only a political but a social and moral blessing, and has laid the foundation of our national prosperity; but, and there can be no mistaking the genuineness of the words which follow—"it is only natural that we should cherish towards her no other feeling except that of devoted loyalty."

There being this political and religious connexion between the two races he conceives that as it is in India that Europe and Asia seem to stand face to face, there the problem of the essential oneness of humanity is to be mainly worked out. But he asks does the Spirit of Christianity suffice for both sets of conditions so diverse they are? "United by political ties are we morally united? "Does brotherly love subsist between the conquered and the conquering nations?" And here he vindicates his patriotism by an eloquent and not undeserved rebuke to the uncharitableness of the dominant race. "In their eyes the native is a man who is inherently a liar, and the nation a nation of liars, \* \* \* in all departments of life—intellectual, domestic, social, and religious they are a race of liars"—whereas he emphatically adds "I believe and declare that the heart of the nation is not naturally more depraved than that of a European and many other nations in the world." And yet, he continues, the European can find no name so descriptive of the native, as that of "fox," to which the native rejoins that in his opinion the European may often fitly be called "wolf."

Having thus vented his not unnatural indignation he goes on more calmly to seek to adjust the relations between the two races. His diagnosis of the mental and moral characteristics of both are well worth studying just because it is the work of a man who knows his compatriots thoroughly and observes them narrowly, and secondly because it enables us for once "to see ourselves," as we are in India at least, "as others see us."

With respect to the native he admits that he is "narrow-minded," and that this is due mainly to the blind obedience to the Priests in which he is brought up from infancy, and also in part to the religious interdiction of foreign travel, but that he is "mild and meek, intensely fond of peace,"—that he is "more of the woman in fact than the man." The European on the other hand "has a large and cosmopolitan heart,"—"is full of energy and activity, and dislikes a quiet and smooth life," but he is "rough, impulsive, stern, fiery," all qualities which like the contrasting qualities of the Hindoo may and do degenerate into evil. And so he administers the following castigation:—"Many a European adventurer "not the little bit of native here,"—in this country seems to believe that he has a right to trample upon every unfortunate nigger with whom he comes in contact. This he believes is heroism and in this he seeks glory. But he forgets that to kick and trample upon one who is inferior in strength is not heroism but base cowardice. \* \* \* If the European is at all anxious for the glory of his country and his God he ought to seek it in a better and more generous treatment of the native. If he is conscious of his superiority, a native should be all the more an object of his compassion and tender regards."

Truisms no doubt, but truisms which need to be repeated and impressed on the minds of the Europeans in India until they acquire the habit of looking on the "mild Hindoo" not as an animal to be kicked and cuffed but as a fellow subject and a fellow man.

It is a common question whether the influence of the character and work of Jesus Christ in the human mind is not even more suited to the

Hindoo than the Englishman. As Chunder, Sen says: His character is "more congenial to Oriental natures, more agreeable to Oriental habits of thought and feeling," because He himself was Oriental in his life and teachings. The forgiving and self-sacrificing spirit of our Lord's life and teaching is so impractical, as we say, that by common consent we modify its counsels and explain away its application. The precept of the gospel,—the turning the one cheek to the hand which has smitten the other, the careless life which takes no thought for the morrow, and which "having food and raiment" both of the scantiest, is therewith content. These and such like are at the best to us only "counsels of perfection," whose beauty we recognize, but the practice of which would be abhorrent to us, and to tell the truth, impracticable, in a complicated state of civilization like that of England. And yet the normal condition of life and conduct, and feeling, among the inhabitants of India is entirely suitable to such exhortations and principles.

If, therefore, Christianity has as yet made so little way in India, this may be owing not merely to the cause which calls forth the indignation of Chunder Sen, viz: the inconsistencies and reckless lives of pseudo christians from Europe, but also and still more to the fact that European missionaries insist on presenting Christ and Christianity in the customary clothing of Western ideas instead of allowing His freer Oriental garb to meet the eye and captivate the gentle nature of the Hindoo.

Chunder Sen does indeed enter his protest against "that denationalization which is so general among native converts to Christianity, but if he had been led by his subject to deal as openly and directly with the methods adopted by the missionaries as with the morals and general tone of English residents in India, he would have done much to remove one chief hindrance to the conversion of that country.

And this leads us to notice the somewhat narrow-minded reception which Chunder Sen and his works have met with in England. We seem incapable of realizing not merely the spirit of Christ, which would not forbid the man who cast out devils, even though he didn't follow after Himself, but even of realising that of St. Paul, who rejoiced in the fact that Christ was preached without enquiring too minutely and uncharitably into the motives and manner of the preaching.

We seem to think that the Chunder Sens of India should go to church regularly, and say all the responses devoutly, and that if further disposed to take an active part in the Evangelization of India, they must apply for ordination to the Lord Bishop of Calcutta; and after signing the 39th Articles be content to read the Service from "Dearly beloved" downwards, or else that we must look askance at them, and indeed that we are bound to reproduce to their detriment all our home quarrels and theological bitternesses. It may be a shock to us, at the best it may be unpalatable to hear our author boldly affirm, "I do not identify him," Jesus, "with any Christian sect," but as one says whom it may be as well be quote without naming—"Jesus was not a theologian or a philosopher, having a more or less well composed system. In order to be a disciple of Jesus it was not necessary to sign any formulary or to pronounce any confession of Faith, one thing only was necessary—to be attached to Him, to love Him. The rock of metaphysical subtleties against which Christianity broke from the third century, was in no wise created by its Founder. Jesus had

neither dogma nor system, but a fixed personal resolution which exceeding in intensity every other created will directs to this hour the destinies of humanity."

In his essay on "The Future Church," Chunder Sen disentangles the essentials of religion from its circumstances and accidents. All forms of ideality and superstition are to him only exaggerations and corruptions of Truth. Therefore the first thing to be done is not to deal out anathemas indiscriminately, but to distinguish in all systems what is true from its false admixture, and "in a liberal spirit note the purer features common to all creeds."

Acting on this principle he recognises "three elementary and fundamental ideas which enter into all theological as well as philosophical thought and speculation." These are mind, matter, and God.

With respect to the first, the soul and conscience reveal God as the Moral Governor, the will reflects the infinite personality of the Creator, and Truth wells forth from all the spiritual instincts and intuitions. Matter again is the creature, not the Creator. We look "through nature up to nature's God." "Because proud self-exaltation has led to Pantheism, and the assumption of Divinity by man shall as therefrom thrown the soul into the background and strive to be religious without its aid? Because material objects have been worshipped are we to exclude them from our theology and deny ourselves their wholesome teachings and influence?"

And with respect to the third element, viz: God—if we recognize a revelation of God in each superior and God-like man, are we therefore to deify the prophet sought we not rather to honour the teacher?

The constitution of the future Church," therefore, "will be of a representative character; it will faithfully represent and satisfy those real wants and necessities of nature which have led to different systems of false worship, and which have been repeatedly proved in history. The idolater, the pantheist, and prophet worshipper will find them what they actually want; their delusions, errors, and sins will certainly be destroyed, but the genuine aspirations of their nature, all their normal cravings for spiritual aid will be duly satisfied."

But what about the "doctrines" of this "Future Church!" Chunder Sen's conceptions on this head are as simple as they are Christ-like. Love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength, and love thy neighbor as thyself." And the gospel of this future Church will be the "Gospel of God's infinite mercy."

In fact Chunder Sen conceives that the substance of the teaching, practice, and belief of the future Church will be summed up in one sentence, viz: "The Fatherhood of God and the Brotherhood of Man."

Chunder Sen's teachings is then two-sided. It asserts the principles of monotheism in opposition to the prevalent polytheism and materialism of India, and it claims of the European in India, a recognition not merely of his political and moral relations to the natives, but of the essential brotherhood of the two races.

He is the presiding spirit of the Brahma Somaj, an organized religious society which aims at the moral and religious regeneration of India. Unlike the 'practical' Englishman who devises measures for education, social reformation, and improvement of roads first and leaves religion to take care of itself, Chunder, Sen., believes and acts on the belief that all these will spontaneously and naturally flow from religious reformation.



We may differ from him in some, and not unimportant details, but we must recognize the ability and sincerity of the man. After reading this work we must be convinced that in its author India possesses a son full of the fire which made the prophets such a power in Israel, and which in the case of our own 16th century Reformers was the refining element to which all the subsequent advance of English Christianity has been owing.

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## THE PULPIT AND THE PARISH.

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### THE TOKEN OF GOD'S COVENANT WITH NOAH.

"I do set my bow in the cloud, and it shall be for a token," Gen: IX-13.  
"A faithful witness in heaven." Ps: LXXIX.37.

When, after the deluge, the Lord made a covenant with Noah, that he would no more bring a flood over the earth to destroy it, and cut off all flesh he said, "And I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth; and it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud, and I will remember my covenant, which is between me, and you, and every living creature of all kind." This is "the faithful witness in heaven" of which the Psalmist speaks. In our English version it is called "a faithful witness," *the* referring to something that was called the witness in heaven.

Some are of the opinion that the rainbow had a previous existence, and maintain that this transaction with Noah was merely to impart a new meaning, or consecrate to a new, and higher use what, already, and from the first, existed as a phenomenon of nature. But the difficulty attending this opinion is to understand how the rainbow could have been a ground of assurance to Noah, after the deluge, if it existed before; for in that case, not the bow, but the word of the covenant must have been that which inspired confidence and hope. "How," asks Burnett in his *Theory of the Earth*, "would it be a sign, or given as a pledge and confirmation of the promise or covenant God made with Noah, that he would drown the world no more with water, if it was in the clouds before, and stood there, it may be, when the world was going to be drowned? This would have been cold comfort to Noah, to have such a pledge of the divine veracity. When God gives a sign in the heaven, or upon the earth of any prophecy or promise to be fulfilled, it must be by something new, or by some change wrought in nature; whereby God doth testify to us, that he is able and willing to stand to his promise. But that which existed before, and continues to exist in the same manner, signifies no more than if these had been no signs at all; it cannot signify any other cause of nature, nor another purpose in God; and therefore is perfectly insignificant. If God

Almighty had said to Noah, I make a promise to you, and to all living creatures, that the world shall never be destroyed by water again, and for confirmation of this, behold, I set the sun in the firmament; would this have been any strengthening of Noah's faith, or any satisfaction to his mind? Why, says Noah, the sun was in the firmament when the change came, and was a spectator of that sad tragedy; why may it not be so again? what sign or assurance is this against a second deluge?"

Others, on more probable grounds, maintain that the rainbow did not appear till after the deluge. The difficulty attending this opinion is, that if it then only appeared for the first time; would there have been rain upon the earth without its occasional appearance. But this difficulty seems to be obviated by scripture, which speaks of dew or mist, rather than rain watering the earth before the flood. It is to be further observed, in support of this opinion, that when God says "I do set my bow in the cloud," he tells us that he did so that it might be a token of a covenant between him and all the earth, by making it then first to be seen, and to be significant; and therefore God expressly calls it *his* bow, not only because he is the author of all things, which have natural causes, but because he made and appointed it to a special end, as an assurance of his future mercy to mankind, and on this account is called "the faithful witness in heaven."

The natural fitness of the rainbow, however, to serve no benignant a purpose, is easily perceptible; for how does that glorious phenomenon at once fill our eyes with wonder, and our hearts with joyful assurance, not only on account of the valuable variety of its mixed colours, but as it is a natural sign that there will not be much rain after it appears; and so becomes an emblem of hope and a significant assurance against a second deluge, and is beheld, with feeling of pleasure and delight, as nature's symbol of returning light and gladness after a season of gloom and trouble, and is, therefore, very properly called, by name, the sacramental sign of the rainbow. "Let us suppose," says the writer above quoted, "that it first appeared to the inhabitants of the earth after the deluge; how proper, and how appropriate a sign would this be for Providence to pitch upon, to confirm the promise made to Noah and his posterity, that the world should no more be destroyed by water. It had a secret connection with the effect itself, and was so far a natural sign—but, however, appearing just after the deluge, and in a water cloud, there was, methinks, a great easiness, and propriety of application for such a purpose, and if we suppose, that while God Almighty was declaring his promise to Noah, and the sign of it, there appeared at the same time in the clouds, a fair rainbow, that marvellous and beautiful meteor, which Noah had never seen before, it could not but make a lively impression upon him, quickening his faith, and giving him comfort, and assurance that God would be steadfast to his purpose."

This transaction between God and Noah deeply affects the most important interests of all mankind and in this respect is too little alluded to by Christians of the present-day. To the ignorance, or at least the neglect of considering the nature, the benefits, the end and design of this covenant, is to be attributed not only all the sin and the wickedness in the world, but all false religions, heresies, schism's and contentions with respect to the doctrines and institutions of Christianity. One reason, no doubt, why the Gospel is not more distinctly set forth as the second covenant in writing and preaching, is, because the word *covenant*, like many other terms in divinity having being perverted and abused by the fanatic sects, in times of Charles the First, and Cromwell to the very worst purposes, fell not only into disuse, but was held in a sort of contempt among the members of our Church. Whereas, rightly understood, it is a fundamental point of divinity, and has been justly regarded as the charter deed of salvation, and the very ground of the Gospel itself. Of that we cannot fail to be convinced, if we take a brief historical notice of this covenant as made with Adam, renewed with Noah and Abraham, and re-enacted by our blessed Saviour.

If the covenant made with Adam after the fall, and here renewed with Noah was the second covenant, it will in the first place, be necessary to understand what is meant by the first. Though there are many covenants spoken of in Scripture, yet, in order to bring before us, more clearly, the scheme of redemption, our ablest divines admit of only two, and under these range all others of a more specific, and partial kind—viz: the covenant of works and the covenant of grace. By the first covenant, then, is meant the federal transaction between God and Adam soon after his creation, in which he promised to our first parents eternal life upon the condition of obedience, not only to the moral law written on their hearts, but to the positive command, respecting the tree of knowledge. Its terms were, "Do this and live," "for in the day that thou eatest there of thou shalt surely die." It is true that this transaction with Adam is nowhere in Scripture expressly called a covenant, but may, very properly so be designated in as much as it possesses the essential characteristics of a covenant. This covenant, being a covenant of works, and unerring obedience, was made with Adam the first man, as the root and representative of all mankind in general. Hence, upon his violation of it, the effects of his transgression extended to his whole posterity, and all became guilty before God.

The second covenant, which is that of grace, was made with Adam immediately after his fall, and contained in it the promise that "the seed of the woman shall bruise the serpent's head." From the moment of the announcement of this promise, the bright morning star of prophecy, mankind lived in constant expectation of the Messiah; so that from thence forward man was not to be saved by his own works, but by faith in the future Redeemer, the promise of who advent was ever

kept in vivid remembrance by a long train of prophecies, and institutions, till the aged Simeon desired to depart when he beheld the long looked for salvation. But Adam's posterity of the old world soon broke the sacred bond, and fell into an extreme, and universal corruption, excepting Noah and his family. With him God renewed the covenant of peace, as with a second Adam, or second head of mankind, and in him all the human race to the end of the world—adding there to the token of the rainbow, to be, as it were, “a faithful witness” in heaven on his part, and, at the same time to encourage, as well as to remind mankind to be faithful to their engagement. At the same time it is of importance to observe, that although it is in the case of Noah where the express mention of a covenant first occurs in the Holy Scriptures, yet from the form of the words made use of, it appears that it subsisted, and was in being before; therefore not now first made, or first known. It is not said a covenant, but *my* covenant “will I establish with thee,” which plainly refers to the same covenant which God made with Adam, being as much as to say; I do not revoke my covenant made with Adam, notwithstanding it has, on man's part, been so grievously infringed, but I establish and confirm it to thee, and to all that shall descend from thee.

But Noah's descendants, also, soon fell away by a general defection, and apostacy into adolatriy, worshipping the creature more than the Creator. To preserve therefore, this second covenant from being totally forgotten, God was pleased to “lay to hand a second time,” and single out faithful Abraham from the rest of the world, and renew his covenant with him, but with him not as head, and representative of mankind in general, but as head and father of the faithful, that is, of all who should believe in Christ, and lay hold of this covenant through faith in his name; for which reason all such are called by the Apostle “the children of faithful Abraham,” and he is often called “the father of the faithful.” To this gracious covenant, thus renewed with Abraham, is annexed the token of circumcision, to be, as it were, witness on the part of those who should subscribe to this sacred act, and deed, as well as a standing evidence of their interest in it, and also a mark set upon them to distinguish them from the rest of the people of the world.

But in process of time the Jews also, who were natural descendants of Abraham, revolted from God. They retained, it is true, the seal of the covenant, and were tenacious of circumcision, but the conditions were grossly violated, and neglected, as appears by their history, and the expostulations of the prophets and our Saviour. They had so fallen away from that faith, which was the distinguishing virtue of our father Abraham, that when the Messiah came, though he came to his own, his own received him not—they were so far from believing on him that they crucified him, and put him to an ignominious death. In this desperate state, in order that his covenant might not be wholly annulled,

and mankind left utterly to perish, the Lord himself comes in person to review and reenact this instrument of our peace, and reconciliation:—Not now in the form of God with majesty and great glory, as he appeared to Adam, to Noah, and to Abraham, but in the form of man, in a meek and lowly state. In the first place, by a perfect obedience to, and fulfilment of all the obligation of the first covenant, the covenant of work “he took it away, nailing it to the cross,” as a deed cancelled, and fully satisfied, but with respect to the second covenant, the covenant of grace, he made no alteration in the substance, and tenor of it but only in circumstantialia. The seals only, and somewhat of the form were varied, but the essentials, viz:—the terms, the promises and privileges remained fixed and unaltered. On the re-execution he changed the seals from the Jewish sacraments of circumcision, and sacrifice to the easy, and milder institutions of baptism, and the Lords supper—and that this act or deed might rest on sufficient evidence he appointed his twelve Apostles to be witness of this, his gracious covenant, so renewed, and re-enacted to them he said “Go ye into the world, preach the Gospel,” that is, this holy covenant, “to every creature”—“and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, unto the utter most parts of the earth.”

That this second covenant is the very same both under the law, and under the Gospel will appear evident from the following consideration. Both in circumcision and baptism the end and design is the very same, that is, to restore man to that righteousness which he lost by his fall, and thereby make him holy and happy, As to circumcision, God says to Abraham “Walk before me, and be thou perfect,” that is, be thou acquitted from the guilt of original sin, and consequently from the sentence of eternal death, which passed upon all men, through the sin of their first-parents, and in token of this, and of the renewal of my covenant of peace with thee, and thy seed, “Be thou circumcised in the flesh of thy foreskin.” This is also the end and design of baptism, which “doth now save us,” if it be asked how Abraham, and how we are saved and acquitted from the penalty and vindictive power of the first covenant made perfect in the sight of God:—the reply is, “he believed, and it was counted to him for righteousness.” It is not said that he was made absolutely righteous, and innocent as man was before his fall, but so accounted, and so accepted of God through faith in the merits and perfect righteousness of his Son Jesus Christ, that is, in virtue of the second covenant—nor for his works or sinless obedience which were the conditions of the first. This is what the Gospel teaches in the case of Abraham, and proposes to Christians as an exact parallel and example whence we conclude that the covenant what God made with Adam and renewed with Noah and Abraham and now makes with us is the very same. Again the terms and conditions of the second covenant both under the law and under the Gospel, are the same, as

will appear by the mercies promised on God's part, and fidelity required on man's. The Christian is obliged, by the terms of his vow; to renounce the world, the flesh, and the devil. This Abraham did in a figure by forsaking his native country, his kindred, and false 'gods. As a Christian, by virtue of this covenant, is made a member of Christ, and the Child of God, so Abraham was admitted into the high privilege of adoption, as appears by the new name which God gave him at his circumcision. As we are made inheritors of the kingdom of heaven, so also was Abraham under the type and emblem of the land of heaven. The benefits and privileges of the Church are conveyed both to him and to us as they relate to the twofold state of grace and glory. As he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise, and worked for a city which hath foundation, whose builder and maker is God—so we have a time of sojourning here, and a time of warfare and trial in the Church militant upon earth; but still "seeking and desiring a better country, that is, an heavenly." The object of faith is also the same, even our Lord Jesus Christ. Our Saviour says to the Jews, "Your father Abraham rejoiced to see my day and he saw it, and was glad"—He saw the day of Christ as we do, that is, by faith, and not by sight. This was the faith by which Adam, and the patriarchs were to obtain salvation—this is the faith by which Christians are now saved. They believed in a Saviour who was to come—we believe that he is come. The Saviour is one, and the faith is the same.

(To be continued.)

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"CONGREGATIONAL PSALMODY,"—WHAT IS IT?

(AN ESSAY ON CHURCH MUSIC.)

Although for many years, both at home and abroad I have been much occupied with Choirs and Church Music; I have never as yet belonged to any choirs in which the Church Music came up to *my* ideas on the subject—I have even occupied the post of "Choir Master"—but the Incumbent and myself entertained different views in the matter of "Congregational Singing" and so of course I had to give way. In this paper however I propose to show what my own individual ideas on the subject of "Church Music" are, hoping I may find many others who agree with me in the matter, and that the plan I propose will find so much favor that it will be very generally adopted in the Churches of this country.

Firstly then, let us consider that the *end of Church Music* is to relieve the weariness of a long attention to make the mind more cheerful and composed, to relieve it, and bring it nearer Heaven, and also to give short intervals of rest to the ministers voice, which would otherwise become much fatigued by reason of the length of the service, and his much reading. Besides this it endears and beautifies the offices of our religion. We must bear in mind however that in a Musical Service, there should be "no voluntary maggots, no military tattoos, no light

and galliardizing notes, ' as said the old Father's of the church " There should be in it nothing that may make the fancy trifling, or raise an improper thought. This would be to profane the service of God, and to bring the play-house into the Church—Religious harmony must be moving, but noble withal, grave and solemn, scraphic, fit for a martyr to play, and an angel to hear." It should be I think, such as will warm the heart, and the best blood within us, and will take hold of the finest part of our affections—such as will raise us *above* the satisfactions and the carking cares of this life—making us ambitious only of the glories of Heaven. As we listen to the solemn peals of the organ, blended with the well drilled and sweet voices of the choir, singing that magnificent "Te Deum," our sole, and heart-felt aspirations should be thus inwardly expressed "Lord! suffer me in Thine own good time to become one of that glorious band of Cherubins and Seraphins who unto Thee continually do cry Holy, Holy Holy, Lord God of Sabaoth—even so Lord Jesus."

But in order that this happy result may be obtained, and that such thoughts may occupy the minds of the congregation, much care and attention, aye! and *hard work* too must be expended with the choir. And I will now proceed to show *how* I think these happy ends may best be arrived at. No space need here be devoted to *enforcing* the "duty of Congregational Psalmody," for the Church of England does not content herself with simply recognizing it, but she does more, she *requires* it of her members, and even those who do not worship within her pale, have of late years, not only abjured, former antipathies and prejudices, but by their activity in organizing numerous associations for its promotion, have set our Church herself an example, which she would do well to follow. I deeply lament the prostrate condition of our Psalmody—for in some of our English Churches the "Chant, or common Tune," is never heard, in others, it is confined to the Clerk and Choir, from some metrical Hymns are violently ejected; whilst again in others where they are welcomed as an auxiliary to the congregational praise, they are too often allied to a class of melodies, which never can permanently carry the sympathies of the people, or effectually draw out the choral powers of the Congregation.

This comparative neglect is a source of unspeakable weakness to the Church amongst the masses. I maintain that the common Tune well and adequately rendered is relished by the uneducated, as well as by the educated ear. But to the poor it is essential, and no form of worship will ever be attractive without music." If they find no vent for their feelings in a channel like this *within* the Church, they will wander about in search of it without. Everywhere we hear the complaint that the poor do not appear in any large numbers at our Churches, and especially in large towns. I have no hesitation in saying that one reason for this is to be found in the torpor which too often pervades her Services. The rich do not sing, the poor, dare not, whilst the few who resolutely make the effort soon find their voices grow tremulous from being *solitary* in the work of praise. The truth is, that the hardworking laborer, the mechanic &c, have neither the time, ability nor inclination to read elaborate treatises vindicating the Church's *claim* to their homage and affection, but an earnest and devotional worship they *can* comprehend and appreciate. Let then the Services of our pure and glorious Church be as much distinguished by their warmth and vitality as they are by their majesty. Let every one lift up his or her voice in the congregatio-

nal song and response, and *not* be afraid. This united with the other influences of faithful teaching from the Pulpit and diligent visitation in the Parish will with God's blessing, do more so bring worshippers to her courts, than a thousand arguments appealing *merely* to the understanding.

I am glad to observe however that in this country, as well as in England great and successful efforts are being made to promote "Pure Psalmody," and we may yet hope to hear the "Common Tune," resounding thro our Cathedrals and Parochial Churches, with the unity of former days; and animating the Service of every family altar.

But above all, let us pray for that Spirit of prayer and praise which alone qualifies for the psalmody of the Church Triumphant and above makes the Psalmody of earth, however sweet; an acceptable offering to God. I am of opinion that whenever a really good hymn, in harmony with the teaching of Scripture and the Church, and suitable for private or public worship, promoting the honours of God, is found it should be adopted, without regarding whether its source is ancient, mediæval or modern. Many of my readers may not be aware that the "plain chant," song, or tune adopted by the Reformation was not a new composition, but the "Canto Fermo," of earlier days, stripped of the florid phrases which had crept into it during the lapse of ages, and properly adjusted to the vernacular and Reform Services. It was set by Cranmer himself to the Litany in 1544, and afterwards in 1850, to the daily prayer and office of the Holy Communion, by John Marbeck, organist of Windsor under the superintendence of the Archbishop. In the same form then in which it came out of their hands, with such slight variations as the subsequent revision of the Liturgy rendered necessary has it been retained in our Cathedrals, Collegiate and other Churches of the present day, two periods alone excepted. Surely this thought alone should quicken the spirit of our Services.

I will now set forth a few of my own ideas respecting a "Church Psalter," and hymn book. It must, I imagine, be apparent to every thinking mind, that immense benefits may be derived from the use of a "Church Psalter." The first is that the children in the congregation are familiar with the chants and hymns it contains from their infancy, and the use of it in their school's farther familiarises it to them, and after a time, they begin to sing at sight a given number of notes.

Thus the Lambs of the flock can always unite their sweet voices with those of the choir as they uplift them in the "Common Tune." The village poor are partial to the music, and join in tunes which are getting gradually from frequent use familiar to them. The aged and blind can also join, as the well known strains fall on their ear. The educated and rich of necessity *must* join when such examples are set before them, and thus the whole congregation will take an intelligent part in the choral praises of the church, and they cannot excuse themselves on the plea "of not knowing the tune." The Psalter should be *pointed* for chanting, with appropriate Chants, Responses, Sanctuses and Doxologies, for the different Sundays and periods of the year. The Psalms of David, incorporated with "Metrical Hymns," are, many of them, well suited for choral purposes. I would suggest that the *music* of each Hymn, Psalm, Chant, Response, &c., should be placed alongside or under the words of each. In the German churches this is invariably the case, and on a stranger's entering the church the Pew-opener never fails to hand him, or her, a copy of the "Church Psalter" for their use during the time of



the Service. Such was also the case in England, in the period succeeding the Reformation.—(See Este's collection of chants, &c., in 1592, which at that time was found in the pews of all churches.) I would have no Psalter printed *without* the music; this should be made "Law," and then *all must* possess the music *as surely* as they have the words of the chants, &c. The music could then be practiced at the homes of the congregation during the week, and be ready for Sunday. By this means also the clergy are saved the trouble of selecting new tunes every Sunday: for by referring to the Psalter, the chants, &c., suitable for that, and every other Sunday, will be found ready to hand, and the choice of music inappropriate to the *words* of the chant is avoided. Besides this a due variety of chants and tunes is secured. I would also advise that the collection of *chants* should be changed *not* oftener than once a month in order that they may become familiar to the congregation—the Hymns, however, being of course varied every Sunday. As the elements of music are at the present day taught in our English National Schools, the poorer classes are now able to join heartily in the musical services of our church. The whole of the Psalters should have the music printed in what is called "Short" or "Compressed Score," to suit the four voices—Treble, Alto, Tenor and Base,—thus every one in the church, as in Germany, could join in chanting God's praises in a correct and intelligent manner, having the notes of the music before his eyes. The chants chosen should be of the simplest, selected from amongst the best and well-known chants used in our Cathedrals and Parochial Churches. Particular care being paid, 1st, to the practicality of the reciting note; 2nd, to simplicity and ecclesiastical character.

In a collection of Hymns, I think many of the Metrical Psalms might be included, as many of them are required for occasional use; whilst others are so beautiful, and have become so enshrined in popular sympathies and affections, that it would be fatal to the success of any Hymn-Book to exclude them. In making a selection of Hymns it is of great importance, I think, to choose those which have correctness of Rhythm, integrity of doctrinal teaching, strength and propriety of phrase praise and sentiment, combined with comprehensiveness of subject and the general exigencies of public worship. All bad and meaningless Hymns should be excluded. There are such as "Rockingham," "Irish," "Abridge," &c., set in "triple measure," which some object to as not being so good as many other Hymns of more recent date, but they are good in their particular style, and therefore should not, I think, be so often excluded from the Hymn-Books of the *fashionable* as they are now-a-days. Some of the "Chorals" of Germany are fine melodies, and might with advantage be admitted into our Hymn-Books. The tunes are easy and suitable to our services. And although some may at first seem dull and heavy, when the ear becomes used to them, they will be found to be full of beauty. And this would be the case with the Old Hundredth even, if introduced *now* for the first time to a modern congregation. All flippant, complex and operatic tunes, some of which still exist unfortunately in our modern churches, should be rigorously ejected as unfitted for the Temple of God. I would, however, have a greater variety of tunes, as well as chants, in our Church Psalter; for it has been proved by experience, and I have myself often observed, that the periodical recurrence of the same airs (however good), at very brief intervals, is *obstructive* to congregational singing. The tunes, na-

turally, in process of time, lose their freshness and pall on the ear, and people become weary of the perpetual repetition. I know such was my *own* case in respect to some five or six of our most beautiful Hymns and chants. It was my misfortune at one time to belong to a choir in which, I deeply regret to say, the same sets of Chants and Hymn tunes were played Sunday after Sunday for weeks together *because* the Incumbent, being old and unmusical, found it too much trouble to select new ones, and he obstinately refused to let any one else do it for him. The consequence was, that not only were we all tired of these tunes—beautiful though they were—but the choir became quite out of temper at last, and sung them in a sulky, slovenly manner which was distressing to hear. So indifferent was he about the Choral Service of his church, that many families left the church in disgust and went elsewhere, and all the musical members of the choir eventually did the same. I much regretted this, as during the time of the former Incumbent this church contained as good an amateur choir, composed of members of the congregation, as could be found for miles round. I speak then from experience on this head.

In almost all choirs there exists a "Table of Hymns" from which the clergyman draws those suitable for each Sunday and holy-day. The peculiar advantage of a tabular index of this kind is, that the *Hymns* like the *lessons* for each Sunday are known before hand, and the people by means of a *weekly public practise in the church* and by a further practise at their own homes during the week can prepare themselves to take their part on the following Sunday. I would for this reason affix on the church doors a list of chants and hymns appointed for each Sunday, and thus every member of the congregation would know what tunes to "learn up" at home during the week. On *no account* should a *weekly practise in church* be omitted. In most of the choirs I have belonged to, I have always observed that some few of its members endeavour to shirk this duty on the plea that "we all know these chants. I am sure we need not trouble to practise for next Sunday, there's nothing *new* appointed to be sung &c.," No matter—the more you practise (even old and well known tunes) the better will they be rendered—and surely "something new" *might* be found for every practise, and so would they prepare by degrees and before hand the chants to be used on some coming holy-day, or ordinary Sunday, instead of putting it off till the week immediately preceding it, and then learning them in a hurried slip-slop manner. I am a great advocate, for a good, business-like; *weekly practise, with the organ in church*. I am convinced that if the forgoers suggestions were duly carried out, many more people would attend our churches, and I do not see *why* protestant worshippers should not offer to God, music as good and soul-felt as do our fellow christians of the Romish Church. Why do so many leave our pure church for that of Rome and run away from Dissenting Chapels of worship, and go in preference to ours. I say emphatically, *because* they hear better music there, and the services therefore *appear* more heart-felt, and the worshippers more in earnest in their devotions. Should we not give the *best* of what we possess to God? Why then, give Him the *best* and *grandest* music that can be found, spare no expense or individual pains in so doing. Surely this can be done without *any fear* of our "going over to Rome," or of making our choirs *places* in which to "display fine voices." "voluntary maggots" or "military tattoos." What can be more reverential, more soul-lifting, and edifying, than to see on taking our

places in church on a sunday morning; the choir decently robed in white, headed by their beloved pastor in his holy garb, enter the chancel and take their places, while the organ peals forth the "Cuius Animus" or other solemn music, thus prepraing all minds for the beautiful service now about to commence. This is a sight angels ejoice in. And thus we may feel assured that the Almighty regards us with favor while so employed in singing His praise.

I would have *everything chanted*, except the lessons and the prayers. These latter however being *intoned*, and all Amens chanted both by the choir and the people. The general thanksgiving should also be chanted by the *whole* congregation—as is the general confession. But the *lessons* should be of course *read* in an ordinary voice. The Canticles, Psalms, Litany, and Holy-Communion, should be *without doubt* chanted; as it was arranged they should be, by Archbishop Cranmer himself. No chants but those contained in the Chant Psalter (then in use) should be selected and thus every one could join in them. Another great thing is to be careful "*h w* you sing your chants &c." Sing them in *strict* time as *marked* on the stave. Neither *drawled* out with a *nasal* twang. Nor *galloped* through, in an irreverent style. But sing them *firmly, crisply*, and in harmony, taking the voices off, clean, at the stops, and all together, in a fervent and spiritual manner. But I am aware that to attain these grand ends, much time, energy, labor and even *money* must be "expended." All the congregation must feel interested in the "Church Psalmody" and do *each one* their best to aid in the good work. Every thing must be done in a spirit of love, and christian fellowship. Envy, strife and bickerings *must* be avoided, and *all* agree to follow *one* head in the matter. The Pastor; after due consultations with his organist should select *all* hymns and chants, and in this matter his word should be *law*. He will however naturally consult the wishes, and tastes of his flock in all he does, and thus I believe, the musical services of the "Church of England" would come as near the Psalmody of the "Church Triumphant" as any earthly service can be. We should soon bring our wandering sheep back to our flock and *all* would attend the services of the church with greater joy and love, than they do alas! in the present torpid state of our liturgy. Many excellent "Church Psalters" exist in the present day, put to my mind none comes up to that of Mercer.

I have for years used his book, and it is used in almost all our cathedrals, and in most of the parochial churches in England. My plan is as nearly as possible his, as I infinitely prefer it to any of the others, I have seen at home and abroad. Hoping then that these few remarks of mine, on a subject very near my heart, may prove useful, and that ere long the "common tune" may resound through all the churches of the "New Dominion." I take my leave, and beg to sign myself,

(E. H. A. F. a late choir-master.)

VIGOR OF SPEECH.-- I have been careful to retain as much idiom as I could, often at the peril of being called vulgar. Nations in a state of decay lose their idioms, which loss is always precursory to freedom. What your father and grandfather used as an elegance in conversation is now abandoned to the populace, and every day we lose a little of our own and collect a little from strangers. Every good writer has much idiom: it is the life and spirit of language, and none such ever entertained a fear that strength and sublimity were to be lowered and weakened by it.—*Landor*.

## THE SCHOOL AND THE MISSION.

## MISSION SCHOOLS.

## THEIR IMPORTANCE, AND THE MODE OF THEIR ESTABLISHMENT.

BY REV. W. S. DARLING.

In accepting the invitation of the Committee to read a paper before the Diocesan Sunday School Convention on the topic which has been just announced, I hope that it will not be supposed that I claim to be any authority upon the subject. I can venture only to submit with great deference the result of my own thought and observation upon the point in question, and the conclusions to which I have been brought by such limited experience as I happen to possess.

If the church is, what we undoubtedly claim on her behalf, a divine organization, then nothing can exonerate us from the obligation of endeavouring by very lawful means within our power, to increase her ministrations and extend her influence. Now in order to secure the fulfilment of this duty, proper means must be adopted, and I venture to think that we have too often been slack in this particular, and have often allowed other religious bodies who differ from us, to occupy ground which greater zeal and energy on our part, would have secured for the Church. We have too commonly waited until a neighborhood whether in town or country has become so thickly populated as urgently to demand some additional religious ministrations, and when people have at length cried out for those priviledges which She is commissioned to bestow, then some steps are taken perhaps to erect a church and to secure the services of a clergyman.

We seem too much to overlook the fact that the real church, the living congregation, the gathering together of souls, is far more important than the material structure however seemly, and that the organization thereof should in many cases precede the erection of the outward building.

Now the importance of the Mission School in a great measure consists in this, that is the first and often the wisest step which can be taken towards the permanent extension of the church. It is an outpost thrown forward into the hostile territory of indifference and worldiness, and which, if properly sustained, will become a stronghold for all that is good, a centre whence shall radiate with ever increasing force the sanctifying influences of true religion.

If the locality in which it is established is wisely chosen and the territory and population which it is intended to influence is sufficiently great, it will in the majority of instances prove the nucleus of a regularly organized congregation often marked by great life and energy, the secret of which is easily accounted for. The attachment of the children is secured by the kindness and attention of earnest Teachers, their interest in all that concerns the mission is thoroughly aroused, that interest gradually passes on to the parents whose good will is conciliated by the benefit which their offspring manifestly derives, and by degrees they become prepared to extend to the undertaking that cordial support which secures its rapid progress and its eventual success.

If such be in any degree a correct representation of the results to which the wisely considered establishment of Mission Schools may lead, it will be unnecessary to expend a longer time in proving their importance.

We must now turn our thoughts to the mode of their establishment, and the means by which their efficiency may be best secured.

The locality having been determined on, and the assistance of a few earnest hearted teachers obtained, the first step, of course, will be to find some place in which to commence operations.

It is generally better in the first instance (at all events in towns and cities), to rent some room which is neither large nor expensive, unless the means at the disposal of those interested are much greater than is usually the case. Even in such rare instances it is usually expedient to begin in a small way because the slender attendance which usually marks the opening of such Mission Schools looks larger and more important in a small room than in a large hall, and to be compelled by the rapid increase of pupils to provide more ample accommodation, conveys to the whole neighborhood an idea of prosperity and success which reacts very favourably on the School, because as long as human nature remains what it is, it would hold true in this as in other things, "there is no success like succeeding."

We must now suppose that the half dozen children with which perhaps the Mission School began, has grown to a number so great as to require much larger accommodation. What are the measures which are next to be adopted?

If the mission is started in a town, we may be able to rent some other building sufficiently ample in its dimensions for the object in view, or we may be obliged to build.

If the latter alternative is resolved upon there are a good many points which should be very carefully considered. If there seems any reasonable prospect of the speedy erection of a church, then of course distinct reference to that eventuality should be had in two particulars, *first* the acquisition of sufficient ground for the site of the future church, and the school room to be immediately erected; and *secondly* the architectural character of the latter structure.

The last mentioned particular may not strike people at first sight as of any special importance; but a little consideration will, I think, show that it is well worthy of consideration.

If there is any reasonable probability of the erection of a church then I think that care should be taken that the school room should *not* be made to assume a very ecclesiastical appearance.

The cultivation of a reverential spirit in the minds of our children is surely a very important element in their spiritual education, and it is almost an instinct in the mind of every religious churchman, that places which are used for purposes of worship, should be restricted to those purposes exclusively. But if our proposed mission room is restricted to that purpose exclusively we at once rob it of half its efficiency, and throw away an instrumentality which, carefully used, would prove most powerful in building up the mission. The mission room should be a centre from which every elevating and cordial influence should continually radiate throughout the neighborhood. It is a continual complaint against the church of England that the social element among her members, is singularly faint, that they may worship together for years without being drawn any closer to each other, and

that they seldom recognize their common faith as a common bond of union. Now the mission room should be the place for such social gatherings as would help to break down this barrier of reserve, and where the people might enjoy innocent and rational amusement without the instinctive feeling of restraint which almost unconsciously takes possession of a churchman's mind in any building, the churchlike character of which, is very strongly pronounced. It should be the place where lectures might be delivered upon any interesting secular subject of the day which could be turned to good account, where topics of elementary science often so full of interest could be popularly treated, or readings of an elevating and entertaining character be given. In short it ought to be, as far as possible, a fountain head from which should flow those good influences which should tend to sanctify the soul, to gratify the intellect, and to develop the affections.

The circumstances however in which the promoters of such a mission may find themselves, may be such as to preclude any immediate prospect of the erection of a church, or even to render such a project unnecessary or undesirable. Their primary object is to erect a building which shall serve as a home for their sunday school and a place for occasional or perhaps regular worship, and these considerations, together possibly with the dimensions of the land at their disposal, may combine perhaps to give the building an ecclesiastical shape and proportion.

Now this shape and aspect almost at once produces in the reverently trained mind the difficulty and disinclination to apply the building to those purposes of secular entertainment and amusement to which reference has been made, and this is a feeling which should be treated with the greatest tenderness, because it springs from a fear of lessening in their own minds and destroying in the minds of the children and others who frequent the Mission School, the sense of that reverence which is due to holy things and which is so invaluable an element in all christian training.

The difficulty should, I think, be acknowledged, but it may, and ought to be overcome because otherwise we shall lose those other influences which in the judgement of the writer, are likely to be very powerful in building up and finally establishing the mission, and by which the interest and confidence of the MEN of the neighborhood, are in the first instance most likely to be awakened and secured.

Whatever is necessary for the proper celebration of divine worship should be confined to one end of the Mission School which portion of it should be specially arranged for that purpose, and on occasion of the building being used for secular purposes that small portion should be screened off by a curtain or otherwise. The better plan would be (when the means are equal to it) to have a small chancel attached which by sliding doors could be entirely separated from the school room.

In either case the attention of those who frequented the mission room should be strongly drawn to the difference existing between a consecrated and an unconsecrated building. They should be made to understand that we are at liberty to use a school room for ordinary purposes, because it belong to us; but that it would be impossible to put the church to such use because we had lost all property in it at the moment when the Bishop by the solemn act of consecration, had given it up to Almighty God for the perpetual celebration of His most holy worship.

The temporary separation of the chancel or that space which answered the purpose of a chancel would be explained to the people as arising not from any formal or solemn consecration, but from respect for the sacred uses to which it was appropriated, and to avoid as far as possible the danger of wounding the feelings of reverence which is so strong in many minds.

I am aware that there may be some present who may think these difficulties, maginary and them suggestions for overcoming these superfluous, but I can honestly assure those whom I address that they have actually arisen within my personal experience, and have their basis in the causes which I have indicated.

I now beg in conclusion to say a few words with reference to the efficient working of the Mission School proper. The first essential requisite for success is so self evident that little need be said on the point. It is a thorough visitation of the neighborhood by the teachers and others interested in the Mission. Without this there will ordinarily be but a very gradual increase if indeed the whole undertaking does not utterly collapse. This visitation must not be confined to the mere commencement of the work—one of the great difficulties of almost every Sunday School and especially of a Mission School is fitfulness and irregularity of attendance on the part of the pupils, which can be overcome only by regularity on the part of the teachers, and the steady visitation of the absentees.

2d. The children usually gathered into a Mission School are for the most part unaccustomed to habits of order and attention, and therefore it seems a matter of great importance that the teachings of the School should be made as lively and interesting to them as possible, we too often make our Sunday School wearisome to young children, by long lessons and continuous reading, and an absence of that life and variety which is so necessary, especially, for such children. We as a matter of experience, have found picture lessons and music to be very valuable in exciting the interest and securing the attention of the pupils and in attaching them strongly to the School.

The slow and rather doleful style of sacred music which has too much prevailed rather repels than attracts children. They require bright cheerful lively times with a good swing in them, and their delight in singing them is so great that it is some times difficult to induce them willingly to cease. That such tunes can be had without any violation of the character which should mark a hymn tune will be clear to any one who will try those which are appropriated to the "Hymns for the young," which appear in the appendix to "Hymns ancient and modern" hymns which our teachers have used with great success in our own Mission Schools.

3d. Lastly we have found that in prayer as well as praise, music has been a powerful auxiliary in securing attention, and propriety of conduct. I would most carefully abstain from uttering a single word which could possibly be in the remotest degree distasteful to any member of this convention, and therefore I contest myself with mentioning a fact without offering any opinion upon it. We use for worship those parts of the Church Service which are specially responsive and the children sing them to those musical cadences set to them by Archbishop Cranmer, or by Marbecke, another who was numbered in the ranks of the Reformers. We find that the practical effect of this choral service upon them is to excite their interest to secure their attention to stop

whispering and irreverence during prayer, and to impart to their worship a heartiness and life which is a pleasure instead of a weariness to every child who frequents the School.

The practical results of our own attempts may be briefly stated. A few months ago we began two Mission Schools, one in a cellar, the other in a deserted house, thought too bad for human habitation and in each we commenced with in one case six, in the other eight pupils. We have now two Mission rooms each capable of holding 150 adults for worship. For reasons which may be gathered from what has previously been said they are perhaps too ecclesiastical in character and might in fact be taken as models (with very slight adaptations) for little rural churches where the population is thin and the resources small. On the books of the two Schools together we have now about 200 names with a varying attendance of 120 and upwards, altho the difficulties and opposition we have had to encounter have been very great. We have (beside two Services for children on Sunday afternoon) two on Sunday evenings, and if all continues to go on for the future as it has done in the past, we hope gradually to gather in many who heretofore have been living in great neglect of those things which pertain unto their peace.

What has been done in our neighborhood will, I hope be done in many others. We have no special ability for the work. Under God's blessing, without which all human effort is vain, it has been chiefly owing to the earnest self denying efforts of a few of our young people who for the love of Christ and his Church have devoted themselves to the work of trying to win and train souls for Him.

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### TEACHERS' MEETINGS.

BY REV. S. J. BODDY.

As to the desirableness of Teachers' Meetings there can hardly, I should think, be two opinions among the friends of Sunday Schools. A teachers' meeting is on a small scale very much what a Sunday School Convention is on a large. We are assembled here to-day to give each other the benefit of our experience—to strengthen each other's hands by mutual counsels, and sympathy, and for the instruction: and I anticipate much good as the result of our meeting together—enough to compensate abundantly for all the expenditure of time and pains which the movement has occasioned. But if it is well that now and then large gatherings should take place of the teachers of a Diocese, it is well that now and then also, and much more frequently, there should be small gatherings confined to the teachers of the same School. Indeed on some accounts the smaller gatherings would appear to be the more important of the two. It is only at the teachers' meeting, properly so called, that those who work side by side in the same building have in general the opportunity of knowing each other, and of joining together in prayer for the little ones entrusted to their care. It is there, too, only that in general they have the advantage of associating familiarly with their Clergyman, and of receiving from him that special assistance in their work which, in many cases probably, is almost indispensable. It may be that some who teach, though very much in earnest, are yet only partially acquainted with the fundamental truths of Christianity;



and where there is much head knowledge, possibly there may be very little idea of the proper business of a Sunday School teacher. Am I wrong in supposing that such cases should be met by the Clergyman in whose school they may be found, and that his best opportunity for speaking a word in season is presented at the teachers' meeting?

But I shall perhaps best convey my own views upon this subject, if I quote a very short passage from "Bridges, Christian Ministry," a work which is fairly entitled to a place among the treasures of our Church:

Says he, "A monthly or quarterly meeting of the teachers is one of the most important parts of the Sunday School system. As a matter of mechanical arrangement we are thus enabled to ascertain the progress of the school—to investigate the hindrances to its advancement, and suggest means for their removal—to recommend the adoption of new plans, or encourage perseverance in the old frame work. By comparing each other's notes, many profitable questions are started, and many improving discoveries are made. We mark where we have failed in prayer faith, perseverance, or interest. We remark also what parts of our system have succeeded; and this discovery brings with it fresh energy and encouragement under more humbling recollections. These meetings are also most important in the opportunity of uniting the teachers in their work, strengthening the influence of Evangelical motives, awakening a spirit of mutual inspection and provocation, and uniting in special prayer for increasing energy, faith, and patience in the work, and a larger effusion of divine influence upon it." These remarks will doubtly meet with the concurrence of all whom I am now addressing.

But assuming the propriety of teachers' meetings, two questions at once offer themselves to us for solution:

1. How often should such meetings be held?
2. In what manner should they be conducted?

On each of these questions I have just a few words to offer.

In the passage which I have quoted from Bridges, mention is made of a "quarterly or monthly meeting of the teachers;" but in some schools, I believe, a meeting once a week is not considered too frequent. For my own part; I incline to the view that, as a general rule, a monthly meeting is the best, though I am willing to believe that in some few exceptional cases a much shorter interval may be advisable. My reasons for preferring a monthly to a weekly meeting are as follows:

In the first place, it seems to me that it is never desirable to attempt more than can be conveniently accomplished; and experience, I believe, shows that teachers in general are unwilling to quit their houses, and give up the greater part of an evening merely to attend a school meeting. It is hard enough to get them out with tolerable regularity once in the month; and no wonder, considering how busily many of them are occupied in their families or offices, and considering, too, how many claims they often have upon their scanty leisure. Of course, therefore, it must be harder still to secure their attendance weekly; in fact I am satisfied that in the majority of instances this difficulty will be found insuperable. It is all very well to suggest that the more zealous teachers should pray earnestly for their companions and try to shame them into greater punctuality. If teachers are to be induced to assemble weekly they must be made to see that the doing so is essential to the right performance of their work, or else the meeting must be made so attractive

as to render persuasion unnecessary. But even assuming them all to be thoroughly in earnest, I doubt whether it would be possible to persuade many that a weekly gathering is indispensable; and admitting any of them to be careless, I doubt still more whether they would not find other occupations more attractive, however much might be done to interest them. By all means let those who have faith and patience to make the effort try to establish a weekly meeting, if they feel that it is called for; and let them not be discouraged by a few failures. But unless they are very certain that they have reason on their side, they will, I think, do well not to attempt too much — at all events till their way is made clear. It will be time enough to make an effort for a weekly gathering when the teachers generally express a wish for it, and prove that they are sincere by attending regularly once a month.

Then, again, there is the difficulty of getting a suitable person to preside at weekly meetings. In some districts, I am aware, this difficulty is hardly felt. The teachers may be quite competent to occupy the chair in turns: or they may be happy in possessing a first class superintendent: or in connection with the Church where they attend there may be two or three clergymen. In any of these cases they may assemble weekly, and never feel at a loss for me to take the lead. But need I say that there are many districts where these advantages are not enjoyed? What are the teachers to do when they are conscious themselves that they need being taught, and yet have no one among them whom they can recognize as a guide? The clergyman is the person to whom it is natural that they should look; and I do strongly maintain that where it is possible, he should make point of being personally present at the teachers' meeting. This however he can hardly manage, at least in many cases, if the meeting is a thing of weekly recurrence. Once a month, he may attend without difficulty; but working as he does generally single handed, and having a multitude of duties to see after, I can believe that more than this it would be unreasonable to expect from him.

To all this I would add that, perhaps in rare cases except a weekly attendance is not absolutely necessary. If indeed it could be shewn that the need of such an attendance is urgent no effort should be spared in order to secure it. If no layman can be found to take the matter in hand, then let the clergyman come forward, even though by so doing he should have to neglect other duties. After all a minister's time is his peoples; and the whole question how he should dispose of it depends upon the comparative importance of the things which solicit his attention. But where, it may be asked, is the special urgency of a weekly meeting in the present day? The clergyman can assist his teachers in preparing their lesson. Yes; but it is not as if these were entirely dependent upon him, and could not otherwise prepare their lessons at all. All that they really want from their clergyman is a general idea of the kind of teaching they should aim at, and this they may readily gain from him in a single meeting in the course of the month. Do any ask how they may prepare the lesson without being presided over by the clergyman? I reply that good cheap commentaries are easily procurable on almost all the separate books of the Bible, by the help of which any ordinarily intelligent person may easily master any passage which may be selected. Besides commentaries there are also plenty of magazines in which lessons are given almost at full length; so that, to say the least, teachers are not left without the means of getting up their lessons in a suitable manner, supposing at times they are left to their own resources.

Still there may be cases where a weekly meeting is possible; and I say it again, by all means let it be attempted if the teachers as a body are disposed to wish for it. Few ministers I am sure, would hesitate in such a case to go out of their way in order to render as much assistance as possible.

But I must hasten onward to the second question, in what manner should the Teachers' meeting be conducted. Here I shall probably best convey my own views, if I describe the course of proceedings in connection with St. Peter's Church in this city.

With us the day of meeting is fixed for the Monday following the last Sunday in the month. We are thus able to look in both directions, backward and forward, at a month's work.

The hour for meeting is seven in the evening, and the place the clergyman's house. A plain tea is provided for the teachers, of which they partake in a friendly manner for the first hour. At eight o'clock precisely the tea things are removed, and the proper business of the evening commences.

The first thing is to read aloud the minutes of the previous meeting. These consist of the names of the teachers who were present, and a brief record of what was done. These minutes may be made either by the Clergyman or by one of the Teachers.

The next thing is to receive reports of the various classes. Some of the teachers hand in a written statement; others prefer to report verbally. From these reports the Clergyman makes what notes he thinks proper; and in certain cases feels, called upon to take action—perhaps call on the parents of some persistently irregular and refractory children—perhaps to speak to offenders in private—perhaps to make some announcement to the entire school. From these reports also he can judge as to the expediency of re-arranging some of the classes.

After this a few minutes are devoted to matters affecting the general well-being of the school. The clergyman perhaps has to announce the loss or acquisition of a teacher: or the librarian has something to say about the books: or money has been received: or paid out: or a picnic is in contemplation: or something or other is wanted for the scholars. Of all these points a note is made; and in the same cases perhaps a resolution is passed, with the consent of all present, to take some step which is generally felt to be needed.

By this time it is nearly half-past eight o'clock; and the work of preparing the lesson for the following Sunday has yet to be attended to. Bibles therefore are handed round without delay; and the clergyman reads the first verse, the teachers following in due order. When the reading is finished, the clergyman points out some two or three of the chief lessons contained in it, taking special pains to show their application to the children. In doing this he is careful also to invite assistance from the teachers themselves—often pausing to put general questions, and never failing to give attention to any remarks which may be made. Of course, however, he does not encourage what might lead to controversy, nor yet any wide divergence from the point immediately under notice. If any teacher seems disposed to introduce irrelevant matter, he quietly brings him back to the subject by asking a question bearing on it directly. I may add, that in studying the lesson the object aimed at is the spiritual improvement of all concerned. The briefest possible attention therefore, is given to questions of mere history and geography.

At nine o'clock the proceedings are terminated by prayer, which is offered by the clergyman; and the teachers immediately separate.

This plan of conducting the teachers' meeting has been tried now for several years at St. Peter's, and with very gratifying success. At least the clergyman has had no difficulty in getting the teachers together, and he has the great satisfaction of knowing that they are all working together most harmoniously. He does not however doubt that in several respects his plan admits of being improved, and he will now have much satisfaction in hearing what any of his friends may have to suggest in that direction. He may perhaps be permitted to say further, that lately instead of studying a lesson with his teachers, he has occasionally read to them from a very valuable little work by the Rev. Daniel Moore, entitled "Hints on Sunday School Teaching."

## INFANT CLASSES.

### THEIR MANAGEMENT, INSTRUCTION, AND ACCOMMODATION.

BY MR. R. HARCOURT.

I propose in this paper to speak of the four following points of interest: First, the room; second, the scholars; third, the exercises and the lesson; 4th, the teacher.

First, the room. This should be light, airy, warm and well ventilated, roomy, but not too large, not a cellar or basement; no underground room is desirable. Give the children and their teachers a room to themselves, if possible, to rise and sing, to talk, to recite, and to pray in. A writer upon infant classes says, "Let us have airy, convenient rooms for our little ones, even though it should require entire separation of the infant class, during the opening and closing exercises, from the main school. It is still an open question with many S. S. friends whether it is desirable to have such a union of exercises, even when it can be conveniently arranged." Let the room be furnished with a good blackboard and crayons, and such scripture prints, cards, and maps as can be obtained for the walls and for use. Suitable seats must be provided for them, arranged one above another in rows as a gallery, in a semi-circular form is most desirable, so that all the children may see the teacher and that he may have a ready access to each of them. None but those experienced in such work can fully estimate the importance of having the scholars well arranged in comfortable seats. To complete the furniture of the room, there should be a desk for the teacher, a small bell, two or three chairs for visitors or assistant, music and hymn book, class book, cards, &c. Having thus obtained a room suitable in all respects, let us now secondly look at the scholars.

They are little boys and girls, infants from four years old to seven, eight, or even nine, or until they can read tolerably well, then they are sent to the main school. It is a great mistake for any to suppose that this class is intended only for the infants of poor and illiterate parents. Such is not the case. For while we would not let it supersede parental Sabbath teachings, we would recommend it to them as a *help*, and ask them to send us their children, thereby countenancing and encouraging the good work. These little ones are worthy of all that is done for them. For, as the cultivator of wall trees, bends,

twists and turns the young sapling to his mind, so these young hearts may be turned to the Lord, through God's blessing much easier now than they can be in after life. First impressions are the strongest, and the first religious impressions made upon a child's mind are far more permanent than those produced in after years. And if it be true, and we believe it is, that a child's future character and habits are very materially affected by the kind of teaching and training they receive before the years of seven or eight, how important is it that this teaching and training should be for the Lord? What a vast field for usefulness, for thought, for study, for preparation, and for prayer, does it then throw open for the christian teacher? This sort of work has its own reward, for as the teacher studies God's word and prays over it that God would so teach him that he may teach these little ones aright, so his own heart is taught and his own soul becomes warmed up and and filled with the love of God, and he goes forth strengthened and refreshed in the work of the Lord. Were there no hereafter it would pay us to teach them, were it only to gain their smiles, their loves and their kind salutations when we meet them; but when we think that every one of them may shine as a bright jewel in our Saviour's crown, and that they may be made kings and priests unto our God, through the blood of Christ, and that we may be made the instruments of bringing them to all this glory. Surely there is stimulant and reward in all this to causes us to press forward in our holy work. The question frequently comes up in our minds, can these little ones be the subjects of divine grace? I think they can. I believe God gives special honor to those who have sought Him in their early life. Our most holy ministers, our best missionaries, our most zealous S. S. teachers, our best fathers and mothers, and our best citizens are those who gave their hearts to Christ in the days of their childhood. God's promise is to those who believe and to their children. The Holy Spirit has caused holy men to write such things as the following, "Out of the mouths of babes and sucklings thou hast ordained strength." "A child shall die a hundred years old." Instances of very early piety have been left upon record in God's word and above all we have the words of our beloved Saviour, "Suffer little children to come unto me and forbid them not for of such is the kingdom of heaven." I will close my remarks upon this in the words of Dr. Tyng of New York. He says, "We have a right to expect the actual conversion of our children under the influence of divine truth faithfully and simply taught. The grand uniform instruction of the S. S. must be the word of truth, and supposing the praying and experienced christian teacher expounding and applying this with a dependency on the heavenly teaching to bless his own, we surely may look for that manifestation of the power of this transforming truth to the children's minds and hearts. I cannot consent to any lower result as a satisfactory object and purpose than this. The teacher's thought and plan must be that of a real and living messenger of Christ to a little congregation whose eternity may depend upon this immediate relation and opportunity, and whose salvation is never to be secured but in a cordial acceptance of a Saviour's finished work of love, may be secured under the present agency, and with the divine blessing on the means now employed."

Third, In the third place let us speak of the exercises with its lesson. By the exercises I mean prayer and praise, recitation and response,

&c. The school is opened by singing a hymn or psalm—"O, come let us sing," &c., or "I will sing for Jesus," &c. Every scholar is expected to join in these songs of praise. All the hymns used should be of a decided gospel character. Let them always contain some scriptural sentiment, or rather let them be an exposition of some Bible precept written in child's language, clearly and simply expressed and easily apprehended. I have sometimes met with "Songs for little ones," which have been almost meaning less and without point, while others have been entirely above their understanding. Instruction must be imparted to them in their songs of praise as well as in their lessons. Where is the child that cannot understand such a verse as the following:

Gentle Jesus, meek and mild,  
Look upon a little child, &c.

Also the one which commences thus :

When I read that sweet story of old,  
When Jesus was here among men, &c.

Together with many others which we have not time to mention? The music also which is adapted to these hymns must be simple, sweet and impressive. Tunes that are easily learnt, composed of but few intervals and easy to be remembered. Three or four times may the children sing during one service, but let us ever guard against converting our schools into a singing class. I fear there is great danger of this at the present day. Next comes the opening prayer. The question has been asked by some, is a stated form of prayer best, or should it be *extempore*? My answer is much must depend upon the teacher in this respect. I never yet saw a form of prayer but "*Our Lord's Prayer*" that has been suitable for an infant class. The teacher, I think, must be the judge. There are times which require special pleadings with God for the class; some of its members may be in affliction, may be suffering through poverty, or from unkind and heartless parents. How soothing and at the same time how impressive is it for these little ones to know and to feel that the God of heaven has been supplicated on their behalf. Sympathy with them in all their troubles, (for they have them as well as we,) has a magnetic influence over them. The children repeating the prayers after their teacher, I think, is very commendable. Ever let them be taught to understand that in their singing and praying it is God's worship they are engaging in. That it is not merely to please them or to amuse them we thus sing and pray, but that it is "praise, we worship Thee, O God." Teach them liberality in God's cause by asking them to give of their means to the mission fund. Let a missionary box be provided for them by all means. They should recite their verse or verses simultaneously, by benches or rows, and then a few individual scholars may be called upon so as to ascertain if all have learned them. Care should be taken not to burden the young minds, but never let them separate without having some clear, bright, pleasant Bible truth fixed upon their minds. We come now to the lesson itself. This is the most important part of an infant class. The principle with the teacher must be simplify and repeat. Line upon line; precept upon precept; here a little and there a little. These little ones have been likened unto a vial with a small neck, the contents of which have been poured in by means of a funnel very small at one end, so there it has dropped in a drop at a

time. Thus we must get the truth into the child's heart, if not by his ears, by his eyes on the blackboard, if not by his eyes, through his wonderment, if not through that, through his curiosity. It must be got in even though it be but by a drop at a time. We will now suppose that some verse of scripture, some parable, some saying of our Saviour's has been selected for the lesson. We will suppose it to be the verse, "Glorify God in your body and your spirit, which are His." Glorifying God is the subject. This is written upon the blackboard. The teacher turns to the children and asks if any of them can read that. Some one perhaps can and he tells the whole school what it is. The teacher tells them that he wants to tell them five things about glorifying God. First, How may you glorify God? Second, In whose strength are you to glorify God? Third, Why are you to glorify God? Fourth, Where are you to glorify God? Fifth, When are you to glorify God? The whole of the exercises and the lesson should not occupy more than an hour. This is quite long enough. If a longer time is taken the children become uneasy and restless, and you will lose all the good effect you have been aiming at. The school is now closed by singing and prayer. The teacher takes a farewell of his charge for another week, not to forget them, for he ever bears them on the arm of faith at a throne of grace.

Fourth, We will now speak of the teacher and the qualifications required. Ladies are more frequently the teachers of infant classes than gentlemen. Perhaps they make the better teachers, very likely they do. Their nature, their habits and occupation, their general disposition may be more suitable. A little girl was once asked by her mother what her teacher had been telling her. The little one replied, "Oh, we had no teacher it was only a *man* who spoke to us." Perhaps this may be too severe, but it serves to show who are generally looked upon as teachers of an infant class. Select and call to this work, be they male or female, the most pious, bright, cheerful, patient, loving, gentle and winning teacher for children that is to be found in the whole church. These little ones are greatly blessed in their love for their teacher, for they want a large share of demonstrativeness, life-like sympathy, expressed by a soft, loving voice and a gentle manner. Hands that will speak in all their gestures, and a patience that endureth and a heart that loves to teach for Christ's sake. Their are some people who would never make successful teachers. Their nature, their constitution, their very faces and manner of speech would freeze up the heart of the child as they speak and move amongst them. Let the teacher be a well read and a well educated person, if possible, of sound faith and sound in the faith, apt to teach, of fluency of speech, readiness in expression, self-composed, not easily fluttered, with a musical voice and ear, and quick at illustration. Let system and decision be observed in all things, but with love and charity. The teacher's motto must be, *patience, kindness and love*. For without these we cannot expect to be successful. Govern by influence rather than by authority, by love rather than by command. No christian employment more constantly or indispensably demands the law of kindness; and no talents or gifts can compensate the-e for a rough or unkind deportment. A fretful, peevish, hasty teacher can do no good, neither can a complaining one. Godly ability and skill combined with love must be characteristic of a teacher of infants. He must be disposed to watch over them like a faithful shepherd watches over his flock. If sick or in affliction he must

visit them and impart to them the word of hope and comfort. If any are absent or have wandered, he must go after them and bring them back; if distressed or suffering from any cause, whatever, he must go and pour in the oil of joy and consolation into their wounded spirit. A cordial recognition of them whenever he meets them; a cheerful *how do you do*, in the market place, in the street, in the lane, amongst his companions, wherever and whoever they are. Love and kindness must be read, by these little ones, in their faces, in their words, and in their actions. Let the teacher impress upon them sincerity, in trying to bring them to Jesus. Let a faithful christian teacher propose this to himself as his object in bringing them to Jesus. How this will direct his prayers, his preparation, his methods of communications, and all his personal intercourse and influence with them. He will labour for this great result until he gains it. He will not be satisfied without it. The instrument of conversion with children is the same as with adults, the Word of Truth. The simple message of redeeming love. This message speaks in the simplest language in the sacred word, and is intelligible to the youngest mind. I again quote Dr. Tyng on this subject and close with it. He says, "And if this message of actual pardon in the Saviour's blood, a real salvation through his death, for all who will receive it, is placed before the youthful mind as designed for them and belonging to them, with the evidence of sincerity and earnestness on the teacher's part, we may reasonably look for a blessing to attend the truth in the exercise of children as of adults."

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#### THE PAST SUCCESS OF SUNDAY SCHOOLS.

BY DR. HODGINS.

When we speak of the "past success" of Sunday Schools, I think it would scarcely satisfy earnest workers in that department of Christian labor, to be simply told (as an evidence of "success,") of the origin, growth and progress of Sunday School- which have been established throughout the world, since Raikes first gathered his little flock together, to tell them the simple and touching story of the cross.

#### WHAT WE SHOULD REGARD AS EVIDENCES OF "SUCCESS."

The "success" of which we would like to hear, and which would encourage us in our work, and animate our hopes for the future, would be rather a knowledge of the potent influences which Sunday Schools exert; and of the successes which they have achieved; not only in multiplying the springs of individual usefulness, but in developing the sources of Christian effort and enlightenment.

When a great and decisive battle has been fought, and a successful campaign terminated, statesmen and military leaders deal less with the individual facts of the battle-field;—of prisoners taken and guns captured from the enemy—than with the triumph of national policy of which they are the evidence, and of the principles of international law which have been placed in the ascendant. They also watch with interest the springs and internal forces of national life which have been developed and strengthened,—the theory of military science which has been demonstrated, and the dormant powers of national endurance and skill that have been awakened and brought into active play in the contest.

And so it is in the great work of Sunday School effort. Our inquiries, therefore, into its "success" should be rather; what has it achieved in the great scheme of national evangelization?—What springs and resources of Christian life has it developed and strengthened?—What theory of popular enlightenment has it demonstrated?—And what dormant power of Christian endurance and individual effort, has it awakened and brought into activity?

In this brief paper, therefore, we propose to glance at a few of the principal facts which we think are at once evidences of the "success" of Sunday Schools, and a demonstration of their immense power for good.



STATISTICAL FACTS ILLUSTRATIVE OF THE GROWTH AND PROGRESS OF SUNDAY SCHOOLS.

I think it desirable, however, as a preliminary, to gratify the desire of those who would like to know what are the direct practical results of Sunday School effort,—(so far as they can be demonstrated by statistical facts.) Such evidence, supported by other collateral facts, irresistibly proves how great have been the achievements of the gigantic enterprise itself, and how rapid has been its growth since the time when Sunday School were first established by Robert Raikes in 1781.

Upon consulting the best authorities on the subject, we gather the following interesting facts:—

In England, the number of Sunday Schools in connection with the various evangelical bodies is at present about 25,000. The number of teachers engaged in these schools is nearly 300,000: and the number of scholars not far from 3,000,000. In Wales the number of Sunday Schools is 4,500; teachers, 38,000; and scholars, 420,000. In Ireland the number of Sunday Schools is 3,300; teachers, 35,000; scholars, 240,000. In Scotland the number of Sunday School is 4,100; teachers, 40,000; scholars, 400,000. In the two Provinces of Ontario and Quebec the number of Sunday Schools is 2,800, teachers, 25,000; scholars, 200,000. In the United States the number of Sunday Schools reported is 55,000; teachers, 500,000; scholars, 4,000,000. In other countries not enumerated, the number of Protestant Sunday Schools has been estimated at 5,300; teachers, 52,000; scholars, 540,000;—making a grand total of Protestant Sunday Schools throughout the world of 100,000; teachers, 1,000,000; and scholars, between 8 and 9 millions. For these cheering facts, and for this noble army enrolled under the banners of our Great King, we should thank God and take courage! How inspiring is this record of facts—so eloquent of the “past success” of this grand enterprise;—how should it animate us to go forward,—and how honoured should we feel in being permitted to take part in so noble a work!

Thus much for the material progress of Sunday Schools. So far as our own provinces are concerned the retrospect is encouraging; though the results are far below what they ought to be in a country which, theoretically, so fully recognizes the duty of “teaching diligently” to the children the words of eternal life. Even yet, the whole number of Sunday Schools in the two provinces does not reach 3,000, while the number of public schools exceeds 8,000.\*

HIGHER EVIDENCES OF THE “SUCCESS” OF SUNDAY SCHOOLS.

We will now briefly refer to a few of those higher evidences of “success” in the great Sunday School institution, which its past history and legitimate progress will fairly warrant us in presenting to you. And first, bearing in mind that the legitimate results produced by the working of a system, are rather to be relied upon, than even gratifying statistical indications of its progress, we would group together our evidences of the “success” of Sunday Schools as follows,—which we cannot but regard as the legitimate fruit of Sunday School work.

1st Our Sunday Schools have provided not only the best *Training Schools for Christian Workers*, but the best elementary *Training Schools for the People*, that has been developed in any of the great Christian benevolent enterprises of the day.

2nd. Another evidence of success, is, the powerful *reflex influence of Sunday School teaching in the family*.

3rd. A third great result of Sunday School teaching is, the *bulwark which it throws around the sacredness of the Sabbath day*, and the powerful auxiliary which it is to the sanctity of that day.

4th. Another striking evidence of the success of Sunday Schools is, the *promotion of spiritual life among the scholars*; and the number which through its instrumentality, have, with God's blessing been brought into His Church.

5th The fifth and last evidence of the success of Sunday Schools which I will adduce, is the great and glorious one that so many thousands of precious souls have, through the infinite merits of the Saviour, *passed from the Sunday School directly into the presence of their loving Father*.—which, but for its instrumentality and God's blessing, might never have known the way of salvation.

Our time being limited, we can only touch upon each of these five points briefly:

THE SUNDAY SCHOOL THE BEST TRAINING SCHOOL FOR CHRISTIAN WORKERS.

And first, we cannot but regard the Sunday School as having provided, not only the best Training School for Christian workers, but the best elementary Training

\* In Ontario the number of public Schools reported for 1869 was 4,524. In the Province of Quebec the number of “instructions” reported by the Minister of Public Instruction for 1868, the latest published was 3,913; total for both provinces, 8,437.

School for the Pulpit, that has been produced under any other system of Christian effort.

These two features of the work I regard apart from the work itself. They are its legitimate outgrowth, and are among the most useful and valuable of its achievements.

There is reason to believe, that the extensive development which active Christian effort has reached in England and the United States at the present day, is due, under God, to the spirit and zeal with which Sunday School work is prosecuted in these countries. The young neophyte in Christian work feels that in the Sunday School there is a field of labour not beyond his untied skill, and of a kind just suited to develop his benevolent desires to do good to others. If superadded to this, his heart is aglow with love to the Saviour, and filled with a desire to bring the immortal minds entrusted to his Christian culture into close contact with *Him*, who not only "forbids them not," but who lovingly invites them to his arms, *then* there is implanted in his heart the germ of the largest Christian philanthropy, and of the most expansive Christian benevolence.

#### THE GREAT RESPONSIBILITIES OF THE TEACHER.

And who can venture to sit down before a class of little precious souls to talk to them of the Saviour—of His gracious words—and of His loving message, who does not himself acknowledge that Saviour to be his; who never listened with swelling heart to His gracious words, and who never believingly received His loving message? And yet, alas! how many do so, apparently unconscious of the awful responsibility of teaching immortal souls to believe, what they themselves practically deny! Oh, how fervently ought teachers to pray every time they sit down before their classes, that Divine light would illuminate their minds, and that its bright rays would shine through their words into the hearts of the dear little ones committed to their instruction and care!

#### THE SUNDAY SCHOOL THE BEST ELEMENTARY TRAINING SCHOOL FOR THE PULPIT.

And, then, how natural is the transition from the simpler teaching of the Sunday School to the higher teaching of the pulpit! *Tea* (in the Sunday School), to the unconscious possessor, is often discovered the germs of those higher qualifications for teaching others which receive their largest development in the sacred desk. Who that fully enters into the work and spirit of the Sunday School, is a laggard in other departments of Christian work? His heart expands towards each new enterprise for doing good—practice makes him familiar with some of the hidden secrets of power over others—experience warns him against doubtful success—difficulties conquered animate him—love for Christ in his heart impels him to labour, and when it is abundant and overflowing, it "*constrains*" him, as it did the great apostle, "to do all things" for Christ, who strengthens him for the effort—sustains him in every difficulty, and crowns his labor with abundant success!

Thus we see that the very spirit of the Sunday School enterprise—its specific work of teaching others their duty to God, and their duty to their neighbor—its enkindling of love to the Saviour and devotion to His cause—the active personal effort which it requires—the mutual sympathy which it calls forth—the working with and for others,—and the high Christian motive which inspires and prompts its whole design—all unite to make the Sunday School the great training school of Christian effort; which the spirit of power and love thus gained by the Christian teacher fully demonstrates to him, in his toil and labour, the reality of the gracious and reviving promise that "he that watereth others *shall* be watered also himself!"

#### REFLEX INFLUENCE OF THE SUNDAY SCHOOL IN THE FAMILY.

Another evidence of "success" in the Sunday School is the reflex influence of its teaching in the Family,—si ent, it is true,—but, when accompanied by faith and prayer, no less potent in its persuasive power as an auxiliary, to the pulpit in its special mission.

#### ALLEGED INTERFERENCE OF SUNDAY SCHOOL TEACHING WITH PARENTAL INSTRUCTION.

And here, I am aware, many will feel that in some respects the Sunday School usurps the legitimate function of parental teaching. Would that there were better grounds for the charge! But I am not going just now to discuss this question. The popular fallacy in the statement has been fully exposed in recent Church Congresses, Conferences, and Sunday School Conventions. I would simply say, that were that parental teaching which is so desirable more practised, we should then be better able to discuss the question on its merits. I can speak only of the facts of the case: that parental teaching is not generally given, I am sorry to say, even where it might and

could be given. And then look at the many sad and lamentable cases in which the parents are either wholly unable or utterly unfit to give it. Were it not for the open doors of the Sunday School, the children of such parents would grow up in utter ignorance of the blessed Saviour, and of the winning words of invitation which He has given to them to "come" to Him.

THE GREAT LEAVEN OF RELIGIOUS TRUTH BROUGHT INTO THE HOUSEHOLD FROM THE SUNDAY SCHOOL.

In speaking of the reflex influence of Sunday School teaching in the family, I do not so much refer to the lack of service on the part of the parent which it supplies. But I refer more particularly to the great leaven of religious truth and teaching, which it silently brings into the household. The out-spoken utterance of childhood—the unceasing inquiries which they make in regard to any object which occupies their mind—(and which is always a *reality* to them)—is sure to bring to bear directly, or incidentally, the teachings of the Sunday lesson upon the other members of the household. Thus home teaching is supplemented; and where it does not exist, the good seed is often silently dropped into a heart—sometimes careless—often hard, but generally tender and loving towards the little speaker. If the teacher is earnest in his work, and has drawn out the young heart and filled it with love to the Saviour, oh how touching and persuasive a sermon may that teacher often preach in many a household through the earnest eyes and loving lips of his Sunday School scholar! At a recent Sabbath School Convention in the United States, the Rev. Dr. Tyng, (so justly honoured as a great Sabbath School worker) gave some touching and striking illustrations, which came under his own observation, of the blessed power on the household of faithful, earnest teaching. I will quote one little incident he mentions: Two little boys wrote to their father from a boarding school, that they were attending a Sunday School, and that God was pleased through its instrumentality to bring them to Himself. "God, (he says) was pleased to make it the instrument of life to that father's soul." But yesterday he said to me, "My dear friend, can I be received into the Church?" (I said) "If thou believest with all thine heart thou mayest. He lifted up his hands and eyes and said: 'I believe in the Lord Jesus Christ without qualification; I surrender my soul entirely to him; I hope to find mercy in that great day, before the mercy seat of Jesus Christ my Saviour.' \* \* \* This is the work of little Sunday School children. I was there to tie up the clusters on the vine they had planted, to gather the fruit from the orchard they had been permitted to set out. "One soweth and the other reapeth." And the sweet little Sunday School boy, in writing home, little knew what he was doing, as he signed himself "Your dear child, and the loving child of the dear Saviour!"

POWER OF EARNEST, FAITHFUL SUNDAY SCHOOL WORKERS.

And then, if the indirect teaching of the Sunday School may be made by earnest, faithful men such a blessing to those not under its influence, how much more potent may that influence become when exercised directly upon the scholar by teachers such as I have described? Dr. Tyng, in speaking of men of position and influence in the community, which he had as teachers in his Sunday School, and which he says truly, should always be the Aarons, and Hurs, and Miriams of the congregation, thus mentions some or them. He says: "I remember one such man in Philadelphia,—John Farr. I used to call him a man of pure gold. He took my bible-class at St Paul's.

Every youth that came under his direction seemed to gain the blessing of God under that direction. He raised up an army of young men who are still coming to me, though 40 years have gone by since I began to work with Farr; they are coming to me year after year—men in middle life—rectors of churches to speak of that man, and to give thanks to God for the direction which he gave their lives." Another striking instance he mentions of a young girl, whom storms of snow or rain never deterred from her noble work. One after another of her scholars, he says, would come to him, and when he would ask the question: "what has led you to seek a Saviour's love? they would mention this sweet and charming name, until, he says, I traced 25, at least of my young people who were converted through her prayers and labors, and among them that beloved son of mine, at whose bed side I sat for sixteen long hours, wondering why God had taken him and left me behind! This was the character of that girl. Nothing kept her back."

And here we might ask: If the influence of Sunday School instruction can become, by means of devoted teachers, so diffusive in families generally (which have some respect for religion,) how much more important and essential does it become when

exerted upon irreligious parents and ungodly households, which never come within the range and power of the pulpit? What a wide field—what an inspiring motive for Christian usefulness does this feature of Sunday School work open to the zealous, faithful teacher? In instructing a child in the precious truths of the Gospel, how silently and effectively can a teacher preach a so *em*n lesson to the parent! In his visits to an absent scholar too, how precious an opportunity he has for reaching the parent's heart through that child, and of dropping a word of counsel, of warning or encouragement into his ear, which with God's blessing will *never* be lost. In this aspect of the question, what a potent means of home evangelization does the Church possess through the agency of the Sunday School!

#### ACCUMULATIVE INFLUENCE OF SUNDAY SCHOOLS ON NATIONAL LIFE.

And if the results of Sunday School instruction are, as I have indicated them—first upon the child, then upon the parent, and lastly upon the household, what must be the effect of its aggregate results on families, neighbourhoods, communities, masses of the people, and upon the whole national life? I leave the practical, Christian statesman to sum up his estimate of the value of that powerful lever of good which God has thus put into the hands of his church, through the instrumentality of our Sunday Schools. What a motive for increased exertion—for increasing activity and unswerving faith in God's own emphatic declaration that *His* "we *d*—(whether taught in faith by the eloquent preacher, or by the humble Sunday School teacher)—*shall* not return unto him void, but it shall accomplish that whereto He (the Great Teacher) hath sent it."

#### SUNDAY SCHOOLS THE GREAT AUXILIARY BULWARK OF THE SANCTITY OF THE SABBATH DAY.

Another striking result of the success of Sabbath School instruction is, that it is one of the great bulwarks of the Sabbath, and is the most powerful auxiliary to the pulpit (beyond all human law) in preserving the sanctity of the holy day. How many hundreds of thousands of the millions of the children now happily in the Sunday Schools, would (without its restraining and elevating influences) be led into the open violation of that sacred day? How strikingly appropriate to youth is the solemn word of warning with which the fourth commandment is enforced? "*Remember*—" that is to recall to mind, never to forget—"to keep holy the Sabbath day;" and how glowing are the words of commendation to those who "call the Sabbath a delight, holy of the Lord, honourable," that they "shall ride upon the high places of the earth," and be fed "with the heritage of Jacob, thy father, for the mouth of the Lord (what a blessed assurance and certainty?) hath spoken it."

Few can realize how much we owe, under God, to Sunday School instruction and influence for impressing indelibly on the youthful mind the idea of the sanctity of the Sabbath day. The reverence for that holy day is a customary part of its teaching, and is an abiding influence on the scholar, it so moulds his thoughts and fixes his habits, that even the secularities of after life never wholly efface from their memory the associations of reverence for the Sabbath, and the sacred duties of that day.

#### SUNDAY SCHOOL TEACHING A GUARANTEE FOR CIVIL AND RELIGIOUS FREEDOM.

In summing up the past successes of the Sunday School, we should never forget that the early religious instructions there given, (and followed up in after years from the pulpit, afford us the strongest guarantee for the maintenance of civil and religious freedom. It is not necessary to enlarge upon this point, as it would open up a wide field for discussion); but we know that where Sunday Schools prevail, and the pulpit does its duty, there, civil liberty and religious freedom abound.

#### PROMOTION OF SPIRITUALITY OF LIFE AMONG SUNDAY SCHOOL SCHOLARS.

As to the past success of Sunday Schools in promoting spirituality of life, and of being a means of inducing scholars to attach themselves to the Church of Christ, I need scarcely add anything. At the great Church Congress held last year in Liverpool, a clergyman stated that "in answer to an inquiry which he had addressed "to a great number of clergy four years before, as to what proportion of the working classes had been brought to the Lord's table through the agency of the Sunday School; the answers showed an average of 78 per cent." He further adds: "it is not my statement, but that of the Commissioners of Education and the Inspectors of Schools, that the strength of the Church in a parish is generally to be estimated "by the extent of the Sunday School. They almost invariably assert that it is the "Sunday School which fixes the creed, and lays broad and deep the religious character." The late Archbishop Sumner, when Bishop of Chester, declared that Sunday Schools "formed the spiritual salt of Manchester." At the same Church Congress,

a gentleman speaking of the mission districts in that city said: "I met the clergyman of one of these districts the other day, and he said to me, I have 700 Sunday School Scholars, and you could not keep them from coming to Church except with the horse whip!" The venerable rector of St. George's Church, New York (whom I have already quoted), in speaking of a movement in his Sunday School in Philadelphia (which resulted in the conversion of 16 youths), says: "These 16 youths, were the forerunners of 147 of the members of the Sunday School whom I admitted to the Lord's table in that one year!" Again he says: "I can count up now over 50 faithful young men, that I have been permitted to bring through Sunday Schools, that are settled as earnest ministers of Jesus Christ." Further on he says: "when I look at the influence of the Sunday School, blessed facts come up to me. I have looked after the character of a whole class of girls of the first circumstances in the city of New York. They were in the hands of one teacher, ten of them. Every one of these ten girls had been brought to a knowledge of a Saviour's love, and is this day an effective and useful Christian in the Church of God."

#### NUMBER OF CHILDREN WHICH HAVE GONE FROM SUNDAY SCHOOLS TO HEAVEN.

The last point on which we desire to base our evidence of the success of Sunday Schools is the number of children which have gone from them safely home to heaven. It is estimated that more than half the human race die in infancy and youth. We do not mean to say that even a large proportion of these children attend Sunday Schools; but we do say that many thousands of those who do thus die, have received their education in the Sunday School; and that under God, they owe the spiritual light which they have enjoyed to the direct agency of the Sunday School.

What an encouragement, therefore, for us to work in this blessed cause, and to endeavor to guide the little feet of the youthful pilgrims safe to the heavenly Canaan, where the teacher himself—afterwards may,—

- "Safe in that better country, his loved ones all shall find,
- "And some in that bright multitude he feared were left behind,
- "Shall join with his their praises, within the jasper wall,
- "As Cherubim and Seraphim before the holiest fall,
- "With folded wings expectant, the angel bands will come,
- "To listen to the tale of grace that wooed the children home;
- "And sitting at the Saviour's feet his joyful lips shall tell
- "How much he hath forgiven, who doeth all things well!"

#### A FEW ENCOURAGING WORDS TO THE TEACHER.

And now a word of encouragement to the teacher: who is it for whom we work? None less than the Great Master himself!—who deigns to honor us with his gracious commands, and encourages us with his never failing promises. And how lovingly he has united them both,—the command and the promise! "Go, He says, work *to-day* in my vineyard, and whatsoever *is* right I will give unto thee." And has he not given us his own example? He even did "the work of Him that sent him," and "went about" every day "doing good." With what little service too will he be satisfied!—far less than any earnest Christian would himself be satisfied with. And yet He says: "whosoever shall give to drink unto one of those *little ones*, a cup of cold water *only*, in the name of a disciple, *verily* I say unto you, he shall *in no wise* lose his reward." Again condescendingly speaking of service to the sick, hungry and strangers as service to himself. He says: "inasmuch as ye have done it unto *me*"

How confidently, therefore, can we as teachers receive and obey without hesitation or question the inspired command which the wise King Solomon thus speaks to us:—"Cast thy bread upon the waters: for thou shalt find it after many days," and "In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, this or that, or whether they both shall be alike good."

#### SYNOPSIS OF RESULTS.

The following synopsis was drawn up by the Committee at the close of the meeting. And may be regarded as embodying the general feeling of the Convention on the several topics, as elicited by the discussions.

I.—On the Relation of Sunday Schools to the Church, and the Duty of the Church to the Sunday School.

That this Convention, considering the insufficiency of clerical ministries, and the too general neglect of parental teaching, regards the Sunday School as an indispensable

*Synopsis of Results.*

instrumentality of the Church System, and that the Teachers, Superintendents, and other officers, as a auxiliaries to the clergy in the training of the lambs of the flock, should be in their exclusive selection and appointment.

*II.—On the Duties and Responsibilities of Teachers, and the Discipline of Scholars.*

That in the conviction of this convention the Teachers of Sunday Schools should be persons of sincere piety, studious, and persevering; while the children are to be governed and managed in a spirit of patience and love.

*III.—On the Duties of Parents to the Sunday School, and the Relation of the Sunday School to Parents.*

(1) That Sunday Schools do not exonerate parents and sponsors from the discharge of the solemn duty of instructing the children entrusted by God to their charge, in the sacred truths of the Gospel; but that the Sunday School is to be regarded as an integral part of the Church's work, in that the Teachers are the assistants of the Parish Clergyman, appointed by him, and acting in closest concert with him.

(2) That parents are bound to take an active and personal interest in the teaching of the Sunday School, not only in seeing what lessons their children learn, but also in being present, when possible, at the public catechizing by the clergyman.

(3) That it is the duty of parents to provide, by liberality in contributions for the purpose, the necessary books, &c., of instruction; that these contributions should not be made through the children, but that all offerings made by the children should be devoted to the Missionary and other objects of the Church.

(4) That it is also the duty of the congregation to provide the means of enabling the children to meet in some suitable place which will be at once cheerful and pleasant, that the children may thus be induced, not only to attend themselves, but also to bring in others with them.

*IV.—On Illustrative Teaching.*

That the system of object teaching and of black-board teaching, explained to the Convention by the Rev. Mr Bolton, may in the hands of a judicious teacher, prove a most valuable auxiliary in Sunday School instruction, and may be most profitable employed for a short time at the conclusion of the ordinary lessons

*V.—On the Management and Instruction of Infant Classes, and their accommodation.*

That the establishment of separate infant classes, for the very young pupils in each Sunday School, and for whom a special system of instruction is needed, should be regarded as an important object to be attained. For such classes, a separate room should be provided, fitted with picture cards, texts and decorations, well lighted, and of cheerful aspect.

Great care must be exercised in the selection of the teacher of such a class, who requires peculiar qualifications and abilities, and a real love for the work and for children. Black-board and object teaching should form an important feature in the work, and, above all, the singing and other devotions, which should occupy much of the time of the class.

The great object to be sought in these classes is the imp'anting in the infant mind, not only, in as great a degree as possible, sound instruction, but a love for the blessed Redeemer and for His church.

*VI.—On Catechizing, and the extent to which it should be used.*

(1.) That the practice of catechizing in the public congregation, by the clergyman of the parish, may with advantage be revived in many churches of the diocese.

(2.) That preliminary instruction upon the proposed subject of examination is essential to the useful employment of this mode of impressing the truths of our religion upon the mind; and it should be the aim of the catechist, in the public exercise of his office, to render it useful not only to the young catechumens, but also to the adult members of the parish, who may often be influenced to even a greater extent in this manner than by formal sermons.

(3.) The proper subjects for catechizing are passages of Scripture selected with this view by the clergymen, and the summary of doctrines contained in the church catechism and the creeds.

*VII.—On Teachers' Meetings.*

(1.) That such meetings should be weekly, if practicable, and monthly at furthest.

(2.) That at such meetings instruction should be given not only bearing upon the actual lessons to be taught in the school, but upon such other ecclesiastical matters as may enable the teachers to impart information to their pupils upon such subjects

connected with the Liturgy and Services as may enable the children with more understanding to join in the worship and ordinances of the church.

*VIII.—On Sunday School Libraries and their management.—School newspapers.*

(1) That the Sunday School Library is a portion of our work which deserves and requires the most careful study and attention, and that it is of the utmost importance that the best system of management should be adopted.

(2) The Convention learn with pleasure that the Synod committee have now under consideration a scheme for providing greater facilities for the supply of both text and library books, suited to the wants of the Church, and for which such a pressing need is felt.

(3) It is also deemed that great good may be effected by the circulation of suitable newspapers and magazines for the children.

*IX.—On the past success of Sunday Schools.*

That the ascertained results of the Sunday School system while many failures are recognized, afford abundant evidence that it has proved under the good Providence of God, the means of effecting great good, and that it must be regarded as an institution which should be fostered and established as a permanent branch of Church work.

*X.—On Mission Schools—their importance and the mode of their establishment.*

That the work of the Church in the rescue of souls may be in a most important degree advanced by the establishment of Mission Schools in localities where the more ordinary efforts appear to fail in reaching the people, and especially in the back streets of cities, and the more remote parts of country parishes. It is the opinion of the Convention that such schools where judiciously founded, may afterwards prove to be the beginning of additional parishes, and a most effectual means for the spread of the Church with all her blessings.

*XI.—On the character and quantity of the Music and Singing to be desired in Sunday Schools, and the opening and closing Prayer.*

That in the selection or preparation of forms of prayer or praise for Sunday School services, regard should be carefully had to the character of the services of the Church in which the children are being trained to worship.

That on this principle, we should use such forms of prayer as are either responsive, or cast the form of short collects; while, in praise, it is desirable to chant the canticles or the Psalms of David, and to sing hymns which are specially suited for children, as well as those which are used in our Churches.

## RELIGIOUS AND LITERARY REVIEW.

We are compelled by press of matter to omit our usual religious and literary notices. This is much to be regretted, as we wished to call attention to some important events, and some valuable publications. Among the former were the proceedings of the Irish Church, and certain matters of business which must engage the attention of the different Synods of our own Church in Canada. Among the latter are the re-issues of the Blackwood's Magazine, and the London, Edinburgh, British, and Westminster Quarterlies, all containing articles of the utmost interest and importance. We commend these publications to general attention, and we bespeak for the action of our Synods thought and prayer.

We again request as a special favour that ALL who are in arrears for the CHURCHMAN'S MAGAZINE will forthwith pay their accounts. It is necessary to prevent further unpleasant proceedings. We hope every subscriber will immediately respond to our appeal.

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~~We~~ We shall leave the general public to draw their own inferences as to our success, from the above List of Prizes.

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