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## To Correspondents.

Communications have been received from the Bev'ds W. S. Darling, R. Harrison, J. Baddy, and from Dr. Hodgins, Mr. R. Harcourt, and Alpha.

## 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 still 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 favour.

## 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.

CHARITY IN CONTROVERSY.\*

BY THE REV CANON MILLER.

Religious dispute is assumed in my thesis. They might deplore it, they might sometimes wonder, as they wonder at many mysteries in the history of the Church of the world, why God has so ordered it as that His Church should have controversies not only with unbelief but within itself. But such an enquiry would lead me far beyond the limits assigned to me this morning. They had now to deal with the facts. Errors, divisions, heresies, parties, controversies, were no growth of modern times. They were written in the earliest records of Church history, in the Acts of the Apostles, and in the Epistles. Hardly were they half through the Acts before they heard of "no small dissension and disputation in the Church of Antioch," followed on the same page by the record of "sharp contention" between Paul and Barnabas. The Epistles generally bore witness to the existence of controversies, and predicted their continuance. The devil began his work early, sent his false apostles—the tare sowers—into the field. If, then, there was such a thing as truth, controversy was sometimes a duty; it was inherent in the Church's functions as a witness for her Lord. Controversy was a characteristic of the times, not without their Church only, but within, and it was mainly with reference to controversies among themselves that I have drawn up my paper. My thesis assumed also that charity had her place and functions in matters of religious dispute. "The wrath of man worketh not the righteousness of God." The heat and arrogance, the intolerance and censoriousness of our evil hearts were not

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\* This is the substance of a paper recently read by the Rev. Dr. Miller, at a meeting of clergy in London, England. It contains sentiments we shall all do well to consider. We have great difference of opinion amongst us here. These are prone sometimes to lead us into violent dispute. How important, therefore, to exercise that charity with and for one another which "thinketh no evil."—EDITOR.

to be employed in maintaining, or defending, or propagating the truth as it is in Jesus.

His first remark was a very obvious one, and he made it lest he should be mistaken. He desired throughout that paper not to forget that charity was not to be confounded with latitudinarianism. In this day the matters in dispute were not mere anise, mint, and cummin. Among them—to mention but a few—were the Scriptures themselves; the corruption of the heart; the Atonement; justification by faith; the whole doctrine of the sacraments; the whole theory of the ministry—a mistaken view of which he, for one, believed to be at the root of the corrupt system of the apostate Church of Rome; the nature and details of Christian worship; Church government; and the question which he supposed was to be fought out for England, the question of an Establishment. He was old-fashioned enough to believe that there was such a thing as objective truth, and that the highest charity to man was to maintain it, as it was their highest duty to Him who revealed it to them in this Word, to Him who is the truth to God the Holy Ghost by whom the wordy truth was unerringly inspired. Now, of course they assumed their own principles to be true, or else they would not hold them; but the danger was subtle lest where they deemed that there was earnest zeal for truth there was a latent but large admixture of self-opinionativeness and self-will.

But perhaps this would be most clearly brought out by a few leading principles. In the first place they must distinguish between what they believe to be errors—even grave, fundamental errors—and the men who hold them. Charity had reference to persons—(was not that thought important in relation to the subject which he had in hand?)—to persons, that is, as distinguished from doctrines and opinions. Not that the excellence of the man negated the erroneousness of his errors—just the reverse. But surely they must distinguish practically between Romanism and Romanists, Dissent and Dissenters, and so with the matter in dispute among Churchmen. They expected—did they not?—to see some, now in grave error, in heaven?

They looked back on the muster-roll of Church worthies, the worthies of the Church Catholic—and names crowded upon them which were associated with tenets and teaching which they deemed erroneous, and to which their preaching was opposed. But they expected to meet those men in heaven. They were beyond the reach of their bigotry or their charity; but they had living representatives on earth, and to them surely they might apply the rule of distinguishing between the teacher and the doctrine, the man and the creed. He maintained that was not latitudinarianism, but charity; while he wished it to be distinctly understood that his admiration and charity for the man should not, in his opinion, for a single instant silence or curb his strong protest against his public or his private teaching of error.

The second rule which he would mention was that they should avoid charging upon men inferences from their principles which seemed to them, and perhaps truly, to be logical sequences, but which the men themselves repudiated. He believed that was one of the chief causes of misunderstanding and bitter controversy. Take, for example, a very practical question, and one of pressing importance in the present time—the observance of the Lord's Day. He was one of those who held strongly the Divine institution and perpetual obligation of the Lord's Day—of those who held that the Sabbath was not a mere Church ordinance, that it was instituted, not in the wilderness, but in Paradise, and that the change of day was based upon what was tantamount to a Divine obligation, namely, the practice of inspired Apostles when they were forming the polity and directing the worship of the early Church. But many excellent men did not take that view of the Lord's Day. They all knew that a very eminent Bampton lecturer—a man whose name should be mentioned with respect by all parties in the Church—took a different ground from that on which he (Dr. Miller) based the authority of the Christian Sabbath, and he did not think they would be justified, because men were a little more lax in their views with regard to Sabbath observance than they were, in charging them with being Sabbath-breakers.

Take, again, a very different subject—that of the 17th Article of their Church. He was profoundly astonished that any man could have doubted that this Article was Calvinistic in its teaching; but it was matter of notoriety that many good men, including the late Archbishop Sumner, had done so: and he could not, because they did not see with his eyes, refused to admit that they were as honest as himself. It appeared to him that much mist, and misconception, and misrepresentation, had arisen from the neglect of that rule. For example, the Evangelical clergy in the Church had for many years been charged with holding low views of the sacraments. He had, indeed, met with some persons who were surprised to find that the Evangelical party really believed that the Lord's Supper was a means of grace. They imagined that that party held the frigid view that it was a mere historic ordinance, but he had never met an Evangelical clergymen who held such a notion. It did not follow that because they were not Sacramentarians, or did not believe that the consecrated bread and wine were to be adored and worshipped, that they took a low view of the Lord's Supper. On the other hand, although he objected to the term "real presence," and thought it a great pity that such a term had been used yet, it would be unfair for the Evangelical party to say that all who spoke of the Real Presence held the coarse, material doctrine of Transubstantiation.

A third rule was to distinguish very clearly between essentials and non-essentials. Surely when they argued for justification by faith they

were not arguing as if justification by faith and episcopacy stood on the same foundation as regarded their importance in the temple of God's truth. As respected public worship, although, there were important principles to be observed even in the smallest things, it would not be contended upon the question of the wearing of the surplice or a little less or more music, that those who were opposed to themselves were leading souls astray. The great object of the Gospel was, it should be borne in mind, to make known the way of eternal life, to deliver to perishing sinners the message of God's love in the Saviour. He must confess that the older he grew the more disposed he was to ask himself, if a brother clergyman were sitting at the bed-side of a dying man, on what foundation he would teach that man to rest, and he fell confident that if, notwithstanding a good deal of what might be termed "wood, and hay, and stubble" in his theory or his practice—he would lead a poor sinner to the Saviour, he was disposed to be tolerably well satisfied.

Another obvious rule was that they should avoid an excess of party spirit. To refuse to acknowledge the existence of party had always appeared to him simply childish. He believed that in our political system the existence of parties was overruled for good. In all great struggles he liked the man who knew what was his side, and who would take it notwithstanding the cuckoo cry of "no party spirit." But there was such a thing as an excess of party spirit. Some men could see nothing that was true and good in any other party than their own, and that was discriminating partisanship. Let him take the case of their High Church brethren. Some of them had come a great deal into contact with them; and he was very glad to be constrained to say that having been himself placed in that position during the last three or four years he had found many of them to be truly Christian men, and, in their mode of conducting public business, truly Christian gentlemen. From many of them he thought, they had on many points a great deal to learn; and although he was not prepared to acknowledge that the Evangelical body were a self-indulgent body, yet he would say that they might learn a great many lessons of real, hard, stern self-denial from the work which those men were doing among the sick and poor. And then, however much error there might be in their preaching, or in the hymn-books they used, their sermons were far better than those of the High Church clergymen of fifty years ago. Fifty years ago the sermons of the High Church party were either semi Socinian or dry ethics. That was not the case now; and if the hymn books of the High Church clergy at present were not such as any one there meant to use, they contained a great deal more about Christ than the compositions of Tate and Brady, or of Sternhold and Hopkins. He had no wish to diminish the danger of error, but he believed that every Sunday there was far more of the salvation of the Lord Jesus Christ

preached in their pulpits by all parties than there had ever been at any previous period in the history of their Church.

Another rule was that they should beware of trying men by tests of their own making. The more they went to Scripture the more would they find that Scripture tests were very simple. Give him a man who afforded evidence of faith in Christ as a Divine Saviour—a man who evidently loved the Saviour, and who showed his love by his holiness, by likeness to the Saviour, by aiming to glorify Him, and by doing His will and work—and he thought he had before him a Christian man, to whatever section or party in the Church he might belong.

I have not spoken as a half-hearted, wavering, apostate brother, nor with any under current of doubt as to the essentials which we hold—which many of us preached in our first sermon, while youthful and ruddy—which we are preaching week by week now with gray hairs upon us—and which, God helping us, we hope to preach when we shall go to our pulpits with heavy step, and speak in the feebler tone of age and in the near prospect of our account. But I speak out honestly, as you would have me speak, although not sure of universal assent, when I express the conviction which has grown with years, and amid large intercourse with brethren of our school of thought—a conviction which I must express at all hazards of misconception or mistrust, that, while not one whitless tenacious—God forbid!—we must be more charitable—more candid, more large-hearted. We must not exact too nice pronunciation of our shibboleths: we must not make men offenders for a phrase or an observance; we must recognize more frankly and more ungrudgingly in men of other schools the gifts of God and the grace of God; we must not suppose that God has given us a monopoly of usefulness and blessing; we must seize, rather than avoid, such occasions of united action as may involve no sacrifice of principle. There is a large body of men rising up in our curacies, among our younger incumbents, and our colleges, who are preaching, or will preach, substantially Evangelical doctrine, but who are repelled by narrowness. And even at such times as we are called, brethren against brethren, to prefer to peace what our strong convictions teach us to be truth, we do well to remember the words of Richard Baxter, "In essentials, unity; in non-essentials, liberty: in all things charity." The words of Richard Hooker, "There will come a time when three words spoken in charity will have a far more blessed reward than three thousand words written with disdainful sharpness of wit." Above all, the words, shall I say of a greater than the great Baxter or the great Hooker? let me rather say the words of the Holy Ghost, who filled the heart and guided the pen of Paul, "The greatest of these is charity."

### THE THREE ORDERS OF THE MINISTRY.

All Churchmen agree in the words of the Ordinal "that from the Apostles' time there have been three orders of Ministers in Christ's Church, Bishops, Priests, and Deacons;" which offices "no man might presume to execute," except he were "approved and admitted thereunto by lawful authority:" that is, had "Episcopal consecration or ordination."

As to the precise origin of these orders, however, and their real relation to each other, there are occasional differences of theory. The most common supposition among Churchmen is that our Lord Himself

instituted and recognized three orders as the intended and established constitution of His Ministry, in imitation and pursuance of the regimen He had already prescribed as preparatory to and typical thereof in the elder Dispensation. Jones of Nayland, in his treatise on the Church, lays great stress on this idea, and works it out very thoroughly. St. Jerome expressly makes this comparison between the three orders under the Law, and the three under the Gospel. His words are, "that we may know the Apostolic traditions were taken from the Old Testament, what Aaron and his sons and the Levites in the Temple were, that the Bishops and the Presbyters and the Deacons may claim for themselves in the Church." The same comparison was made by St. Clement of Rome, the companion of St. Paul. It is satisfactory to believe that this arrangement of the ministry was authorized and established by our Lord Himself, and not merely determined on by the Apostles after our Saviour's Ascension, in pursuance of unrecorded institutions while He was "seen of them forty days," "speaking to them of the things pertaining to the Kingdom of God."

It is usual to say that while our Lord was on earth, the three orders were, 1, Our Lord, 2, The Apostles, 3, The Seventy: After His Ascension, it was, 1, The Apostles, 2, The Elders, 3, The Deacons: After the Apostles, 1, Angels—now Bishops, like Timothy and Titus, 2, Elders or Presbyters, 3, Deacons. The three orders are preserved all along. This is the statement given by Harold Browne on the XXIII Article, to which all his collection of proofs from Scripture and antiquity are directed. He says, in one place, "Our blessed Lord, even during His own personal ministry, whilst the Great High Priest was bodily ministering on earth, appointed *two* distinct orders of ministers under Himself: first, Apostles, secondly, the seventy disciples, and this with evident reference to the twelve tribes of Israel and the seventy elders among the Jews." Again in another place, "Then he left the Church thus organized with Apostles and Elders;" and again, speaking of the three orders, "The former *two* were appointed and ordained by the Lord, the third was from the apostles." But to this statement Bishop Williams, of Connecticut, in a note on this last passage, in his edition of Browne on the Articles, takes exception. He says, "There is no evidence in the New Testament that the seventy of the Gospels became *ipso facto*, the Presbyters or Elders of the Apostolic Church. That these elders may have been *selected* from that body, is highly probable. There is patristic authority to prove it. But the same authority asserts that the seven deacons were also selected from the seventy; a theory which would be inexplicable, had the seventy been made presbyters by our Lord." [What were they made? elders-presbyters.]

As consequences of the theory of this note then, we have, that the order of priest-hood as we have it in the Church, as well as that of deacons, was not ordained by our Lord Himself, nor, so far as is recorded, was it commanded by Him: that He Himself, as He established two sacraments in His own person, so established but one order of ministers, Apostles, and that these Apostles, acting under divine inspiration, established the other two orders: or if we yield to the Presbyterian claim that the Apostolate as such was a special and temporary office like that, and *as much* as that of the seventy, then the Apostles newly established *all three* orders of Angels or bishops, presbyters or elders and deacons; and at any rate the two lower orders

are to the Apostles only what confirmation is to the sacraments, an apostolic rite or ordinance, not of equal necessity or importance with the very institution of our Lord.

Now under this theory we should be puzzled to show why the order of Apostles was not just as temporary as that of the seventy, as being ordained to be witnesses of his resurrection; nor, should we know how to satisfy Dr. Thompson, the Presbyterian, who in a sermon claimed that the election of St. Matthias was an entirely unauthorized proceeding on the part of St. Peter! It looks to us amazingly like helping the claims of party to maintain that our Lord Himself ordained but one order to continue permanently. If the priesthood of the Church is due to the establishment of the Apostles alone, then let us say that all three, bishops, priests and deacons, took their rise from the Apostles, acting under inspiration of course, and that we have it settled that the Apostles have no successors in their *office*, any more than in their inspiration. This theory assumes that some time after our Lord's ascension, the Apostles being as it were plenipotentiaries and legates to establish and organize the Church in the world, did, in pursuance of this authority, go on to establish two new orders of the ministry, elders and deacons, and also to constitute an order of bishops or angels, who should have the oversight and government of the Church in particular districts of their diocese. It assumes, we say, that the Apostles themselves *instituted* the order of presbyters after our Lord's Ascension, as well as that of the deacons. But where is there any intimation of such an important transaction? We read of no ordination of elders in the Church of Jerusalem at all; nor of any such ordinations till Paul and Barnabas went forth among the Gentiles, among the "cities of Lycaonia." But there were elders in the Church at Jerusalem, "prophets" who went from Jerusalem to Antioch, "disciples" who were scattered abroad by the Pauline persecution, "except the Apostles," like Ananias at Damascus, who had "heard of the evil" done by Saul, and yet was called to baptize him and receive him into the Church he was persecuting; and we find that the first controversy that arose among the Gentile christians was referred to the mother Church at Jerusalem, where "the Apostles and *Elders* came together to consider of this matter." These elders, manifestly, were not Gentiles, but already of the Church in Jerusalem. It would indeed be singular if the deacons could claim that there was express record of the institution of their order long before any intimation of that of Presbyters; and as to the pretence that the seven deacons were taken from the seventy elders ordained by our Lord, everything about the Scripture narrative of that transaction contradicts such a supposition. The very occasion of ordaining those seven deacons does not appear to have been the institution of a new order in the ministry, but to supplement the insufficient number of one already in existence; to meet the complaint of the "Grecians" or Hellenistic Jews that *their* widows were neglected. Accordingly we find that the seven deacons had every one of them a *Greek name*, showing what class of Jews they were selected from in accordance with the direction of the Apostles. "Look ye out seven men among yourselves of honest report," &c. Even Mosheim concludes from this that the order of deacons had existed before, and refers to this order the "young men" spoken of in connection with the death of Ananias and Sapphira.

We might pursue this subject further, but these points we deem sufficient. Our attention was first attracted to it by the reiteration of

Bishop Williams' views as drawn from Potter on the Church Government.

### SPIRITUAL DEFICIENCY IN THE CHURCH.

We have cause to lament, *The low standard of Christian character among us.*

The Church is intended for the "perfecting of the Saints." She may well be expected to gather into her courts a company of people habitually devout and spiritually minded, keeping themselves unspotted from the world, while, as in a garden equally cultivated, some plants will shoot up into a surpassing loveliness, so we look to see here and there some eminently conspicuous for heavenly temper, martyr-courage, and abounding self-devotion.

When John Wesley began to expound his doctrine of perfection, he braced himself upon a truth. He saw that it was not enough for a Christian to be decent in behavior, negatively and passively good. He felt that as a rule we live below our privileges. In spite of our infirmities and of the vicissitudes of the Christian life, there is a certain steadfastness and equableness to which we may attain, so that, albeit we reel under temptation, the soul is planted on the rock; although the mist floats about, we habitually breathe a serener air.

I suppose that in the life of every earnest minister there is a time when this thought comes to him as a very great sorrow. He has been active in calling men to repentance, and has brought some within the fold. There has been outward growth and prosperity. He expects to find much imperfection and error; but when in some meditative hour he looks over his flock, and tells them by name, there comes over him a mournful conviction that there is so little true saintliness among them. This man has indeed amended, but covetousness has not relaxed its hold upon him. This woman, so earnest, charitable, so sensitive, that her tears respond easily to the story of the Saviour's love—alas! a little bird has carried the matter, cannot control her temper and her tongue, and is not gentle with her irreligious husband.

And so is it in a larger field of observation. We live in a restless, excited age. Church folks are not proof against its influences. There is a lack of calm, quiet, meditative piety. Domestic piety is scarcely the rule among us. Our Christian men of business are not remarkable for delicacy of conscience, and a nice sense of honor. Nor have we given to the world that fair proportion which might be expected, of women like Dorcas, of missionaries like Stephen, of saintly men and women in private station, such as we have seen reared by the Church of England. God forbid that we should acquiesce in this deficiency? Let us realize it and set ourselves to correct it, first in ourselves, then in others "called to be saints." That is our title: we are all saints by profession and privilege. Let no false shame, no fear of consequences of the confession, hinder us from confessing our unworthiness of the title.

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It is sad enough for deficiencies to exist, but oh! how much more mournful were it if, while they do exist, we should be ignorant of them, saying, we are "rich, and increased in goods, and have need of nothing," not knowing that we are "wretched, and miserable, and poor, and blind, and naked." I rejoice in this self-scrutiny and self-depreciation. See

what they have done for us! What added reverence has been infused into all our religious services! What a growth in the knowledge and appreciation of the Church, and how admirable a series of modern books, from the day of Keble to Goulburn—all teaching us to love her! How enhanced an estimate of the Episcopal Office, as seen in the increase of the Order! How worthy an enterprise was the pioneer Nashotah, and what new life and power have characterized our Missions of late years! What a quiet, steady growth has there been in the direction of hospitals and charities! What headway has been made by Sisterhoods against prejudice, and how beautiful to see some of the purest of our race ministering to the veriest outcasts, loving for love's sake the poor wretch snatched from the flames, hating the while even the garment spotted by the flesh! Yes, shame and pride, regret and cheer, may well mingle in our thoughts and talk about the Church. They compensate each other, and guard us alike against elation and depression. And after we own mournfully that the infection of nature doth remain even in them that are regenerate, we may still cry triumphantly, "The Lord of hosts is with us."

For myself, I have no fears as to the ultimate result of such searchings of heart. Some, doubtless, fascinated by "Liberal Christianity," will leave us to find a "Church without a Creed;" some, who cannot endure defects in discipline, will never rest until they find the dead calm of absolutisms; others, who cannot endure any restraint upon their individual liberty, must fashion for themselves a Church without the embarrassment of lineage, authority, or prescription of ritual and ceremony.

But the Church herself can never consent to surrender or alter her chief things; for indeed they are not her's save as an inheritance from the golden era of our religion. It may be that as wisdom shall be given her, she will find it expedient to change her methods, to revise her policy, to alter her canons, to develop into fulness certain portions of her system. Strange, indeed, were it if she should, with added years and experience, grow no wiser, and if, amid unexampled growth and variety in things material, she should be careless of adaptation. There is a tide of Christian song rushing in upon us; we cannot thrust it back. The God who taught David to touch his harp with power Divine, has raised up in our day poets and musicians whose rare gifts we cannot spurn, and our service must grow in animation and responsive beauty, until, we may devoutly trust, the artistic song of the few hired singers will be known no more among us.

We must get down among the masses; it may need fraternities, or deacons of inferior qualifications, or lay-readers, or division of the services. Let us be dissatisfied until we find out how to do it. But never, we may hope and believe, will we, even for so great a good, sacrifice the ancient faith, or reject the ancient discipline.—*Bishop Lay.*

No indoor household work is repugnant to a modest and sensible woman. The shuttle and the needle are the only occupation of her leisure; the neatness of her house is the work of her cares; and it is her glory either to attend a sick person, or to prepare a repast.

When man revolts against the Gospel, he takes another master—himself; one who renders all inferior masters possible.

Love in all its shapes implies sacrifices. Much must be conceded, much endured, if we would love.

## THE PULPIT AND THE PARISH.

## SELF-MORTIFICATION.

A SERMON BY THE REV. J. K. M'ORINE, M. A.

"If ye live after the flesh ye shall die; but if ye through the spirit do mortify the deeds of the body ye shall live.—*Rom. 8, 13.*"

The only religion which can be called real is that which is practical; I mean, is that which exerts a holy influence upon our daily life and conversation. To be possessed of the grace of the Spirit does not imply that we are personally religious, unless under his gracious influences we suffer ourselves to be moulded into a state of subjection to the good pleasure of the Lord, and of likeness to the holy character of Christ. You will observe, therefore, that there is a vast difference between the existence of an element of grace in the soul, and the improvement of that grace to the formation of a holy character. All baptized persons receive the grace of God, and at some times, no doubt, the strivings of His spirit. But all baptized persons are not converted, or changed in heart, or made new creatures in Christ Jesus. Conversion and renewal can only be expected if we faithfully, earnestly and perseveringly use the privileges and grace which have been conferred upon us. Hence, in Scripture, many who have received the spirit of life are still called dead, because the strivings of the spirit have not produced in them any real, active, vigorous spiritual life. This is especially true of the Epistles of St. John, where those only are said to be born of God—that is, to have true spiritual life from above—who follow the leading of the spirit, and live a life of holiness and love. The two descriptions of character to which I have referred are distinctly alluded to in the text. The Epistle is, of course, addressed to those who were in a state of Christian privilege—not to heathens. Now, in such a case, we are told, two lives are possible. We may, in spite of all the spirit's strivings, persistently follow the desires of our own hearts, and if so, it is said we shall die. Or we may, by the spirit's help, resolve to war the Christian warfare, and to mortify the deeds of the body, in which case we are told that we shall live. The language of the Apostle, therefore, evidently implies that the earnest Christian has something more to do than to cherish what is good in the soul. He has something more to do than to water those plants of heavenly grace which the spirit of God has planted. The old nature of evil exists side by side with the new one, and the constant resisting of what is evil within him is as indispensable as the process of cultivating what is good. In every renewed heart there still exist elements of evil which are directly opposed to the heavenly life. They are the cause that the work of the Lord is done so slackly. They are the cause that toil and

warfare, trouble and discomfort, mar so much our Christian happiness, and it is these that throw in so many elements of sadness and care into the life of the best of us all. In the words of the text they are called the deeds of the body, and this expression, when interpreted in connection with other parallel passages, evidently includes the whole of our corrupted nature. The lusts of the flesh, therefore, simply refer to all unholy desires, feelings and actions, whether they have to do with the body or the mind, and to live after the flesh is to follow their sinful motions. The Apostle, however, in order to afford a clear idea of what is meant by the expression of the text, gives us more than once a catalogue of sins, which are represented as the natural outcome of our unrenewed nature. These lists, after referring to the more degrading forms of vice, include in the same category a great variety of sins which are very lightly regarded even in these days of boasted Christian influence. They are such as envying, wrath, strife, divisions, anger, malice, hatred, covetousness, evil-speaking, foolish talking and jesting which are not convenient, for which thing's sake, we are told, the wrath of God cometh on the children of disobedience. Now, as every renewed man carries about with him the old corrupt nature in which he was born, so the seeds of these unholy feelings and actions exist within us still, tempting us to particular sins, disinclining us to particular duties, creating a list of unholy inclinations which plead for indulgence, and a list of antipathies which revolt from what is pure and holy and spiritual. It is, of course, obvious to observe that some of our natural feelings are not sinful in themselves, but only become sinful under certain circumstances. At the same time, while some of our natural inclinations can be only evil, it is too generally true that those which were originally good have been corrupted by sin, either by obtaining undue strength, or by being directed towards unlawful objects, while that better principle within which ought to govern has been so weakened that, instead of overcoming the evil, it is too often overcome.

Now, the Apostle tells us in the text that there are two ways in which these inclinations of our nature may be treated. The first way is the way of *indulgence*, and is called in the text "living after the flesh." The apostle, in the first clause, is describing the life of a man who puts no check upon the native propensities of his heart, who gives loose reins to his worldly, or selfish, or ungodly feelings, and who follows their leading without an effort, or even a desire to resist. This is the ordinary life of hundreds all around us. The world's pleasures or the world's gains, or some form of self-gratification, is the great object for which they live. Whether these pursuits be pleasing or offensive to God—whether they be for the well-being or the hurt of the soul—is a secondary consideration. The forms of self-indulgence are, of course, extremely various in different individuals. In one man, the ruling passion is the fearfully prevalent sin of intemperance; in another, it is

hard-fisted covetousness and worldliness; in another, it is a malicious and unforgiving temper; in another, it is a profane and blasphemous tongue; in another, it is evil-speaking; in another, it is dishonesty and meanness. A degree of pleasure is found in the indulgence. Hence it is the common way with ungodly men not to resist, but to yield, and hence the world is full of ungodliness.

Now, there is quite a different way of dealing with the natural desires of our hearts, and it is the way recommended to Christians in the text. That way is to *oppose*, and not to obey—to *mortify*, and not to indulge. "If ye through the spirit do mortify the deeds of the body, ye shall live." It should ever be borne in mind, therefore, that while the Christian has to pursue the light, the peace, and the purity of the new and heavenly life, he has also to crucify and subdue the old and carnal life. It is most important, in the first place, however, in order to thorough self-mortification, to understand clearly what sin really is. Here there is great room for mistake. If the heart be in love with sin, there will naturally be a strong desire to justify the conduct. Men give gentle names to their sin. It was only a mistake—a natural consequence of human infirmity—an indulgence of human passion—which was almost justifiable. And men whose peculiar defect of character is known to all with whom they are acquainted will most probably repudiate altogether such a character, if it is charged upon them. Speak to the intemperate man, and ten to one he will tell you that he is not intemperate. Speak to the covetous man, and you will find that it has, perhaps, never once entered into his thoughts that he is covetous; and the most unforgiving man in the world cannot see that he is cherishing anything more than the most righteous indignation. The atmosphere in which they have been living has blinded their moral vision, and hidden their vices from themselves.

Hence the necessity for studying most humbly and carefully the revealed word of God, and seeking by earnest prayer the enlightening spirit of God. The word of God gives vices their true names and tests by which we can discover their existence; and the enlightening spirit will both show us ourselves and open our understandings, that we may understand the Scriptures. Thus only can the false coloring of our deceitful hearts be torn aside, and sin in all its most refined varieties be revealed in its true proportions.

This understood, therefore, I may proceed to state the four distinct acts which enter into the idea of self-mortification:—

1. The first act of mortification is to prevent any lawful desire or pursuit from gaining ascendancy over the heart and life. There are, as previously remarked, many desires which are lawful in moderation, but become sinful when indulged to excess. There are, for instance, worldly enjoyments which in themselves are perfectly innocent. Christ had no sympathy with those who scowl upon human happiness. He did not think that to be happy was a crime. But let us remember that

if our enjoyments are so much indulged that they are rendering thoughts of passing time and a coming eternity more and more uncongenial to us, then those enjoyments which are innocent in themselves *are becoming a sin to us*. The same is true of the world's wealth. There is no sin in a man's possessing much, or seeking a competent share of the world's wealth, if only the heart is separated from the love of these earthly things. But if these worldly possessions are becoming the objects of our hearts' highest love and strongest efforts, then they are becoming a most dangerous sin to us. All the varied good things of the world are to be moderately esteemed, moderately loved, moderately desired and sought for; but whenever they aspire to the first place in the heart, when they threaten to exclude the love of God, to check religion, and absorb the thoughts, time, interest and care, then they are becoming a most grievous sin, and it is the part of self-mortification to engage in acts—yea, in a course of the most resolute self-denial—in order to subdue them.

2. The second act of mortification is the denying ourselves unlawful gratifications in the outward practice. Unholy feelings and desires existing in the heart lead to unholy actions: when these are systematically indulged, they give a shape to the daily habits and conduct; they lead to neglect of the commonest duties of religion, and involve a positive sin; they act as masters over a man's movements, and under their influence, he neglects the interests of the soul, and lives to self-gratification. Now, in such a case as this, where the outward practice has been affected, nothing can be called self-mortification which does not lead to *an actual outward change*. The intemperate man mortifies the deeds of the body when he gains the victory over his besetting sin; the dishonest man mortifies the deeds of the body only when he restores his ill-gotten gains, and provides things honest in the sight of all men; the hard-hearted lover of wealth mortifies the deeds of the body, not by words of charity and kindness, but by opening his heart and his hand to the calls of benevolence; the devoted worldling mortifies the deeds of the body when he no longer lives to the world. And so the cutting off every form of outward sin should be the very first object in every Christian.

3. The third act of mortification is to refuse the indulgence of what is unholy in the use of the tongue. Sinful feelings existing in the heart often find expression in the tongue, which is an ever-ready instrument for good or for evil. Thus, men's passions are engrafted on their style of speaking, and find a sort of gratification by a free outlet in the conversation. Hasty words, unforgiving words, giddy and frivolous words, untrue and slanderous words, profane and blasphemous words, illustrate the state of the heart and point to the evil which exists within. To bridle the tongue, therefore, is one of the most necessary parts of self-mortification; and a most difficult duty it is, for there is often no space

between the provocation of an evil passion and its expression by the lips. The tongue speaks before reflection comes, and hurries the man into sin. Here, therefore, a very close guardianship is necessary even to partial success. Continued prayer, watchfulness, and a habit of self-control are the only means by which we can hope to gain the victory. But a deliberate license given to the tongue is the very opposite of the self-mortification spoken of in the text.

4. The fourth act of mortification is to refuse the entertainment of what is evil even in the heart. Whenever any unholy feeling arises in the heart, and we become conscious of its presence, if we willingly entertain it, and consent to its inward suggestions, then we are actually falling into sin—we are cherishing evil in the heart, and keeping alive feelings which we ought to mortify. But when we spurn away the wicked thought, the passionate feeling, with immediate inward resistance, then we are so far mortifying the flesh in its secret promptings. This is the only way in which self-mortification can be carried to perfection—which is the destruction, as far as possible, of the very being of every sin. This, of course, is a hard task, and in every case a slow process; but true Christian self-mortification will rest satisfied with nothing short of the absolute extinction of evil. We should seek this, therefore, by constant self-denial, by avoiding, as far as possible, occasions to sin, and by meeting temptation in every case with immediate and determined resistance.

While others, then, find pleasure in yielding to the evil that is in their own hearts and in the world, let us, as baptized Christians, and partakers of the grace of God, find pleasure in subduing it. Eternal life and eternal death depend upon the issue of the contest. If we take to the indulgent system, gratifying, strengthening and enlarging worldly and sinful desires, the Apostle says we shall die. We are preparing ourselves for the abodes of eternal death—yea, we are dead even now, for the prevalence of such feelings involves the extinction of all that is holy, pure and spiritual. On the other hand, the death of our corrupt nature is life to the soul.

Have we accepted Christ as our Saviour, therefore, in all his offices? Do we go habitually to His blood for washing and cleansing? Do we rely upon the aid of His grace? Then let us keep constantly in view not merely the direct cultivation of the inward graces of the heavenly life, but also the mortification of all opposing feelings and principles. The work is always difficult, and often painful. But determined, persevering effort is the only evidence that we are really in earnest. While we mourn our want of success, our many falls and defeats, let us not slack our hands or lose heart in the conflict. According as the graces of heaven reign more and more within us, and those surviving principles of evil are subdued, the great troubles of our peace will be removed, and our happiness will be increased. And if we engage in the conflict, looking for strength to the aid of God's Holy Spirit, and for guidance to the perfect example of Christ our Saviour, the victory is sure at last.

OUR PUBLIC WORSHIP.

BY THE REV. J. C. RYLE, B.A.

The object of all religious services is a point that need hardly be stated. The edification of all true Christians, the information of the ignorant, the awakening of the careless, the general helping heavenward of all who worship,—this, I presume, is the end for which all religious services are framed. And I suppose it is needless to add that a service misses its mark if it only suits a small minority, and not the majority of those who profess to use it.

The provision which the Church of England makes for all who worship within her pale is so well known that it need not be described very fully. Every one knows the "Book of Common Prayer." No English volume in existence, excepting always the Bible, is so well known as the Liturgy or Prayer Book. To enter into details about the contents of the Liturgy, to describe the Order of Morning and Evening Prayer, would be mere waste of time. I take it for granted that every reader of this paper understands "the Prayer Book." The only question I want to discuss is this—"Can the religious services provided by the Church of England be reformed?" I answer boldly that they can, and I will proceed to show in what way.

It will clear the road and prevent misunderstanding if I state distinctly what I do not mean when I talk of "reforming" our public worship. There are thousands of worthy Churchmen who shiver, and are ready to faint, or go into fits, at the very idea of Prayer Book reform! For the relief of these gentlemen's minds, and the maintenance of their bodily health, let me begin by stating clearly what my ideas are not. I wish to make it plain that in writing about reform of our public worship, I do not write as an enemy, but as a friend, to the Liturgy of the Church of England.

1. I do not admit for a moment that the Prayer Book is an unsound or Popish book, because I wish its services to be reformed. Nothing of the kind! In spite of all the loose assertions of Nonconformists and Ritualists, I maintain that the Prayer Book rightly interpreted, is sound, Protestant, and Evangelical. A Protestant and Evangelical interpretation alone, in my judgment, can reconcile the Liturgy with the Articles and Homilies, and with the known opinions of its compilers. If men are so stupid and illogical as to persist in saying that every one who thinks the Prayer Book Service may be reformed, can only think so because he deems it doctrinally unsound, I cannot help it. I am bound to find men in arguments, but not bound to find them in brains. That the English Prayer Book, fairly and honestly interpreted, comparing statement with statement, is Protestant and not Popish, is, to my mind, as clear as noon-day. This is a position which I am prepared to defend anywhere against the world. But, for all that, I think the Prayer Book Services might be reformed.

2. I have not the slightest wish to substitute extemporaneous prayer for the Liturgy, because I wish our Liturgical worship to be reformed. Nothing of the kind! If all men prayed extempore always as some men pray sometimes, there might be something said for giving up the Prayer Book and adopting free Prayer. But an ounce of fact is worth a pound of theory. I have been in Scotland for many weeks at a time, and have often heard the prayers of Presbyterian ministers in public worship. I, willingly admit that I have heard excellent extempore

prayers from their lips. Nevertheless I never heard them, *even* the best of them, without feeling thankful for the English Prayer Book! The man who supposes I want to get rid of the Liturgy altogether, is entirely mistaken.

3. I have no wish to see anything used except the Prayer Book in the reading-desk of the Church of England. The liberty which some plead for, is a dangerous liberty, and would cut both ways. Clergymen of Romish or skeptical proclivities would use such "liberty" for the promulgation of their own peculiar views. The Breviary or other Roman Offices would be introduced on one side. Semi-deistical or semi-Socinian prayers might creep in on another. And all this would be done under the name of "liberty"! I dread the consequences of such liberty. With all my desire to see our public worship reformed, I do not want to see anything allowed in our reading-desks except the Bible and the Book of Common Prayer.

4. Last, but not least, when I talk of reforming our services, I do not mean Liturgical revision. In saying this, I would not be misunderstood. There are doubtless many words and expressions in the Prayer Book which I should like to see altered. They are liable, as they now stand, to be misconstrued, wrested, and misinterpreted, partly from inherent obscurity of meaning, and partly from the unfair handling of prejudiced, unlearned, or unstable men. I would gladly see all such words and expressions removed. But there is not the slightest chance of this being done. A Royal Commission for Liturgical revision would include Ritualists and Neologians as well as Evangelicals. From such a Commission I should expect nothing but evil. It would do more harm than good, if it did anything at all. In short—"I would rather bear the ills I know, than flee to others that I know not of." Looking calmly at the condition of the Church of England, about the last thing I should like to see would be a Commission for reconstructing, revising, or adding to, our Liturgy. Without a special miracle, such as we have no right to expect, the poor Prayer Book would come forth from its hands (if, indeed, it ever came forth alive) completely marred and spoiled,—

"*Monstrum horrendum, informe, ingens, cui lumen ademptum.*"\*

But now, having cleared out of the way what I do not want, let me endeavor to state clearly what I do want. What do I mean when I say that our public worship needs reform? what reforms would improve it? what are the reforms which seem desirable, considering the times in which we live, and the state of a vast proportion of our countrymen? I will offer an answer to these questions.

1. I begin by saying that our Liturgical services need a large measure of division, abbreviation, and simplification. They are too long—they ought to be shortened. They crowd too many things together—they ought to be divided. They are not sufficiently easy in arrangement—their order should be more simple. If we want the Prayer Book to go down to the people, and become "the book of the people," if we want it really to be valued, loved, and understood, we should divide, shorten, and simplify its services.

I cannot, in the narrow limits of a paper like this, go fully into all the

\* In sending forth this last paragraph, I know that I gave great offence to some excellent friends who are stout advocates of liturgical revision. I cannot help it, though I am sorry for it. But it is a settled principle with me, never to attempt what is impracticable, when the question is one of expediency and not of principle. I am not satisfied that a doctrinal revision of the Prayer Book, such as the liturgical revisionists propose, cannot be attained without driving two-thirds of the clergy out of the Church of England, and in fact destroy the Establishment altogether. I am not prepared for this.

details of this subject. I must be content with supplying a few general outlines of what I mean.

1. I submit, in the first place, our Morning Service is far too long. Consisting, as it now does, of a good many prayers and collects, four or five Psalms, two chapters of Scripture, the Litany, the Communion Service, and a sermon, its length is injudicious and unwise. It may suit the minority of Churchmen, no doubt, but that it does not suit the vast majority, I am sure. To the old, the sickly, the children, the uneducated, the laborers, to many of the farmers and men in trade or business, is it too long to be profitable. It is requiring too much of flesh and blood to expect them to enjoy it. After a careful observation of this subject for twenty-seven years, I have come to a very decided conclusion about it. Speaking personally, for myself I do not object to our Morning Service. But speaking for others, I am quite certain that every Sunday morning many are kept away from church by the inordinate length of our Morning Service, or are so wearied that they never worship more than once, if they attend church in the morning.

I suggest the following reform. Let the officiating minister of every parish church, or other place of consecrated worship, have full liberty to shorten the Morning Service by omitting the Litany and Communion Service. In churches where this plan is adopted, let the Litany and the Communion Offices, with a lesson out of Scripture, be used every alternate Sunday as the Morning Service instead of the Morning Prayers. This course would supply an answer to the obvious objection that the proposed reform would rob some people altogether of a very valuable part of our Church Service.

2. I submit, in the next place, that our Afternoon Service is longer than is convenient for the circumstances of thousands of country parishes. Few persons but those who know it by experience, have any idea of the difficulties of rural Churchmen in this matter. Myriads of them in every county come to church every Sunday afternoon under great difficulties. They have miles to walk, and often over wet fields and muddy roads. They have work that must be done after church before the sun goes down, horses to be attended to, cows to be milked, cattle to be fed, and a score of little things beside. These worthy fellows, with their wives and children, deserve to be considered.

The reform I suggest is as follows. Let the officiating minister of every church have liberty to shorten the Afternoon Service. Let him do it by substituting the Litany and a chapter of Scripture, if the Litany has not been read in the morning, or of omitting the Psalms and one of the Lessons, when the Litany has been read in the morning. If this course did not secure to the church larger and more wakeful congregations, I should be greatly surprised.

3. I submit, in the third place, that every clergyman who has a third service in his church on Sunday, should be allowed to make it as short and simple as possible, provided always that it is taken out of the Liturgy. Let it suffice to use four or five collects, one or two hymns, and a chapter of Scripture, and let this with a sermon compose the service. The idea of such a brief Church Service may frighten and horrify some of my readers. I beg to remind them that this is almost the same service that is already used at St. Mary's Oxford, at the University sermon, every Sunday afternoon.

4. I submit, in the fourth place, that the Baptismal Service in our Church is far too long, and that the length of it does immense harm. I

am not, be it remembered, saying one word at present on its doctrinal sense. I only say it is too long. It is not simple enough, and this want of simplicity makes many positively dislike it. I am one of those who would like to see every baptism publicly administered in the face of the congregation. I should like to see all the congregation taking interest in the admission of every new member, and helping by prayer. I should like to see every parent coming to the Font with his child, and presenting it himself. It is vain to expect all this, while our Baptismal Service is what it is. We may preach, and exhort, and give tracts, and talk about it, but we shall not get all that we want. The excessive length of the service makes it most inconvenient to introduce it in the middle of a full congregation. The sponsorial questions positively frighten and keep away many people, explain them as you may.

I suggest the following reform: Let the minister of every church have liberty to shorten the Baptismal Service very considerably, when any child is publicly baptised. Let it suffice to require the simplest profession from the parents, and after using two or three Collects, to sprinkle water in the name of the Trinity. As for those who want the whole service read, they must be content to have it privately, when the congregation has gone away. Let those who please be filled with indignation at the idea of such a reform as this. I deny any one to prove that the whole Baptismal Service is essential to the validity of Baptism. The "private service" of our own Liturgy proves that the Church considers sprinkling of water, and a prayer, without any sponsors, to be the only thing absolutely necessary. I honor and reverence the Sacrament of Baptism, as a blessed ordinance appointed by Christ. I want to see it once more valued and honored publicly by modern Churchmen. But I am thoroughly satisfied that our present mode of administering Baptism makes it a most unpopular sacrament among Churchmen. I want the feelings of the vast majority to be considered in this matter, and not the feelings of a comparatively small minority. I confidently assert that the reform I suggest would be received with unbounded satisfaction by an immense number of Churchmen.

5. I submit, in the fifth place, that the administration of the Lord's Supper ought not to be left in the vague, uncertain, disputable, debateable position which it now occupies. I do not want a single word of the Communion Service altered. I am perfectly content with the service as it is. But I do want to see this holy ordinance no longer defiled by the stripes and diversities of ministers, and in the name of peace I cry aloud for reform!

I suggest that in no church should the Lord's Supper ever be administered less than once a month. Whenever the Lord's Supper is administered, let no other service be used except the Litany, a sermon, and the Communion Office. This would be an immense boon to many! In the administration of the Lord's Supper, let the dress of the minister be strictly and accurately defined by a rubrical direction, and let the slightest appearance of a sacrificial vestment be positively forbidden. Let the position, gesture, posture, and attitude of the officiating minister be carefully prescribed and defined, and let any semblance of adoration of the elements be made impossible. Let every minister have full liberty to administer the elements to a whole rail at once, and to use the words of administration in the plural number. This is the plan which in many cases is positively necessary for convenience sake, and which many infinitely prefer. This is the plan which our Lord

himself adopted at the first communion. He certainly used words in the plural number, and certainly did not address the Apostles Peter, James, John, and their companions, individually, and one by one. Last, but not least, let every minister have full liberty to have the Lord's Supper in the evening at his discretion, without being reviled, snubbed, bullied, trampled on, and called over the coals for doing so. It is quite certain that the evening is the time which in many places most suits the poor. If we want the poor to be communicants, we ought to consult their convenience. Above all, no one can ever get over the simple fact that the first Lord's Supper was in the evening.

## RELIGIOUS REVIEW.

There are many pleasing evidences of advancement in the Church in Canada. A number of new churches have been built and opened, and otherwise great exertions have been made in raising money and forming plans for promoting the material interests of the Church. We hope this work will be vigorously carried on until every church is free of debt, until every parish has its school and parsonage, and until every clergyman is secure of an income commensurate with his wants. There is yet a good deal of latent, undeveloped energy in the Church. A good understanding, an earnest resolve, and a systematic course of action between the clergy and the people, will accomplish wonders never dreamt of in the past.

The following document indicates such an effort in connection with the Ancaster church. Already nearly a thousand dollars have been raised and spent upon church improvements during the last eight months. The present effort will succeed, and while rejoicing over such success, may not other parishes follow the example?

### EXTINCTION OF THE DEBT ON ST. JOHN'S CHURCH, ANCASTER.

DEAR BRETHREN,—

I ask your attention to the following Resolution and Report:—

At a special Vestry meeting, held on Wednesday afternoon, Feb. 1st, it was moved by G. Leith, Esq., seconded by S. Aikman, Esq., and carried unanimously,—“That this Vestry, having heard the report of the Incumbent and Churchwardens, cordially approves of the plan therein proposed for paying off the debt on St. John's Church, and requests that the same be forthwith carried into effect.”

#### REPORT.

The time has come when an effort should be made for the gradual extinction of the debt on our Church. At present this debt amounts in round numbers to \$2300.00. On this we have to pay an annual interest to the extent of nearly \$200.00. The debt itself is felt to be a burden, while the money required for the payment of interest seriously diminishes the available income of the Church for practical purposes. By the death of the late Mrs. Wilson, it is compulsory upon us to pay

within the present year one Note amounting to \$1100.00. At a special Vestry meeting, held on Tuesday, January 23rd, the whole subject was discussed, when a resolution was unanimously passed declaring the desirability of paying off the whole debt, and requesting the Incumbent and Churchwardens to devise means for accomplishing this important object. We have since then devoted careful attention to the subject, and are now prepared to lay before you a plan by which our utmost wishes may be realized. In maturing this plan we have received valuable suggestions from several members of the Church, and we have found throughout the parish an earnest desire to co-operate in the work. This has satisfied us that the "set time" has arrived for removing all financial burden from the House of God in this parish, and that should we neglect the present favorable opportunity, we shall fail in our duty.

In every discussion of the subject, two ideas have been prominently urged;—*first*, that the extinction of the debt must be gradual; and *second*, that in securing this extinction, every member of the congregation and Church must take a part. It would be unwise to attempt the immediate raising of so large a sum; and it would be unjust to ask a few parishioners to provide the money to the exclusion of others. By extending the effort over a period of two or three years, the result desired may be easily obtained; and by engaging every member of the Church, the responsibility and the pleasure will be equally shared in proportion to position and means. In proceeding upon this assumption we respectfully submit for your consideration the following plan, the adoption of which, we feel confident, will enable us in a comparatively short time to liquidate the whole debt, and thus prepare the way for the proper consecration of the Church.

1. A subscription list on the principle of promissory notes given to the Churchwardens, and payable, without interest, in monthly, quarterly or yearly instalments, dating from January 1st, 1871, and running, at the discretion of each individual, over a period of one, two, three, or four years.

2. An increase in the regular Sunday Offertory of the Church, by each member of the congregation agreeing to contribute some specific sum per Sunday, whether present or absent, and by which, after meeting the ordinary expenses of the Church, a weekly amount of from \$5 to \$10 can be appropriated to the liquidation fund. This, in our judgment, will be preferable to raising the pew rents, as some of the parishioners have suggested,—although it be true that the price charged for pews is very much lower than in any other church we know of where the system of pew rents is adopted.

3. The adoption of extraneous or supplemental efforts, similar to those which have been made so successfully during the past year. A Picnic and a Harvest Festival, on a scale of equal magnitude with the last, can be held, and no doubt with equal success. The ladies of the congregation have cheerfully assented to our request, to devote the results of their Sewing Society to this object in preference to the fund for building the new school; while Mr. Cartwright has expressed his willingness to deliver occasional lectures in different places—as his parochial duties will permit—for promoting the same purpose. In this way the subject may be kept before our minds and the minds of the public; and by constant and united action, all the members of the Church will become more attached to each other, and more interested in the Church's work,

while the growing success of their movements will reward them for their exertions and inspire them with fresh zeal.

4. The employment of collecting books, boxes, and cards, one of which may be placed in each family, or in the hands of every member of the Church, for the reception of small sums in casual and incidental forms from visitors, from friends at a distance, from well-wishers of the Church, in recognition of any special providence or blessing for ourselves or our families, and which sums, varying from a cent upwards, may be contributed at different times without any obtrusive request,—while in many cases they may prevent a needless expenditure or waste of loose coin, help to form the habit of systematic giving for the Church, and at the end of the year make a respectable aggregate sum to aid us in our work.

Such is the very simple plan which upon mature consideration we have resolved to urge upon your adoption. We are persuaded it is feasible; and with willing hearts and united hands, we cannot for a moment doubt, it will prove successful even beyond our utmost expectation. One thing is now certain, the debt must be paid off. It is a matter which concerns us individually; it is a work in which, we are assured, every member of the Church, rich and poor alike, will feel a pride and pleasure in being engaged; and it is, therefore, a consummation which, with Heaven's benediction upon our arrangements, we consider as now virtually achieved.

T. S. CARTWRIGHT,

RESIDENT MINISTER.

T. POSTANS,

H. ORTON, M. D.,

} CHURCHWARDENS.

I have little to add to the above. It is for many reasons of special importance that this, or some other equally practicable plan, be adopted. In accordance with the resolution of the Vestry, I have resolved upon an earnest effort to carry it out. I cannot doubt you will each co-operate with me, and I am, therefore, confident of success. It is, and must be, a purely voluntary matter. I have no right to dictate; I have no authority to demand. Each one of you, I am persuaded, will consider the subject on the ground of privilege and duty, as affecting the interests of the Church, and your own position in society; and without any importunate urging on my part, I know you will offer to the Lord "willingly" of your substance according to your means.

Having thus fully explained the object in view, I propose to wait upon you individually at the earliest opportunity. By that time you will have decided what it is your duty to give, and will no doubt be prepared to fill up one or more of the enclosed notes, or otherwise to state your intention. May I also ask your special attention to the *second* suggestion of this Report? We need an augmented income to meet even the ordinary expenses of the Church. If each member of the congregation would contribute at the Offertory every Sunday only a few cents additional, and if when prevented attending Church on Sunday by sickness, unfavourable weather, or any other circumstances, you would include in the next Sunday Offertory the amount due for the Sunday or Sundays omitted, the Churchwardens will be in a position to pay all working expenses, and to hand over monthly a respectable sum towards the liquidation of the debt. Now dear friends, shall we try? I am prepar-

ed to lead you in this good work; and I believe you are prepared to follow. I do not ask these things as a right. My wish is that all our offerings should be voluntarily made to the Lord, and not to man, and made with a due regard to the requirements of the Church, and our own ability and means. On this principle I ask you now to contribute for the special object here set forth, and in regular support of the Ministry and ordinances of the Church. I am proud of what you have done since I became associated with you. Your generosity and zeal have been an example to the whole Church. In this case you will not come behind in any measure your former gifts; and I am not, I think, presumptuous in expressing a hope that on Easter-day—the most joyous Festival of all the year—I shall be enabled through your abounding liberality to announce that the whole debt of the Church has been provided for, and that the way may soon be clear for building the new School Room upon which my heart is set.

I am, dear Brethren,

Your Friend and Pastor,

T. S. CARTWRIGHT.

Ancaster, Feb. 16th., 1871.

A movement has been started in Montreal for the establishment of a Diocesan Theological Institution. It is supported by the Metropolitan and the city clergy at large; and at a public meeting recently held, some very generous contributions were promised. The primary object contemplated is to prepare young men for Holy Orders by a proper course of Theological and Ecclesiastical training, joined to some parochial work. It is doubtless a most desirable movement, and at present bids fair to succeed. In some quarters an apprehension exists lest it should interfere with Bishop's College, Lennoxville. We cannot see that it will necessarily do this. It will be far enough away from Lennoxville, and will have a province of its own distinct from the older college. At present it would seem that Bishop's College is unable to supply the required men for the work of the Church in the Montreal diocese alone. This surely ought not to be the case. Why it is so we cannot, in the absence of information, understand. It does seem an inexplicably strange thing that with only one College in the whole Province of Quebec, with all the Church wealth and Church feeling of Montreal and Quebec, and with all the demands which are made for ministerial service throughout the two dioceses, there should be, according to Bishop Oxenden, only two men in the Lennoxville College at all available to supply the vacancies he has in his diocese. Is the fault in the College, or in the Church, or in the young men who should and do belong to the Church, and who ought perhaps to consecrate themselves to the ministry of the Church? There must be a fault somewhere, and the sooner that fault is discovered and remedied the better for the Church and the country. It will be an unfortunate thing if the new Theological Institution should diminish the number of students at the older College. In our judgment there is room and work for both; and if the Montreal Institution retain its proper character as a purely Theological School, without usurping the functions of a University, and seeking the power of granting degrees in Arts, while the Lennoxville College widens its basis, and increases its energy and spirit, as a University for a thorough course of training in physical science, classical

literature, and the fine arts, &c., both may work in unison and success, and the two combined would soon have a mighty power for the expansion of the Church and the elevation of learning through the Province of Quebec. It appears to us that the whole of our Church Colleges will have to undergo discussion. No one can say that they exist in an efficient and satisfactory condition. Many of the complaints which are made against Trinity are no doubt unfounded, and yet its best friends admit the possibility of improvement. With the ever increasing necessities of both the Church and the country, it is lamentable to think that our Colleges contain so few candidates for Holy Orders, and that as compared with other Collegiate Institutions in the Dominion, they are very inadequately sustained. What is the reason of this? and is the evil beyond a remedy? We cannot go on much longer in the present state; and if a calm, temperate discussion in the Synod, through the press, would aid in the invigoration of Trinity and Lennoxville, by all means let us have it. In our judgment, Trinity College has never yet had fair play. There has been from its very commencement a violent prejudice against it, which is based upon a pure misapprehension of its character, but which nevertheless has worked very mischievous results. The remedy, to a great extent, may be found in bringing these Colleges under the direct control of the Synods. We shall have to give up our close corporations. Like every other Institution of the Church, which is thrown upon the Church for support, our Colleges must be subject to some diocesan supervision. They will never get on properly without that. There is really no reason why Trinity and Lennoxville should not exist as sister Universities, in which the most thorough course of study may be carried out, and the degrees of which in Arts, in Medicine, in Law should be universally recognized as of the highest value; and with these we may not have diocesan College for a more direct theological and clerical training, as supplemental to the Arts course of the Universities, and as preparatory to an admission to Holy Orders? There is ability in the Church to sustain them, and most certainly the condition and population of the country require them. Our first point is to forget past differences, to surmount long standing prejudices, and then to unite together in an honest enquiry and earnest effort for the future improvement of the Colleges, and through them the increased efficiency of the Church.

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A number of most important missionary meetings have been held in different places during the winter. The attendance has been large, and the collections much in advance of former years. This indicates a growing feeling in the right direction. In Ottawa, the Governor-General presided, and was supported by the Bishop of the diocese; in Montreal and Quebec the resident Bishops were assisted by Episcopal brethren from the United States; in Hamilton the Bishop of Toronto both preached on the Sunday and presided at the meeting. All this was as it should be. The effect has been most gratifying. Where is Toronto in the midst of these great movements? We have yet seen no record of a meeting there. Is the missionary spirit asleep in the metropolis of the West,—at the head of the Diocese? Are all the small parishes, many of whom are heavily encumbered, to set an example of missionary zeal and generosity, while Toronto with its overflowing wealth and super-abundant privileges, neither evinces interest nor contributes money? This is not what we have been taught to expect, and

what we have a right to require. Toronto should lead the van and head the list. The record of the past is not very bright. Without entering into particulars, the entire amount contributed by the Toronto churches for the mission work of the Diocese is vastly disproportioned to their ability, and to the necessities which prevail around. Surely some improvement will be made this year. As in other places, cannot each parish have its meeting? And may there not be one grand central meeting, in which all can join, and which may appropriately strike a key note for the whole diocese? We look to Toronto for an example. If it abdicate its functions, the effect will be prejudicial elsewhere. Many of the country parishes inquire of the deputations who are sent to visit them, why these constant appeals to *them*, when the head of the diocese, with so many clergy and so many privileges, is doing comparatively nothing? If our mission fund is to be doubled—and it should be at least that—and if the necessities of the Province are to be adequately met, why then Toronto must fan its present smouldering flame, and zealously do its part in this great work. Come, brethren, let us hear the trumpet call, sounding loud and clear, from the cathedral church through every parish; and a host of men will rally to the standard, which will soon place Toronto at the head rather than in the rear in this glorious enterprise.

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The Bishop of Ontario has removed to Ottawa, and formally taken possession of the Sussex street Church, which is henceforth to be known as the "Bishop's Chapel," until a suitable Cathedral can be erected. It is an important step, and may be the precursor of great diocesan changes. A Bishop and a Cathedral we should undoubtedly have in the capital of the Dominion; while in territorial extent, and we presume in Church ability and means, the present Ontario diocese is large enough for division into two. It is quite time these large, unwieldy dioceses were divided and subdivided, as our brethren are doing in the United States. With more direct and constant Episcopal supervision, the Church will have more life. We commend the movement inaugurated by the Bishop of Ontario as the first step towards a desirable change. Our only regret is that it has been accompanied with so much personal and bitter controversy. Surely there was not need for all the angry letters which have been written. Many of them should never have found their way into print. It was a mistake to publish them,—an unkindness to the writers, and an injury to the Church. But now let there be peace. "Charity thinketh no evil; Charity suffereth long and is kind."

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We have before referred to the formation of a Free and Open Church Association for the Diocese of Toronto. The prospectus and rules have been issued by the Committee. We commend them heartily to all the members of the Church. Our only regret is that the Association was not from the first made to embrace every other Diocese in the Dominion. It is a subject of general, and not simply of local importance. The pew system, although in some cases it has been regarded as a necessity, is a curse to the Church throughout the world. There is no lack of evidence to prove this; while, on the other hand, we have ample testimony to show that in all cases where churches have been made free, and the services really congregational and hearty, the most beneficial results have followed. A better feeling has been produced; a larger congregation has been gathered; more money has been raised; and

more good has been done. This is a movement which appeals for the co-operation of every clergyman and well-wisher of our Church. There should be a large enrolment of members, and there should be active and united effort throughout the Dominion. The Rev. A. G. L. Trew, Incumbent of Christ Church, Toronto, is the Secretary, to whom communications should be addressed.

The Church of the United States has been somewhat exercised on the recent decision in the case of the Rev. Mr. Cheney, of Chicago. Our readers may remember that Mr. Cheney, was the clergyman who took the unwarrantable liberty of omitting certain words and phrases in the service of the Church, in accordance with his own peculiar doctrinal views; as, for example, the word "regenerate" in the baptismal service. After considerable litigation the case has been adjudged against him in the Ecclesiastical Court before which he was formly tried; and carrying out the verdict of that Court, Bishop Whitehouse, of Illinois, has pronounced upon him a sentence of suspension from the offices and functions of the priesthood and ministry of the Church of God, until assurance be given of his contrition for the past, and of his conformity in the matter wherein he has offended in the future. It is impossible to conceive what other verdict could be rendered, or what other sentence could be pronounced, if any regard were had to the laws and discipline of the Church. Mr. Cheney, was by his own voluntary act the minister of a voluntary Church. He accepted the formularies and articles of that Church knowingly and deliberately, and of his own free will promised obedience to them. Whether or not those formularies and articles were scriptural and sound is not admissible as a question in the case. Whether or not the views of Mr. Cheney, were in accordance with them, cannot even be considered. They formed part of the constitution of the Church, and knowing this Mr. Cheney became a minister in that Church. If he could not agree to certain things he should never have sought ordination, and have foresworn himself at the altar. If after he was ordained his views had undergone a change, and he could not reconcile himself to certain phrases and ideas, his duty was to retire. He had no power of his own accord to alter any part of the service whatsoever. When he did so he usurped the functions of the highest office in the Church, and violated his most solemn ordination vows. A permission to continue this would have been destructive of all order. In the exercise of same liberty and power, he might have presumed on the alteration of any other part of the service of the Church, according to his own fancy; and if the license were tolerated in one case, how could it be resisted in another? The consequences of such conduct are easily foreseen. Every man would be a law to himself, and neither uniformity nor order would prevail. It was imperative upon the Ecclesiastical Court to find Mr. Cheney guilty, and the only course left to Bishop Whitehouse was to pronounce sentence of suspension. We hope Mr. Cheney will be sensible enough to submit, and to reform. Otherwise he must remain cut off from the Church; and if he succeed in performing divine service, and in keeping a congregation together, he will do so as a schismatic, and not with proper episcopal sanction and authority. The case suggests a lesson to all clergymen of the Church who are disposed to tamper with its services and ignore its rubrics—whether for evangelical reasons or ritualistic purposes. So long as we retain our status as clergymen of the Church, we are bound to teach its principles and obey

its laws. If through any change of opinion, or any other circumstance, we cannot conscientiously do this, our obvious duty is to resign our preferment, and to withdraw. We shall then do justice to ourselves and to the Church; and whether our opinions are right or wrong, our motives will be free from reproach, and our consciences from blame. Should we refuse to do this, and persist in the retention of our positions while consciously antagonistic to the Church in some of its established and essential principles or forms, our conduct could not be regarded otherwise than as dishonorable, and the highest authorities of the Church would be justified in adopting legal measures for a dismissal.

Simultaneously with the meeting of the British Parliament, we have to record the assembling of the Convocation for the Province of Canterbury. A variety of subjects engaged attention, foremost of which, in both Houses, was the question of the revision of the Bible. In the Upper House the Bishop of Winchester introduced a motion, seconded by the Bishop of London, declaring that it is not expedient that any person who denies the Godhead of our Lord Jesus Christ should be invited to assist in the revision of the Scriptures; and further, that in the judgment of the House any such person in either Company should cease to act forthwith. This resolution, of course, aimed at the exclusion of Mr. Vance Smith, who is said to be a Unitarian, and was the necessary sequel to all the commotion which has been made on the subject of the "Westminster Communion"—or "Scandal," as that holy service has come to be very commonly and irreverently called. As was to be expected, such a resolution called forth a strong expression of opinion and feeling from the right reverend prelates; each one seemed anxious to explain and justify the vote he had given, and the action he had taken on this important matter; and after a great deal of very unnecessary talk—as it appears to us, at least—the resolution was carried by a majority of 10 to 4. The Bishop of St. David, however, followed up this resolution with another in which it was declared that notwithstanding the restriction thus introduced, the Revision Companies were to be guided by the sole desire of bringing the translation of our present Authorised Version as near the original as possible, and that it was their duty to guard against any bias or preconceived opinion on theological tenets. In the Lower House the subject was the occasion of a debate of more than ordinary warmth, in which Dean Stanley and others prominently figured, and in which severe condemnation was pronounced on the admission of Mr. Vance Smith to the holy communion in Westminster Abbey. We have not space for the arguments produced *pro et con*; but the effect of the whole discussion on our own mind is not very favourable. In a very marked degree, we fear, Convocation has stultified itself. There is too much the appearance of straining at a gnat, and swallowing the camel. The original resolution of Convocation was undoubtedly intended to open a door for the admission of Jews, Roman Catholics, and Nonconformists, of eminent biblical attainments, to assist in the work of Revision. Such a resolution, we hold, was extremely proper. The work to be performed was purely of a philological and critical nature. It had nothing to do with the ecclesiastical sympathies, or the doctrinal bias, of the persons engaged in it. All theological discussions would be irrelevant; and a learned Jew or Nonconformist was just as much competent to engage in the work as a Bishop of our own Church. In carrying out this principle, therefore, the Committee were justified in inviting Mr. Vance Smith,

even allowing that he was known to be a Socinian. He was invited as a scholar, not as a Unitarian, and the testimony of those who have been most intimately associated with him is, that he displayed unexceptional qualifications for the work, and has throughout deputed himself in a highly commendable manner. Yet the resolution which has now passed the Convocation has virtually excluded him from the Company—not certainly in the most gracious and dignified manner—and had repealed the principle on which it was intended the Companies should act. The reason of this, of course, is to be found in the clamour which has been raised about the “Westminster Communion.” We are not disposed to enter upon the defence of that service. The best that can be said about perhaps is, that it was a well-meant but injudicious arrangement. But we cannot allow that the character of the Church was compromised, or that the canons and laws of the Church were broken; and it does appear to us that far too much importance has been attached to the matter, and by far too great a commotion has been raised. The outcry, however, has had its effect. Our Bishops have been frightened at their own acts—have receded from the position they themselves maintained; and the work of the revision, so generally desired and so auspiciously begun, has, we fear, been very much retarded. We cannot conscientiously defend the action of Convocation. Either the work should not have been taken up at all; or when begun on the only principle which was likely to lead to a successful issue, that principle should have been steadily maintained. It is vacillation like this which tends to bring Convocation into public contempt.

A most important judgment has been pronounced by the Judicial Committee of the Privy Council in the case of the Rev. Mr. Purchas, of Brighton. This gentleman is known to be a representative of the advanced party of ritualists in the Church, who are gradually changing our ordinary and recognised mode of worship. In a former instance Mr. Purchas was cited before the Court of Arches for having violated Church law and order in wearing coloured vestments, mixing water with wine in the Holy Communion, and sundry other things believed by his opponents to be antagonistic to the spirit, if not the exact letter of the rubrics. The judgment of Sir R. Phillimore, Dean of the Court of Arches, was in some respects favorable to him, when an appeal was made to the Privy Council. In this Appeal three things were principally involved: Wearing coloured vestments, mixing water with wine, and standing before the Holy Table in offering up the prayer of Consecration in the Lord's Supper. On all three points the judgment of the Court is adverse to Mr. Purchas. It is laid down as a law that no coloured vestments are admissible in the service of the Church, that the mixing of water with wine, and the use of the wafer bread in the Holy Communion are illegal, and that the proper position of the priest when offering up the prayer of consecration, is at the “north end” of the table. The judgment of the Committee is undoubtedly most elaborate and exhaustive—although founded in some respects on an obvious *ex parte* view of the questions involved;—and whether we can agree with it or not, it is not to be flippantly set aside. We cannot disguise the fact that it touches indirectly all the vital points which lie at the basis of this controversy, and must inaugurate a new state of things in the Church. If the judgment is to be enforced and obeyed as law, then extreme ritualism must be effectually checked; but if any organized attempt be made to resist

this judgment then there will be inevitable collisions between the Bishops and their clergy, frequent prosecutions for a violation of the law, and an ultimate secession from the Church. The times are ominous of danger. Already the two great parties in the Church are unduly excited—the evangelical in triumph, the ritualistic in anger. We counsel moderation. No possible good can arise from unseemly manifestations of temper, from dogged obstinacy, from violent resistance. It is for the Bishops to enforce the law. We may all surely await the action of the Bishops; and if the present judgment be regarded as a final settlement of the law, we have no alternative but to submit if ordered to do so. Whether that law is as it should be, and whether this should be the beginning of an effort for the repeal of such a law, and for power to exercise greater liberty, are separate questions which do not touch the one primarily decided. In England the whole tendency of things is towards disruption. A great crisis is looming in the distance. Such a judgment does not materially affect us here; but we watch the progress of events with our brethren at Home with mingled feelings of hope and fear.

A multitude of smaller events have crowded in the history during the last month, upon which our space will not permit us to comment. Among these may be mentioned the death of Dean Alford, of Canterbury, eminent as a biblical scholar, and the death of Canon Melville, renowned as one of the most eloquent preachers of his day. The former has been succeeded in the Deanery of Canterbury by Dr. Payne Smith. Professor Lightfoot succeeds Canon Melville at St. Paul's; and Mr. Mozley takes the place of Dr. Smith as Regius Professor of Divinity at Oxford. The Bishop of Winchester is carrying through the House of Lords his Bill to provide for the retirement of Incumbents; while the Government have carried their measure in the House of Commons, providing for the abolition of University Tests. It wisely retains, however, the clerical Fellowships. The Church in Ireland evinces life. It has now been determined that the proper title of the Church there is "The Church in Ireland." An infamous thing it would have been to rob it of that in deference to the Roman Catholics. Throughout the Continent and the world, there are signs of religious life which encourage hope and stimulate to effort. Courage, brethren; a glorious future is dawning.

## LITERARY REVIEW.

MAGAZINES, REVIEWS, SERMONS, &c.

Among a variety of periodicals which have come to hand, special attention must be called to the publications of the Leonard Scott Publishing Company, New York. These consists of *Blackwood's Magazine* for January and February, and the *Westminster, London, Edinburgh and North British Quarterly*, each being the first number for the year. This enterprising firm reproduces as quickly as possible after their issue in Great Britain these standard and universally renowned works. In doing this they confer a boon upon American and Canadian readers which ought to be highly appreciated, and the proof of which appreciation should be found in a wide circulation of each number. In *Blackwood* there is the usual variety of articles, grave and gay, and all admirably written from the particular stand points chosen by the writers. We can hardly endorse the wholesale condemnation of Mr. Gladstone's Administration, and the gloomy prognostications of England's future, which are contained in

the political articles. They savour too much of party vindictiveness. In the January number there is an excellent article on Sir Henry Bulwer's Life of Lord Palmerston; while the February number contains a valuable paper on the study of Greek suggested by Lord Lyttelton's Letter to the Vice Chancellor of Oxford, which some of our readers may remember a few months ago. But in both numbers the articles most interesting to Canadians are those which narrate the incidents of the recent Red River Expedition, by an Officer of the Force. The articles have excited more than usual attention, not simply from the fact that they are well written, and contain a large amount of useful information, but principally because they reflect in no very gentle terms upon the Canadian Government for the arrangements it made, or rather neglected to make for the Expedition, and for the policy it seems bent upon pursuing in the Red River Territory. We have all along had doubts as to whether some of the best interests of our country and of our Protestant religion, are not likely to be sacrificed to French and Roman Catholic influence. These articles are by no means reassuring on that point; and in view of facts which have transpired since they were written, it becomes the people of Ontario especially to keep a watchful eye, and to exercise a firm decision, in reference to any concessions which may be made to the French Roman Catholics to the disadvantage of the English speaking population. One thing is certain, we must never permit in Manitoba the same domination and stagnation which are characteristic of Quebec. In the *Reviews* considerable space is devoted, as was to be expected, to purely political questions, arising out of the Franco-German War, and the state of the political parties in Great Britain. Very valuable suggestions are made as to our National defences, Army reorganization, &c., while the *Edinburgh* in an admirably written article traces the source of the "present social, political, and military condition" of France to the "operation of the revolutionary principles which were let loose eighty years ago." The *London* has a good article on "Cathedral Life and Cathedral Work," which will repay the perusal of cathedral dignitaries all the world over; while those who have been enamoured—if such there are—with Mr. Froude's picture of that "bloated monster" Henry VIII, may do well to read an article in the *Westminster* on "The social condition of England under Henry VIII." It will dissipate their vision of Henry's virtue, and England's prosperity—Mr. Froude's dogmatism and falsification notwithstanding. The *North British* has several excellent articles; among them two deserve special notice—"The History of Irish Education," and "Sects in the Russian Church." We are sorry to see that for some unexplained reason the Publishers in Edinburgh have discontinued this long established and most excellent *Review*. It will be very much regretted. The republishers in New-York have, however, with commendable promptness, made arrangements to supply its place with another, and we think a very valuable addition to their already valuable reprints—namely, THE BRITISH QUARTERLY, the whole four numbers of which for the year 1871 will be furnished to subscribers, thus giving the January number gratis. The *British Quarterly* has long occupied a high place in English literature. We shall be glad to see its reproduction on this side the Atlantic, and most heartily commend the enterprise of the New-York Publishers to support. With much that we dissent from in opinion, all these re-publications of the Leonard Scott Publishing Company are entitled to our highest recommendation, if only for their pure and elevated literary character.

*Love of the World*, a sermon by the Rev. T. B. Jones, MA., LL.D. Rector of St. Alban's the Martyr, Ottawa, is a very faithful and useful discourse, by one of the best men, and hardest working clergymen in Canada, on a very practical subject. The object is to condemn that excessive love of the things of this world which manifests itself in so many open and insidious ways, and which is so detrimental to a proper observance of the ordinances of the Church, and to a rapid growth of grace in the soul. There were local circumstances of a special nature to call forth the sermon, and Dr. Jones did well to avail himself of the opportunity to speak the truth of Holy Scripture plainly, but in love. The delivery of the sermon must have told powerfully at the time; we wish it could now be generally circulated and well read. There is too great a tendency amongst us to make the Church and the world coalesce. We are not sufficiently decided in our religious profession and practice, and we need all of us to have urged upon our consciences the miserable effects of this half-heartedness in Christ's cause—of this wicked pandering to the world and the devil. In a very critical position Dr. Jones has manfully spoken the truth. We cannot doubt his word will be as good seed sown in honest hearts.

*The Parlour Album* is a very remarkable work now in course of publication by the American Publishing Company of Rutland, Vt. It contains some of the finest specimens of chromo lithographs and steel engravings ever offered to the public. As a work of art it is certainly unique, and is fitted to enrich and adorn any drawing-room or library in the Dominion. We wish it an extended circulation. The Company desire an active agent in every town and village, and offer very liberal terms. In our advertising sheet the particulars will be found, to which we further call attention. As our American friends say, it is an admirable opportunity for young men to *make money*. Read and apply!

Among Church publications in general, *The American Quarterly Church Review*, for January deserves a hearty word. We receive no Review more gladly, and read none with deeper interest. It is always full, varied, pungent, lively, discriminating in its judgment, and at once moderate and firm in its decisions upon ecclesiastical and theological points. Its merits demand for it an extensive circulation, and a thoughtful perusal. In the January number all the articles are good; but those on "Anglican Orders," and the "English Reformers and Puritans," have a special value at the present time,

A *Lecture on Canada*, by Captain Duncan, R.A. delivered in different parts of England, and published in pamphlet form, is brimful of facts and figures, and other useful information, to prove the wealth and importance of our country. Its circulation in England cannot fail to have a good effect, and we are sorry we have not space to gratify our readers by a few quotations. We tender, however, the Captain our hearty thanks, and will offer him an equally hearty welcome when he next make us a visit.

*The Canadian Bookseller*, published by Adam Stevenson & Co., Toronto, is a good index to the literature of the day, and should be consulted by all who wish to know what new works are published, and what are worth their buying.

We can do little more than acknowledge receipt of the *Phrenological Journal*, the *Fireside Friend*, the *Plymouth Pulpit*, the *Spirit of Missions*, the *Christian World*, and a number of smaller publications.

## THE SCHOOL AND THE MISSION.

### THE SUNDAY SCHOOL CONVENTION

HELD IN TORONTO IN NOVEMBER, 1870.

We give up a large portion of our space in the present number to the addresses and papers which were read at the Sunday School Convention held in Toronto in November last. The importance of the subjects discussed, and the very practical and useful suggestions which were made, form our justification for this. Sunday Schools have become an integral part in the organization of the Church. Their influence for good has already been immense. It cannot, however, be said that they are, or have been, as efficient for spiritual purposes as we had a just reason to expect. Both the discipline and teaching have been imperfect; and any suggestions by which the character of our Schools may improved, and their usefulness extended, should be gratefully welcomed by the clergy and members of the Church. We cannot say that in all respects the late Sunday School Convention realized our expectations, and we are far from agreeing in all the remarks that were then made. A great number of crude, ill-digested ideas were advanced. Many of the speakers were wanting in both precision of thought, and force of expression; and as the result the conversations were often tedious and unsatisfactory. And yet the Convention, we may hope, inaugurated a new era in our Sunday School management. A more salutary influence was exerted. A more profound interest was awakened. Many valuable recommendations were made, and the calm perusal of these Papers, we are sure, will deepen the good impression then made. For this reason we readily give insertion to them, with such abridgments as in some cases have been found unavoidable, owing to their extreme length; and satisfied of their useful tendency we commend them heartily to the attention of the clergy and laity of the Church.

#### INAUGURAL ADDRESS, BY THE LORD BISHOP OF TORONTO.

It is not necessary that I should refer on this occasion to the origin of Sunday Schools—to the special circumstances which gave rise to them—and the vast benefits they have accomplished; but I may refer to two prominent reasons for their being generally and vigorously maintained. The first is, the recognition, which they serve to uphold, of the great purposes for which the Sabbath-day was instituted. The Sabbath rest, independently of the testimony of direct revelation, has every mark of a Divine origin. It is impossible that, through any concert or agreement amongst men and peoples, this universal cessation from work on a special day could have been established and perpetuated. Many would altogether repudiate the obligation; and should there have been a general assent to the benefit of such a stated repose from labor there would have been endless disputings as to the proportion of time to be

thus allotted, and the special period at which it should be fixed. Nothing but a Divine command, universally recognized, could have ensured so general a concurrence as the rest of the Sabbath has obtained. But if we regard the Sabbath as a priceless blessing in the respite it affords from the toils of life, and the physical benefit it thus ensures to the human race, we are to view it as even a greater blessing in the opportunity it affords of keeping the world in remembrance of moral duty, spiritual obligation and religious truth. In this Divinely appointed rest all have a season for reflection, a time for devotion, an opportunity for providing for the soul's eternal interests. There is a special occasion given for public religious instruction, for private self-inquiry, and all those other duties which serve to nurture the graces of Christianity and keep alive the spirit and practice of religion. But with the general provision thus supplied for promoting the immortal interests of men, we must feel and admit that there should be something instituted and established which would bring into prominence on the Lord's Day the religious instruction of the young. General spiritual instruction, such as is connected with the ordinary duties of public worship, may have a satisfactory influence and impression upon those of maturer years; but something of a more direct character, something which comprehends positive teaching, is necessary to affect the youthful mind and heart, and mould them to a dutiful sense of their religious obligations. This is one reason why Sunday Schools, in which religious instruction is exclusively communicated, are of great value and ought to be zealously upheld.

A second reason for this is the difficulty in all cases, and the impossibility in many, of imparting any religious instruction to the young except through the agency of Sunday Schools. We cannot, any of us, be insensible to the value of a sound and thorough secular education, but we must, at the same time, be deeply alive to the fact that mere learning, undirected and un sanctified by religion, is a dangerous acquirement. If "knowledge is power," as is so often boastfully asserted, yet, when standing by itself, alone and separate in its influences, it proves, oftentimes, the ability of doing evil on an extensive and disastrous scale—the agency for a wide-spread mischief—an engine for the overthrow of social subordination and peace, an instrument for the devastation and misery of nations. If it does not admit the controlling power of religion; if the understanding and the heart are not swayed by the grace of God, and do not own a Divine restraint, there will, in many cases, be a terrible abuse of the gifts and acquirements which the world has furnished. We cannot with our sense of responsibility, be satisfied with that mere common knowledge which will simply help through life, and aid in the calculations and contrivances for supporting the animal being. There must be something to draw and bind to God; to nurture the powers of the soul, and keep the heart in purity and holiness. And the conviction of this makes us yearn for some system which will assure a general and diffused Christian education; something that will reach and leaven the masses of our population; something that will mould and train our wandering little ones on life's broad way, to know their Saviour and keep to Him;—to estimate the knowledge of God's holy Book above all the stores of human learning,—to make its teaching a "light unto their feet and a lamp unto their paths" through all their pilgrim life. All that the world can furnish for outward attraction and adornment,—all that it can supply for passing usefulness and honor,—is as nothing in

comparison with that which promotes the beauty of the inner life, and aims at adapting all its thoughts and work to the holiness demanded of all Christian believers.

This training and discipline of every child dedicated to the Triune Godhead, was, from the earliest times, included in the duties and responsibilities of the Christian Church. And the Church, we know, was never remiss in the discharge of this obligation. In the earliest times it had its schools for teaching sacred truth and practice in connection with ordinary learning; and in our Mother Land, we know with what fidelity the Church has striven to pursue the same course of duty to the young. The Church in the Mother Country, from her relations to the State, has had an advantage in securing to her children systematic religious instruction, which, in this land of divided religious opinion, it is impossible for her to possess. We must, therefore, avail ourselves here of what is actually in our power; we must use zealously and faithfully such agencies as we can command. And if our Sunday Schools are now, with a few exceptional instances, all that we can look to for implanting and fostering the growth of religious principles, to these we must strive to impart all the efficiency that we can. It is utterly impossible, in the existing state of things, that this vast and extended religious instruction to the young in all its minute details, can be adequately fulfilled by the Clergy; and therefore, under due regulation, that charge may be very fitly and advantageously delegated to Lay-instructors. When it is impossible, as I have said, that this duty can be discharged by the authorized ministry of the Church, not only does the necessity of the case justify the enlistment of lay-assistance in the cause, but it does, as it were, authoritatively call upon them for this co-operation. I feel persuaded that there are not many of our lay brethren who will shrink from this view of their responsibility, or deny that they have more to account to God for than the right and religious appropriation of their worldly goods. The thoughtful and earnest disciple of the Lord who bought, him will not deny that he is accountable to God also for the manner in which he employs his time and talents, his means and opportunities of advancing his kingdom and the welfare of his people. Our present large and influential gathering is designed to deepen the sense of this responsibility, and to devise the means by which the work to which it urges may be most usefully performed. It is well that there should be as thorough and complete an organization as possible of our Diocesan Sunday Schools, and that all the means and instruments should be supplied, by which their grand aim and purpose shall be happily accomplished. It were well that there should be a uniform system of management and instruction adopted, and the means suggested of practically and energetically carrying out that system. If the deliberations and acts of the present Convention shall be thus conducive to the increase, and sound religious instruction of our Sunday School pupils, and serve to render the great body of our youth humble and earnest Christians, and loyal members of the Church, it will be a Convention long to be remembered, and one that will well deserve a marked notice in the annals of our Diocese.

Byron once royally snubbed a young American, in Genoa, who called on him, and, during the conversation, was compelled to acknowledge that he had never seen Niagara. "Never seen Niagara! And traveling abroad! Good evening sir."

## ADDRESS BY BISHOP COXE, OF WESTERN NEW YORK.

After a few preliminary remarks, the Bishop observed: It does seem to me that it is absolutely impossible for any one well instructed in the Old Testament, to entertain a doubt as to the divinity of our Lord Jesus Christ, or of his atonement; and therefore it appears to me that in teaching the children the blessed gospel, it should be our part by proper manuals of instruction, to show them that the gospel is to be found in Moses and all the prophets—to teach them to search the Scriptures of the Old Testament, because they testify of Jesus Christ. In reference to catechising, I am sure that since I have gone round from parish to parish, I have learnt many things, and amongst them this, that as a parochial clergyman, I did not fully realise the vast importance of catechising. From the time that the youthful Theophilus was catechised on the history of those things which Jesus began both to do and to teach, until now, catechising has been fundamental in the practice of Christian teaching. Catechising upon the blessed Scriptures is, of course, implied; for you will not suppose that I confine my thoughts only to that form of sound words which is known by us as the Catechism, though I think that the teaching of the Catechism as it stands in the prayer book, ought to be regarded as fundamental in Sunday school instruction. I am led to think this more and more because of the admission of many pious men who belong to religious systems quite dissimilar from our own. It has been my occupation, certainly not my amusement, at times when I have been detained at wayside inns, waiting for means of conveyance, to call around me children and to enquire concerning their religious instructions. Over and over again have I found these children, who have received Sunday school instruction in some form or other, ignorant of the ten commandments. I am sorry to make such a statement. Then, when I have asked, what do you learn at Sunday school—they would mention to me certain things, but very remotely connected with the blessed gospel. Yes, but what can you tell me about the Lord and Saviour Jesus Christ? I have sometimes been amazed at their replies, and still oftener at their want of acquaintance with the simplest texts and doctrines of revealed truth. I remember once on one of my excursions upon that noble stream which lies between you and our States, as we floated among the thousands isles, I had as a fellow passenger, a little girl, some twelve years old, well dressed, and in an ordinary sense, well educated. Her little mind was awake and full of observation, and she made many interesting remarks, such as flow spontaneously from the innocent heart and beautiful lips of childhood. Said I,—“Where do you go to church?” I soon found that was a sore point. I then enquired whether she had ever been to a Sunday school? She mentioned the name of a religious body from which she had received Sunday school instruction. “And what did they tell you about God?” The answer appalled me. “Some people,” said she, “say there is no God.” Out of the mouths of babes and sucklings, under the most imperfect system, God has often perfected praise; but what shall we think of any system that shall lead a little child from the simplicity of her heart, to offer such a confession as that? What a thought—that even the knowledge of such a fact should have taken possession of that child’s memory!—I began to tell her something about God the Father, the Son, and the Holy Ghost,—ideas of which I found she had no conception. These and other experiences had led me to

believe that that form of sound words given in the Prayer Book, which teaches us what to believe and how to pray, is such a form of sound words as touching which the Apostle may have said, Hold fast the form. We in mature life know how powerful is the teaching we received in our childhood, and we can understand the force of the psalmist's words, Teach it to your children, and let them teach it theirs, that generations yet unborn may know this. With regard to the objection sometimes raised, that children are not to be got into heaven by mere head teaching, I found that the catechism is not so regarded by the children in any Sunday school where it is well and intelligently taught. On the contrary, I have observed that children are very fond of being questioned. A more animated work than public catechising can hardly be conceived. I have often heard expressions of delight from strangers who have been present on such occasions, and have known cases in which conviction has been brought about by hearing the truths thus brought home. In justice to ourselves we ought to see to it that every child coming to our schools is taught the creed, the Lord's prayer, the ten commandments, and the expositions of the same, which are contained in that beautiful formula of our Church.

Their is another kind of instruction which I think ought to come into greater use, I do not speak of Sunday Schools in this Dominion, but of those coming under my experience in my own country. I have found that the most successful Sunday Schools employ to a large extent they owe of sacred music—interspersing the singing of little hymns among the duties of the school. This practice is not only attractive; it is very beneficial to the children. "Speaking to yourselves in psalms, and hymns and spiritual songs"—that is the injunction of Holy Scripture. "Let the words of Christ dwell in you richly," says scripture. And how are these words of Christ to dwell in us richly unless we copy the example of the early Christian church! They had no Prayer Books, but they committed to heart the psalms of David, and, we are told by one of the old fathers that the Christians of that day, many of them not able to read, could recite the psalms of David; and that you could hear them singing psalms as they proceeded with their ordinary work—the ploughman, the sailor, the maiden at her distaff.

Is any merry let him sing psalms." Now how is this to be unless we teach our children the psalms of David by heart? What an important part of instruction to make the children learned in the letter of the Scriptures, more particularly those which are designed more especially for the heart. "The Lord is my Shepherd, I shall not want." Is there a parent who would not rather his child had this possession than the richest legacy. To know the Scriptures and thus to be prepared to meet the temptations and trials of an ungodly world—what can be taught the children better than this? Psalms and hymns. How very plain is the language of Scripture. Just such melodies as we now call hymns, which are after all but spiritual songs—such delightful hymns as are dear to all Christians.—Bishop Heber's, Charles Wesley's, and others; "Jesus Saviour of my soul;" "Come, thou Fount of every blessing." Awake my soul, and with the sun," &c. Oh, what Christian has not his heart full of these things; and what is more desirable than to teach these beautiful songs, which, by their rhyme, catch hold of the memory, to our children? These rhymes, what a hold they have upon the heart of a child. Then let us teach our children psalms and hymns and spiritual songs.

There is one subject upon which I feel that I ought to say something that of Sunday School libraries. I do not know what your experience, has been, but I am grieved to say that some inspection of libraries in my own diocese has led me to conclusions of a painful character. Books have often found their way there of a very unedifying character—books bought, perhaps, on the railway. I think we ought to look well at the shelves in our libraries. And again, some of the most fascinating books in our book-stores, embellished with engravings, have been produced, it seems to me, if not for the very purpose of corrupting the mind of youth, yet nevertheless for the purpose of inflicting upon them a most grievous wrong, by teaching them a gospel with Jesus Christ crucified left out. It is astonishing how many books are published in which there is no trace of the Christian religion—books from which a child would derive the idea that a specious morality is about all that is required—books in which he would never learn that in Christ alone there is life, and that without him there is death. May I call attention to a book which I hold in my hand, which I refer to simply as one of a class. No doubt the tendency of modern education is to secularize, and it is painful to feel that children must be brought up in Schools very much as if there were no Christian religion. Not only is the Christian religion ignored, but our School histories are written very much as they would have been had Julian the Apostate triumphed. And I am sometimes afraid that his spirit has triumphed. We find men of science and of progress reducing the instruction in our Schools very much to what might have been given in the Schools of the Chinese or Brahmins; it is therefore all the more important that when we do give children anything to read which is not found in the secular Schools, we should give them something that will counteract this secularising tendency. And indeed it is sad to reflect upon the infidel spirit of a great deal of our standard literature, that Hume, Gibbon, and Voltaire should be mentioned as chief names in history, and that educated men are expected to learn much from such polluted streams. If these children of the devil—for they are nothing else—have undertaken to write histories for the glory of his kingdom, how plain it is that children of Christ's kingdom should see that histories are written for the glory of Christ. It should certainly be one object of our elementary histories to pre-occupy the minds of childhood with such true principles,—with a recognition of God in history,—that if in future years they should be subject to the teachings of the infidel school, they should be immediately able to apply the antidote to the fallacies and errors brought under their notice. We have therefore a right to demand of those great Christian societies which undertake to supply the wants of children, that they should give them something of the true kind. I hold in my hand a little volume printed by a society for which I feel a great veneration,—a Society started 150 years ago with direct reference to the teaching of the gospel—a Society from which has proceeded much that has moulded the intelligence of America. Here is a history of Rome put out by the Society for promoting Christian knowledge, published under the direction of a committee of general literature and education. Well, we want such books by the Society for promoting Christian knowledge, and here should be precisely such a book as we want. But I am sorry I cannot say more than this in its favor. I have read it through. It is illustrated by fascinating wood cuts, but you may read it from beginning to end almost without a suspicion that the Roman Empire was designed by

Almighty God to do anything towards bringing on the kingdom of Christ. It is to me perfectly astounding how any Christian man could have written such a history. There is no allusion to the fact that in the court of Nebuchadnezzar, Daniel told that ancient potentate that there was such a power to rise, and that it was to do what it did do—subdue and break into pieces, in order that the kingdom of peace might be brought in. It tells the story of Augustus and Tiberias, but there is no allusion to the fact that in the reign of the former, a decree went forth which had so important a relation to the early facts of our Saviour's history, nor to the fact that while Tiberias was revelling in splendor and luxury, within sight of the Bay of Naples, and degrading himself below the level of beasts, the Son of God was dying on the cross. I go on to read the fact of Nero's fiddling while Rome was burning, but there is no allusion to the contemporaneous fact that Paul stood and preached the gospel on the Palladium, and that it was under his persecutions Paul said "I am now ready to be offered, and the time of my departure is at hand." I see a beautiful print of the Colliseum but there is not an allusion to the fact that the seed of the church was sown there, that here Christians were thrown to the lions; that here were fought the battles of the faith, not only by strong men but by tender women and children, before thousands of heathena, and made also a spectacle to angels and to men, when they were offered life if they would but blaspheme Jesus, but said No we are Christians, we love Christ, we adore Christ, let the lions come in. There is not an illusion to this. Then I came to the story of Julian the Apostate, but there is not an allusion to his celebrated cry 'O Galilea thou hast conquered;' no allusion to the kingdom of Christ as that which bringeth to nought the kingdoms of the world so that whosoever attempteth to overthrow it shall himself be overthrown. I might go on to show how utterly destitute this little book is of anything that would teach the young student a knowledge of Christ and His gospel. Now, in order to make these remarks practical, I will go on to say that I was delighted when I learned from my friend Dr. Beaven that a correspondence with this venerable and esteemed Society had been commenced, and with their usual liberality they have determined to do what they can to meet the wants of the Colonial Church in Canada. Is it then too much to hope that something may go forth from this very Convention to those who control the press of this Society, to the effect that while we thank the Society for all that has been done in past times, this also we wish even their perfection? Would it be too much to say, whenever you give us general books to put in our libraries, we beseech you to see that they have upon them the image and superscription of King Jesus. With these remarks I must sit down, simply assuring you of the satisfaction with which I have heard your warm responses to my suggestions.

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An honest reputation is within the reach of all men; they obtain it by social virtues, and by doing their duty. This kind of reputation, it is true, is neither brilliant nor startling, but it is often the most useful for happiness.

Four thousand years must have elapsed during the formation of the twenty feet deposits of guano at the Chincha Islands. A recent careful calculation proves this.

He who leans the rules of wisdom, without conforming to them in his life, is like a man who labored in his fields, but did not sow.

THE DUTY OF THE CHURCH TO THE SUNDAY SCHOOL:  
AND THE RELATION OF THE SUNDAY SCHOOL  
TO THE CHURCH.

—  
BY THE VENERABLE ARCHDEACON FULBER.  
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The two propositions, which have been given me to treat of before this Church Sunday School Convention, are: "The duty of the Church to the Sunday School: and the relation of the Sunday School to the Church."

In treating of them, however, I shall reverse the order in which they here stand, and treat *first* of the relation of the Sunday School to the Church, and *afterwards* of the duty of the Church to the Sunday School. I would preface my remarks in regard to the Sunday School, by stating that I do not look upon it as an institution of Almighty God, as *are* His Church and the Christian family; but simply as an institution of man, for aiding the Christian minister and Christian parents and sponsors in the discharge of their duties to the young members of the Church. If the ministers of Christ were sufficiently numerous to discharge their important duties to the young; and if the parents and sponsors of children were capable, in every respect, of bringing up their children and god-children "in the nurture and admonition of the Lord," and discharged their duties *aright*, there would be little need of Sunday Schools. But with the immense amount of work devolving on our clergy, and the utter impossibility, with their present numbers, of bestowing on the children of the Church that constant care and attention to which they are entitled, and with so many of the parents and sponsors of children ignorant themselves of those things which they ought to teach their children or god-children, or utterly careless about such things, Sunday Schools have become *absolutely necessary* to the carrying on efficiently the work of the Church. They are, therefore, to be looked upon as valuable aids to the Christian minister, and the parents and sponsors of children; but they can never release them from their duties as such. They are as much bound by them as ever. The souls of the children are committed to the care of the minister of God, just as much as are the souls of persons of maturer age. No parent can possibly release himself of his *parental responsibilities* by endeavoring to transfer them to others. Nor can any *sponsor* throw upon any other person or persons the duty, which he voluntarily took upon himself, that he would "see" that the child for whom he stood at the baptismal font should be "taught so soon as he should be able to learn what a solemn vow, promise and profession" he had made by him. But as *aids* to the Church, Sunday Schools can be, and have been, eminently useful.

It is in this view I design to treat of them; therefore, I have deemed it best to consider *first* the relation in which they stand to the Church of Christ.

It was a correct view taken by the writer of an admirable little tract, when treating of the Church, he styled her "the nursing mother of her children." She takes the little immortal soon after his birth, and, having brought him into covenant with Almighty God, gives him back to his parents and sponsors to be brought up, not as a child of the devil, not as a child of the world, but as he is, indeed, in truth, "the child of God." The work of nursing the young immortal must *begin* in the Christian family. Long before thoughts take form or find utterance looks, tones, gestures make moral impressions upon the newly-created soul. By a thousand touches, imperceptible and undesigned, day by day, as the intellect develops, the images of the parents' minds, their ideas, views and opinions, are, by necessity, transferred to the child. For a season foreign influences are excluded, and he necessarily listens to his heaven-given teachers; hence in early years, as far as he can apprehend them, *their* thoughts are *his* thoughts, their morality his morality, their religion his religion. So far the devout parents proceed with pleasure, marking with delight the unfolding of his character, as he receives, with unquestioning faith, the rudiments of that which "a Christian should know to his soul's health. But soon the time arrives when these Christian parents must employ the agency of others; when, generally speaking, they must entrust the training of the intellect of the young Christian to strangers; but, if they are wise and are capable of doing it, they never should entrust to others, save to the commissioned teachers of the Christian verities, the training of the hearts of their immortal offspring. Whatever assistance they may avail themselves of, and the Sunday School (when properly and efficiently conducted) can sometimes aid them much; but the chief duty of bringing up their children in the nurture and admonition of the Lord, as unquestionably the chief responsibility of doing so, *rests with themselves.*

But there are, alas! so many parents, who are either so ignorant or so careless that they would let their children grow up as heathen, though brought into the Christian Church by holy baptism, and those whom they have chosen as sponsors for their children are no better than themselves, that it becomes the bounden duty of the officers and members of the Church to step in and to supply their lack of service. To the Church God has formally committed this charge. With it he has connected a duty—a responsibility—from which no consideration can excuse it. When the blessed Saviour tested the love of the warm-hearted "Apostle of the circumcision," he commanded him to "feed his lambs," as an evidence of his affection for, and his allegiance to, the great Bishop-Shepherd of souls. The care of little children, in the matter of their religious training, was henceforth to the care of the Church. From that hour the duty of training the young in that wisdom, which leadeth unto life everlasting was to be the permanent duty of the Christian ministry. Every priest was to be a pastor as well as a preacher. The lambs of the flock were to be his special charge, as they have ever been that of the Chief Shepherd. This duty the minister cannot wholly delegate to another. He may have (as in the present state of things he must have) assistance; but with his commission from Christ, and with this abiding injunction, "Feed my lambs," he cannot neglect them but at his peril and theirs. The duty of catechetical instruction was devolved in the early ages of Christianity upon a body of men called "catechists," but these were appointed by, and were entirely under the control and direction of, the ministers of the Church. In the present day the chief instrumentality employed in aiding the ministers of God and the parents and sponsors of children in their important work of instructing the young members of the Church, is the Sunday School. This institution (now to be found in every settled parish and in almost all the missions of this Diocese), when rightly conducted, under the immediate control of the ministry, whom God holds accountable for the care of the lambs of the flock, will avail by God's blessing, to train up the rising generation in the ways of the Divine wisdom, whereby they may grow in grace and in the knowledge of the truth until they reach the full stature of men in Christ Jesus.

The interests of the Sunday School pertain to the child, the Church and the world. Its claims come to us with all the force of this three-fold relationship; combining in this one our duty to each. The expediency, advantages, and necessity of Sunday Schools, in the present state of the Church, can no longer be called in question.

The point, which now demands our attention is, *how* to make them most useful. They should in the first place be regarded as the Church's training school, where here young soldiers (not trained elsewhere) are to be fitted for the contest which they will ever have to "wage with the world, the flesh and the devil." We should never forget that the young immortals are committed to our charge; not simply to be instructed in the rudiments of useful knowledge and in the first principles of good morals, but to be taught to "know and believe" all that a well instructed Christian should "know and believe to his soul's health."

In all that pertains to the completeness of the Christian character, the child is to be trained; and with this end in view, should he be sent by his parents and received by his teachers. Hence the Sunday School should never be regarded as an institution separate apart from the Church. It is hardly to be esteemed as an auxiliary thereto, as some are in the habit of considering it; but rather as a part of the Church, and as such to be employed. For who are the great majority of those pupils that come hither for instruction? They are "the members of Christ, the children of God and inheritors of the Kingdom of Heaven," and as such they are to be treated and trained. For this reason the Sunday School should be under the absolute control of the minister of the parish or mission. These lambs have been entrusted to his charge by "the great Shepherd and Bishop of souls," and they have been committed to the care of no other. He, and he alone, has promised to feed them.

While, indeed, the pastor may share the labour of this duty with others, he cannot share the responsibility with others. It matters not how well qualified, or how well disposed lay teachers may be, on the commissioned ambassador of Christ lays the responsibility of the training of the children of the Church. He may not be able to devote any time to the actual duties of the Sunday school, but it should have all the benefits of his supervising care and attention. With him should rest the appointment of the surpintendent and teachers, who should ever consider themselves, and should be considered by others his assistants in the great and important work of training up these plants of immortality.

Such being the relation of the Sunday school to the Church, we can now more clearly treat of the duty of the Church to the Sunday school.

Those, who have voluntarily undertaken to discharge, (to some extent) the duties of the clergy and of the parents and sponsors of the children, have a right to look to the Church for its support, countenance and aid, whilst discharging those duties.

They are of unspeakable importance to the Church at large. They rank next in usefulness and responsibility to those of the Sacred ministry. But they have not generally been so regarded. Their importance has been too much overlooked and the requisites for their due discharge underrated. The objects, with which the Sunday school is charged, are no less than fitting an immortal Being for unmortal bliss by exhibiting to him, and inculcating on him, the duties of religion. It was the reputed glory of Socrates, that he brought philosophy down from heaven, to dwell amongst men. Its *real* glory of the Sunday School system, that it, not only brings down the only true and precious—the *Divine* philosophy from heaven; but, through it, opens a way for men to attain the fruition of God's presence forevermore; a philosophy, not like his, to play around the head, and leave its boasted teacher to indulge in passions, to which in the instruction of the Sunday School it would be a shame, even to allude but one, that finds and fills the heart; searches out and cleanses its most hidden wickedness, and, watering the fountain, makes the stream all pure. A philosophy, that in the hour of death does not desert its followers, but stays the heart that faints, on the sure mercies of the living God, and reveals to the eye, that is closing on the usual pageantry of *time* the glorious certainties of the eternal world.

How much *greater*, then, in all that constitutes true greatness, than Socrates—how much *nobler* and more *elevated* his position—how much *nearer God*—how much more truly the *benefactor of man*, is the faithful and intelligent instructor of the Sunday School.

From the *subject* of its care the Sunday School derives an importance seldom conceded to it. Its doors are thrown open to receive the children of the Church, and to do for their eternal interests what the minister of God has not the time, and their parents and sponsors, neither the ability nor the inclination to do for them.

They are lambs of Gods flock, who need constant care and attention. The office of the Sunday School teacher is also honourable before God and man, for the labours and sacrifices which it involves. Of all human duties those performed in the Sunday School are futherest removed from a sinecure. They require diligence, patience, perseverance and self denial. They involve contact with the most disagreeable and forbidden persons; and collision with the most unruely tempers, exposed to the most uncomfortable circumstances, and, *worst of all*, they are but too often (such is the waywardness of human nature) resisted, or ungratefully received. Now, to *persist* against all these adverse influence, in the service of *any* good cause would be accounted *worthy of honour* by all. How much more so in this, which, of *all* others is futherest from *human* observation, and the least encouraged by the *thoughts* of human applause. Its duties are emphatically discharged in *secret*. The right hand scarcely knows what the left hand does. They are performed in the sight of God, it is true, and as the love of God and of souls can be the only adequate motive; so must his approbation be the sole reward.

Foras *evidence* of the great *moral* dignity of the Sunday School teachers office it is, in its tenoure, both voluntary and gratuitous. It is the offering of free hearts. It is the willing surrender of ease, of *advantage* of enjoyments. It is the actual sacrifice of self, of selfindulgence and often of *self-improvement*, for the benefit and happiness of others. He who labors six days of the week, in the field, in the workshop, in the office, labors on the seventh day in the Sunday School. The student foregoes on that day his bodily exercise; foregoes the relaxation of his mind, that he may be a "teacher of righteousness." The fair young girl turns cheerfully away from the gay throng of her companions to devote herself, meekly and faithfully, to the instruction of the little nurslings of her pious love. If these be not generous services—if these be not disinterested sacrifices—if these be not true and valuable labors, then there are none such on earth! Where, then, there *are found* in the several parishes and missions those, who are content for Christ's sake and for the love of souls, to devote themselves gratuitously to such services as these—they have a right to *claim* from all the other members of the Church their *countenance and support*—their *presence* on fit occasions and their *prayers* on all. The inspired Apostle tells us we are "all members of one another," and that one member cannot suffer without affecting the other members *also*.

As baptised members of Christ's flock the children of the Sunday School have claims upon every member of the Church. Speaking of such, the celebrated Dr. Dwigths says—"they arein a peculiar manner entitled to the council and the prayers of christians."

Touching the same subject another eminent writer says—"the members of Christ's body—every member of the same feels an interest in their welfare; God's Church and people, his ministers, his Spirit and his blessed Son are all engaged in *winning them over* to holiness and educating them for eternal bliss." "They are all members of the *one* family of Christ; and it is but reasonable that the baptised should be objects of peculiar interests to *all* the other members of the christian household. They all belong to the *same* fold; and the wandering lamb must not stray forgotten and unsought for."

By the ancient Persians, (whose light was dimness compared with ours) this principle of social sympathy was *fully recognized*, and the social duties arising therefrom were esteemed *obligatory* upon every *member* of the national family. By a law of the land no Persian was allowed to pray, unless he at the same time interceded for his countrymen. Might not the same recognition of social love with far more propriety be expected of the family of Christ? Shall the deluded votaries of a Pagan creed put to shame the votaries of the Divine Redeemer?

When the Church of Christ shall fully awake to a sense of her duty to the lambs of her flock, and shall perform it faithfully and with all the heart—when the ablest of her sons and of her daughters shall consecrate their services to this blessed work, and shall deem themselves honoured in being accepted as fellow workers with God's ministers in training the children of his Church for heaven—when parents shall do all they can, to further the work so kindly undertaken by the teachers in our Sunday Schools, and when those, who cannot give their services, will give them their countenance by visiting them occasionally, will aid them with those means, of which God has made them stewards, and will pray Almighty God, to send down upon our Sunday Schools His richest blessings, so that children, teachers and superintendents may all profit by them—then shall this institution go forth a blessing to our land, a source of comfort to God's people and of confusion to his enemies.

#### CATECHIZING, AND THE EXTENT TO WHICH IT SHOULD BE USED.

BY THE PROVOST OF TRINITY COLLEGE.

In treating of the very important subject which has been entrusted to me, the first point which naturally invites our attention is the *subject-matter* of catechizing.

Intended, then, as catechizing primarily is, for the religious instruction of the young, we cannot doubt that its subject-matter must be defined as the first principles of the Christian religion; and, if again it be asked in what *formulae* these first principles are embodied, the voice of our Church has replied, "in the Creed, the Lord's Prayer, and the Ten Commandments." A chain of testimonies might readily be adduced, ascending to very early times, in proof of the fact that the general usage of the Christian Church fully sustains our own reformed branch of it, in her practice of adopting these *formulae* as the basis of the instruction which she gives to her children; while it can scarcely be necessary, on this occasion, to offer any justification of the additions which she has made, by opening her catechism with a statement of the blessings and of the obligations of the baptismal covenant, and by closing it with a brief account of the nature of the two Sacraments of Baptism and the Supper of the Lord.

I assume, then, that the practice of catechizing among ourselves will be shaped in accordance with the order provided for us in the book of Common Prayer, both on a principle of duty and also in order that we may secure the important advantages which result from *systematic* instruction.

Yet let it not be supposed that, in adopting this basis, we exclude, in any degree, direct instruction from Holy Scripture. The catechism of the Church of England, at every step, in almost every word, leads us up to Holy Scripture, inviting us both to confirm and to illustrate its statements from the Word of God.

I think it, moreover, to be of great importance that this confirmation and illustration of the Church's teaching should be sought, not merely by adducing detached texts of Scripture in support or in explanation of the language of our formulæ, but much rather by taking whole passages as the subjects of separate catechizings, thus making the Bible, at least alternately with the catechism, if not yet more frequently, the subject for the day. There will, I think, be found very few, if any, points of the whole course, at which it will not be possible to select most appropriate passages of Holy Writ, passages which will not only serve to illustrate the teaching of the Church,

but will themselves receive illustration in their turn, by being thus brought forward in their proper place and put to their proper use.

In the instance of the Creed, Holy Scripture will, from the beginning to the end of the *formula*, be the prominent subject of the catechizing: the creation of the world—the history of our Blessed Lord's birth and early years, of His Death, Resurrection and Ascension, will be treated in all their fullness; while even under other articles, which do not point us directly to Scripture narrative, most appropriate passages may be selected, to be associated henceforth, in the minds of those whom we instruct, with doctrines such as those of the Last Judgment—the Divinity of the Holy Ghost—the Resurrection of the Body and the Life everlasting.

Again, in respect of the Ten Commandments, it will readily appear how each one of them may be illustrated by Scripture narrative, and how, by this appropriation of the lessons of Holy Writ, a double benefit may be secured: First, that the meaning of the Divine Command will be vividly presented to the understandings and to the hearts of the young, by some marked instance of its violation or of its observance; and, again, that a new and instructive light may be thrown on the narratives themselves by thus placing them in *juxta-position* with those sacred laws, from their relation to which they derive their moral significance.

It should be observed also that the lessons from Holy Scripture may, with great advantage, be varied repeatedly as the catechist passes, again and again, through the cycle of instruction which the catechism of our Church marks out for him.

So much, then, for the *subject-matter* of catechizing. I will proceed to speak of its *manner*, and it is here that the grand difficulty lies. If catechizing is, as our Church has appointed, to be *public*; and not only so, but to be introduced into the public service of Almighty God, so as to be a thing done before *Him*, in His presence and to His honor, very great care must be taken to prevent its becoming, in any way, unworthy of the holy time and place—unsuited to edify and interest the congregation of Christ's flock.

And first, great care must be taken by the catechist in respect of his own share of the work. His subject must be deeply studied. He must apply himself to apprehend it thoroughly, and then he must use much thought and much skill in order to draw forth from the minds of others, by well-arranged and lucid questioning, the meaning which he has mastered for himself. Questioning on the text of the Church catechism, or on a passage of Holy Scripture, *may* be, as experience must have taught us all, very lifeless and insipid; the questions may be merely *strung* together, without any vital cohesion—simply *succeeding* one another, not *growing* one out of another: or, again, they may but lightly skim the surface of the subject; they may fail altogether to pierce *beneath* the surface—to lay bare, for the appropriation of those who are the direct objects of instruction or of those who listen, treasures of truth and wisdom which they had never discerned before. Patient and careful study can alone enable the catechist to address to those whom he instructs pertinent and coherent enquiries, and to sustain the interest of the hearers, if not by the novelty, at least by the accuracy, of his treatment of the subject before him.

Let us remember, too, that, for the many, an accurate and skilful dissection of the teaching, whether of the Church or of the Holy Scriptures, will always wear more or less of the charm of novelty; men will gratefully and cheerfully acknowledge that their time has not been lost, when they feel, with a pleased surprise, that they understand far better than before the import of familiar words.

But let us suppose that this labor has been successfully bestowed by the catechist, is there not another element requisite for the success of public catechizing? Undoubtedly there is. The catechumen must be well informed, if not intelligent. And here I confess that I do not think it can be safe, in the great majority of cases, to attempt catechizing in the first instance, its truest and purest form. It would not, in my opinion, be safe to give children, *at the first*, a subject to study, and to trust to their ability to answer any question which might be addressed to them on that subject. We must remember that there may be a fault on either side; on their's a want of readiness of apprehension or of memory, on that of the catechist a want of perspicuity and pointedness. In either case the result will be disastrous; there will be a failure, discouraging to both the parties engaged, and wearisome to others. And, besides this, it is most necessary to guard very carefully, in the public service, against any exposure of gross ignorance or the utterance of any painful absurdities. It would seem then, till teacher and taught know each other well, and are inspired with a mutual confidence, that the questions, which the catechist must *always* carefully prepare, should be known to the catechumens before hand, and that their ability to return correct answers should be tested by repeated trials.

At this point of our enquiry I would say that I by no means forget how sadly we lack, in this country, those blessed aids to the discharge of this duty, which parochial clergymen have, for many years past, enjoyed at home. The daily school—the well qualified teacher—have supplied a machinery which has made catechizing there a comparatively easy task. Here the preparation of which I have been speaking, must be made, if made at all, in the Sunday School; generally by the several teachers sometimes, perhaps, but it is to be feared very rarely, by the clergyman himself. In some cases it may be necessary that the answers to the questions should be written down; but this, I am of opinion, should be avoided, unless it be absolutely necessary for the guidance of those who prepare the children for catechizing; as it is undoubtedly a most wholesome exercise for the catechumen, to be called on to express his thoughts in his own words, while the furnishing him with any prescribed form of answer both imposes an unnecessary burden upon the memory, and often presents a serious obstacle to the exercise of the reason and of the judgment.

It must not, however, be forgotten that these are lessons, in respect of which the previous drilling, which I have recommended, may be sooner dispensed with than in the case of others. There are some, indeed, in respect of which it may be wholly unnecessary: for instance, a simple scripture narrative may be so carefully studied by children of ordinary intelligence, that they may reasonably be expected to answer any question grounded on that narrative, unless there be a vagueness or obscurity in the question itself. No doubt both the interest and the benefit of catechizing rise in proportion as it becomes more and more truly what it professes to be; the catechumen giving, in his own words, and out of his own knowledge, a genuine reply to a question addressed to him for the first time. But we must be careful, here as elsewhere, not to attempt too much at first; and my personal experience is, that it is by no means easy to obtain correct and audible replies from children, unaccustomed to public catechizing, unless they have that confidence which is imparted by a distinct acquaintance before hand with all which will be required of them.

The help thus given may also be *gradually* withdrawn. Extemporaneous questions (or, at least, questions not previously communicated to the children) may be introduced into the series, as it is found that they are able to bear them, and so they may be led on, without any abrupt transition, to the happy capacity of dispensing altogether with the help which I have recommended to be given at the first.

As to the *extent* to which public catechizing should be used, I should be disposed to limit it to one Sunday in the month, in Churches in which there is a regular Sunday service; but I feel that, on a point of this nature, an individual opinion should be offered with great diffidence. The cases of Churches, or places in which divine service is less frequently celebrated, are exceptional, and do not admit of being brought under any general rule. The ordinary character of the congregation, in such instances, would appear to render catechizing especially desirable; while, on the other hand, the difficulties attending it, in respect of the qualifications of the catechumens, and the opportunities of giving them adequate preliminary instruction, will, in all probability, be unusually great.

The time to be occupied by catechizing and a lecture following it, in the place of a sermon, should not, I think, together occupy more than half an hour, though here again I would be understood to speak with all diffidence. Many questions may be put and answered in fifteen minutes, and, if this time is exceeded, the lecture may be proportionately reduced in length. In some instances the catechizing may be fairly allowed to occupy by far the larger portion of the time.

The lecture, I think, should ordinarily be a short *resume* of the subject dealt with in the catechizing; should this, in any instance, appear to be superfluous, the address might still be connected with the catechizing, by enlarging on one or more points of interest which the catechizing has involved.

It may be well to add a few words as to the *benefits* to be expected from a revival of this practice. I believe the great benefit to be this, that it will give a *thoroughness* to the religious instruction of the people at large, which is attainable by no other means.

In catechizing we begin from the beginning—lay the very foundation of religious knowledge—take nothing for granted, however elementary; and this we do without the offence which would necessarily be given were the same kind of teaching adopted in sermons. For, in catechizing, we are avowedly addressing ourselves to those whose tender age obviously requires to be thus fed with milk, while the self-same food may be indirectly administered, with most happy effect, to many of maturer age, whose spiritual growth has, whether through their misfortune or their fault, by no

means kept pace with their advancing years. Nor must we forget that the most mature in Christian knowledge and in Christian virtues will not be the last to look with loving delight on the care thus publicly bestowed on the lambs of Christ's fold—not the last to receive into their own souls the rich blessing which ever waits on them who have learned, as in all things, so especially in things pertaining to God, to "look not on their own things but on the things of others."

Catechizing, moreover, carried out on the plan which has been suggested, would confer no slight benefit on our congregations, by enlarging their acquaintance with Holy Scripture. Must it not be confessed that we all, both people and clergy, know far too little of the Bible? To some books of the inspired record we are, many of us, all but strangers; and, in its most familiar portions, what stores of Divine knowledge still remain for us unappropriated. Is it not, then, of great importance that, by means of catechizing, passages of Holy Scripture should be frequently brought under the notice of the assembled church, that these passages should be searchingly investigated, that the meaning of the sacred text should be thoroughly analyzed, instead of taking for granted, as we too frequently do, that that meaning is already fully apprehended?

Nor must it be forgotten that the practice of catechizing is the corner stone of the Sunday school system, if that system be rightly regarded.

The Sunday school cannot lawfully or beneficially *supplant* the pastor in his care for the lambs of the flock: it may give him most valuable assistance—it may facilitate his labor—clear most formidable obstacles out of his path—but still it is *his own work* which must be the completion of what is done by others, and which should be the end towards which their efforts are, in the main, directed.

And, as an encouragement to Sunday-school teachers, let it be remembered, that there can be no more cheering or noble work for them than that of catechizing *into* children what the clergyman is to catechize *out* of them, and that, in a country in which secular instruction is so widely diffused and so efficiently given as it is in this country, there can be little reason indeed why the Sunday school should forfeit any portion of its religious character, by wearying children with tasks which occupy them on the other days of the week.

Oral teaching, given by a competent and zealous instructor, is of priceless value to a little child; it will carry him far beyond the narrow range of sacred knowledge, to which his capacity of reading would restrict him; and it will, I think, not unfrequently be found that some of the youngest in our schools may, by the aid of such teaching, be prepared to stand side by side with their seniors at the hour of catechizing, cheering the spirit of their pastor by devout and intelligent replies—replies which convey, oftentimes, a most impressive lesson to heads and hearts, possessed by far other thoughts and cares than those which God's Word suggests—and fulfilling again and again, the prophetic word, which once received a signal accomplishment in the Hosannas of young children in the temple, "Out of the mouth of babes and sucklings Thou hast perfected praise."

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## THE RELATION OF THE SUNDAY SCHOOL TO PARENTS AND THE DUTY OF PARENTS TO THE SUNDAY SCHOOL.

BY THE REV. C. L. HUTCHINS, M. A., ASSISTANT MINISTER OF ST. PAUL'S CHURCH, BUFFALO, N. Y.

It is an objection sometimes urged against the Sunday School—the clergy not unfrequently hear it—that it offers itself as a substitute for domestic training, and thus relaxes, if not destroys, the sense of parental obligation and responsibility. No objection more serious than this could possibly be brought against the system. If it were true, it were better that every Sunday School should be at once abolished; for nothing should be permitted to come in between Christian parents and their children to weaken in the smallest degree, on either side, the sense of obligation. The family is God's institution—no less positive, no less sacred, than the Church; and it should be the aim of all our efforts, all our religious instrumentalities, to make it what it was meant to be, the safe and fertile nursery of the Church and State. Nor does the Church favor any system which fosters the notion that Christian parents may delegate to others, however intelligent and capable, the whole or even the main responsibility of their children's instruction in Christian truth and duty. But we may reply to this objection:

1. That the Sunday School does not aim at any such usurpation of parental rights—any such relaxation of parental obligation. The Sunday School is a part of the Church, not a separate organization; and it shares the spirit of the Church which teaches that parents are the natural and chief instructors of their children, and that she has no power nor right to interfere in this relation, to weaken its obligation or impede the performance of its duties.

2. Nor does the system itself necessarily involve this objection. For in what consists the domestic religious training of a child? The Church in her Baptismal office commits the baptized child, newly made a member of Christ, to its sponsors with such words of exhortation as these. "That it is their parts and duties to see that the child be taught, so soon as it shall be able to learn, what a solemn vow, promise and profession, it has made by them." That it may know these things the better, they shall call upon it "to hear sermons; and chiefly they shall provide that it may learn the Creed, the Lord's Prayer and the Ten Commandments, and all other things which a Christian ought to know and to believe to his soul's health, and that it may be virtuously brought up to lead a Godly and a Christian life." While addressing these words to the sponsors it cannot be supposed that the Church does not seek to impress the same duties upon the parents, who, in the American Church, are permitted to act as sponsors.

These duties enjoined by the Church at the most solemn moment of the child's life—parental duties I will call them as well as sponsorial—may be fairly expressed in three particulars:

1. The formation of early religious habits, reverence for sacred things, prayer, attendance upon public worship, and the reading of God's Holy Word.

2. The positive teaching, either by catechism or by the Bible, or in other ways of religious truth.

3. The maintaining of such a religious atmosphere in the home, that the child feeling at all times—not as a heavy burden, but as a joy—his relation to God and to eternity, "may be virtuously brought up to lead a Godly and a Christian life."

Now which of these three duties, incumbent upon every Christian parent, does the Sunday School system touch? Certainly not the first—the formation of the youthful religious character; nor the last—the maintaining of a Christian home; but only the second—that of direct instruction. Nor on this point does it interfere with parental right and duty. Because the Sunday School giving instruction does not prevent the parent from giving instruction. The unfaithful parent may make the Sunday School an excuse for neglecting his own duty, but this is not the fault of the Sunday School. If one pretext were wanting the unfaithful parent would soon find another. If his heart *vere* right, he would hail the Sunday School, not as a release from personal obligation and personal instruction, but as a helpful auxiliary; if his heart were *not* right, he would neglect his obligation under all circumstances.

The objection, therefore, is not necessarily involved in the Sunday School system; and our third answer to the objection, that the Sunday School supplants parental training, is that observation and experience disprove it. It is founded more upon an assumption of supposed tendencies, than upon a clear deduction from facts. If the theoretical assumption be true—that because most persons are likely to neglect a duty when assistance is offered them in the discharge of it, therefore Christian parents will neglect the religious training of their children because the Sunday School offers its assistance—then nothing more can be said, at least so far as Christian parents are concerned. But I do not believe it is so.

It is said there is less of household instruction than formerly, and that the Sunday School is the cause of it. Granting the former statement to be true, what reason is there for laying the blame at the door of the Sunday School? Have there not been other influences at work, especially influences of a worldly character, far more than the Sunday School, to have effected such a result? It is easy to make assertions like this, but it is quite another matter to prove them. For myself, I doubt entirely the truth of such a charge.

My own observation shows, and I believe it is so with the clergy generally, that with faithful Christian parents, who themselves have been rightly instructed by the clergy, and who thus solemnly recognize parental obligation, there is as regular and conscientious devotion to the religious instruction and training of their children as if no Sunday School were in existence.

I cannot of course prove a universal negative to the objection; for I doubt not it holds true in some cases, but these are exceptional. And are not these the cases of

those who are neglectful, not alone from some sort of natural failing, but because they who are set over them in the Lord have failed to instruct others in this most important duty?

But let us not be misled by any objection drawn merely from theories and probabilities. Facts do not justify the presumption that because human nature is prone to shift responsibility whenever there is a plausible reason for it, therefore the system of Sunday Schools diminishes the interest of Christian parents in the religious nurture of their children, and releases their consciences from the obligation to train them in the ways of God.

This objection removed, we may consider more particularly the relation which the Sunday School has to parental instruction. This relation is very simple.

In the first place, the Sunday School is an auxiliary to the Christian parents; it supplements the instruction children may receive in Christian homes. In its true position, and doing its proper work, it increases the interest of parents in the religious instruction of their children; it enlarges their views, it deepens their sense of obligation, and multiplies their facilities for parental training. It is a friendly and efficient ally; not an intruder upon another's province, not a usurper of another's rights. The teacher, if at all competent to the task of instructing children in sound Christian knowledge, inculcates among his earliest lessons parental rights and filial obligations. By the illustration of Scripture incidents and characters, so familiar to his own mind that he may give full force to their application, he checks personal faults and encourages personal virtues in such a way as to enforce and greatly facilitate the teachings of home. The child feels that the school and the home are working in perfect harmony for one object; and he frequently makes some point of his Sunday School lesson the subject of conversation and conference with his parents. He speaks of the contents of the little book he has brought from the library, and in one way and another gives happy opportunities and facilities to the parents for the inweaving of the golden threads of their religious instruction into the web of the truth taught in the Sunday School. Such opportunities are afforded to Christian parents almost every Sunday—opportunities which come only from the Sunday School. Such opportunities are not always improved. Parents often neglect them. In such a case, what would their children do for religious instruction without the Sunday School?

The influence of the Sunday School as an auxiliary to home instruction, appears further from the fact of the increased amount of knowledge imparted by Sunday School instruction, as well as by the other appliances of a well selected library and children's magazines and papers, which are a part of every well ordered school. We owe almost entirely to this system the great increase of valuable Christian literature for the young; and what Christian parent does not owe much to such literature as an ever ready ally to the home instruction and entertainment of his children?

The Sunday School has done more than this however. It has imparted more than mere knowledge. As a very part of the Church, working amongst the young of the Church, it has been an effective agent in the deepening of spiritual impressions and the developing of Christian activity. The lessons of devotion and usefulness taught by Christian parents have been enforced by the instruction of faithful teachers. The Sunday School has provided opportunities for the practice of such lessons in the Christian work it directly or indirectly carries on; and the youthful Christian spirit, fostered in the Christian home, is awakened to activity by contact with other youthful spirits. The gathering together of so many, quickens the pulse of thought and gives freshness and variety to the workings of the youthful mind. And of the vast multitude who are occupying fields of usefulness, either as ministers at home or abroad, or in civil positions, that are blessing the world, I doubt not that the larger numbers would tell us that no agency so powerfully aided the desires and prayers of parents as that of the Sunday School—its instruction and the interest it awakened for usefulness in the Lord's service.

Certainly, in no parish where the Sunday School is doing its proper work, and where Christian parents are well instructed in their duty, can the Sunday School be regarded otherwise than as a valuable efficient auxiliary to parental training.

But in view of the fact that our parishes are composed of Christian and unchristian parents, and our Sunday Schools are composed of the children of such parents, we have not yet assigned to the Sunday School its more important function in relation to the family. It is a most needed and useful instrumentality in the Church of God in counteracting the effects of unchristian family training.

There is no principle of action more obligatory on the Christian man and upon the Christian Church than that of caring for—seeking out with tender love—the souls of the destitute. It is the law of God running through every part of His revelation, shining most brightly in the example of the God Man. The alleviation of suffering, the relief of hunger and nakedness, the prevention of wickedness and crime, all testify that there is a blessing in it, both to the agent and the object. Men will not deny this principle; you cannot find one that will doubt it; and yet, how many seek to escape from it, at least to a certain extent, with the excuse that there is no definite rule laid down as to the precise amount or form each man is to give, either of property, or talent, or time, for the relief of others. It is true, Gospel does not furnish a rule to measure or scales to weigh our religious work, any more than nature furnishes such rule or scales for the measurement of love between husband and wife, or mother and child. And yet there is a rule clear and explicit, so plain that the fool may understand it, laid down in the Gospel as the principle which shall regulate all Christian action. It is “Thou shalt love thy neighbor as thyself” This is the principle which guides every true Christian man. And it is this principle which the Church as a body must act upon in her efforts to save perishing souls.

And is there not a field for the application of this principle lying everywhere close to the Church? Are there not destitutions pressing upon her borders inviting, nay, crying out for that work which is given her to do, the work of Christianizing the world? And in what department of the Church is there greater room for this work, in what department can this work be better done, than in the Sunday School? Then we find a value in the Sunday School far greater than that we have already spoken of, as an auxiliary to the Christian parents. It comes into the unchristian, the irreligious, the infidel, the heathen families which crowd our cities and infest our villages, and are scattered along every country road, and gives to the children that which parents deny them—the bread of life, the truth of the Gospel; it brings them into the Church and makes them members of Christ; it seeks to give them that Christian nurture, of which otherwise they would be deprived. Statistics might be given, but they are not needed when every man may see the facts for himself, to show how painfully larger is the number of unchristian families which have not the least regard for the religious nurture of their children. I meet them, my brethren of the clergy meet them, every day of pastoral work. There are hundreds of thousands of children in this western world who are not only without any religious education at home, but are often educated in ignorance and sin. In some families the best thing, perhaps the only thing children are taught, is to make a living—without any regard to the way,—to grow rich as fast as they can, in a land where the opportunities for acquisition are numerous. There are other families where the training is not simply negative, devoid of religious principle, but positive on the side of infidelity and vice. I have known instances where parents have not only allowed their children to neglect religion, but have taught them to hate it as the craft of priests and the destruction of their own freedom. When the moral training of some Christian families is so poor as we often see it, what shall we say of that of unchristian families, but that it depraves and ruins?

Here then, and the point needs but a word, for all experience confirms it, the Sunday School has an extended field where it has already done a blessed work. It has entered these unchristian homes; in many instances, after a long struggle, it has conquered bitter prejudice and opposition; it has taken these children to the Church, and given them Christian Baptism; it has taught and trained them in the ways of God; with other instrumentalities of the Church, it has reared them Christian men and women, and sent them forth into the world useful members of society. I venture to say that there have been thousands of such cases which the Church would have utterly failed to reach, had it not been for the organization of the Sunday School.—And the Church must recognize the fact that she can contend successfully with the great evils which corrupt the masses of the world—infidelity, indolence, dishonesty, intemperance, licentiousness, injustice, violence and oppression, the sources of all poverty and misery—only by assailing them in their strongholds, unchristian homes, and the depraved nature of unchristian children.

There are other subordinate ways in which the Sunday School has value in its relation to the Christian and unchristian family, but these I pass by. The main points that I have named are sufficient, viz.: It is an auxiliary to the teaching of the Christian parent; it is a counteraction and correction of the teaching of the unchristian parent.

A duty, therefore, resting upon those connected with Sunday School work, is to

make the Sunday School the powerful instrumentality it is designed to be—to show Christian parents that it is no substitute for faithful parental training, but an auxiliary to it; and never to be wanting in that work which it can accomplish better than any other agency amongst unchristian families.

There is proceeding from causes alluded to considerable apathy amongst parents in relation to the Sunday School. We might reasonably expect that Christian parents would be interested in it, especially as the spiritual welfare of their children is concerned in it; but it is a fact, that they are strangely insensible to its importance. What then can we expect of unchristian parents?

It is therefore an important part of the labor of the officers and teachers of Sunday Schools to interest parents in their work. This may be largely done by interesting the children, whose interest is generally shared by their parents. But there is the further work of meeting the parents themselves, and impressing upon them the most serious truth of their religious duty to their children. The teacher who would be successful in teaching the child, must know the life of that child at other times than in the brief session of the school. He must know it in its sports, in its secular studies, or its daily work, and more than all, he must know it in its home. He must know its parents, and all the home influences which surround the young life. I regard, as almost of no value, the services of that teacher who is not frequently in the homes of his scholars. Nor is such acquaintance necessary only in relation to the poorer class of children. It is needed for all.

I know it is often the case that teachers are deterred from such visiting by the feeling that it is a sort of intrusion for others to enter the homes of some of their children when they are not on what is called "visiting terms" with the parents.—It is a mistaken feeling. The parent that would not be pleased to see the teacher to whom the child is entrusted for the education of its highest nature, has no right to send his child to the Sunday School. The very fact that the child is entrusted to the teacher, gives that teacher a right not only, but makes it his duty—a duty involved in the sacredness of his position and inseparable from it—to have freedom of access to the child's home, and freedom to confer with the parent on the religious studies of the child. And the parent should not only give this entrance to his home, but make it as welcome and pleasant as possible.

Let teachers then not neglect this duty and this privilege, neither let them pervert it from its true purpose and value. It is not to be performed in a mere passing way, or as social visiting, but it is for a distinct, definite duty. Make that duty the subject of previous prayer. Have the object of the special visit clearly in the mind; consider the best way of presenting it. The aim of the visit is not the acquaintance of the parents, but a better knowledge of the child through an acquaintance with the parent. The parent can tell the teacher what he needs to know, the temperament, excellencies, faults, temptations, and tastes of the child. The teacher, on the other hand, can best inform the parent of the subjects taught, the modes of teaching; he can enlist the interest of the parent in the work and responsibility which should be mutual and always in harmony; he can urge the parent to see that the child's lessons are carefully prepared; he can invite the parent to the school; and in numberless ways he may interest fathers and mothers in the performance of their duty; interest them in the religious culture of their child, interest them in the school, and interest them more deeply in the blessed truth itself.

This point I have dwelt upon, because of its very great importance in Sunday School work, and because only by its constant recognition can the interest of parents in Sunday Schools be secured and maintained.

Such are the relations and the obligations of the Sunday School to parents.

Turn now for a moment to the duties of parents to the Sunday School. Some of these, such as the duty of seeing that the lessons are prepared, the attendance regular and prompt, the rules of the school faithfully obeyed, are so apparent, and are generally so recognized, that I need not dwell upon them.

There are two, however, that need enforcing in every community. The first is that of liberality towards the school.

I presume that in almost every school it is a custom to have a weekly collection of the small sums of money the scholars bring. This is devoted to various objects. Sometimes to missions, or parochial objects; but too often it is devoted to the school itself meeting its expenses in one direction or another, such as library books, papers, and the like. It seems to me that the scholars ought never to be expected to expend their offerings for these appliances of the school. It is the duty of parents to exercise

such generous liberality towards the School, that without the children's gifts it may be made as attractive as possible within reasonable limits. Certainly the instruction of the young in the Sunday School is not the least important work of the Church. It should therefore receive its due proportion of money for Church work. That is a false estimate of the value of such instruction and its relation to the prosperity of every parish, which can vote its moneys liberally for other parochial objects, but suffer this to live on the penny contributions of the children. And in view of the importance of the work, not only as connected with the Christian nurture of the child, and his future character as a man, but also as connected with the parish itself, its present and future prosperity, it is painful, it is unaccountable, that parents are willing to expend money by tens and fifties and hundreds, for the secular education of their children, and begrudge a pittance for their religious training.

The parents, and all the adults that compose our congregations, should have impressed upon them, and we of the clergy should not hesitate in doing it, the need of largely increased liberality in this respect. To carry on a Sunday School successfully—I will not say attractively, though I believe this is legitimate and necessary in the management of every school—requires not a little money. It does not take much money to prepare the cellar of a church and call it the basement, the lecture room, or the Sunday School room—a place often unfitted for occupancy; but it requires generous giving to provide a room fitted to be an instruction room for our young and often delicate children; a room light, cheerful, airy, and pleasant for the children to gather in; not dangerous for their bodily health, not destructive of all cheerful ideas of religion.

It does not require much money to put in the cellar a few benches—so uncomfortable that the little child is wearied before the school has well begun, to leave the walls unadorned, except by the fanciful figures and the imaginary maps delineated by the dampness; to have a library made up of the discarded books sent in from the families of the parish.

But it does require money to furnish the airy and cheerful room with proper appliances; convenient and comfortable seats for teachers and scholars; books for reference; the walls ornamented with maps for illustration, and pictures and illuminations to connect cheerfulness and beauty with the teaching of religion; and a well selected, continually replenished library of sound, though attractive books for the young. And to provide this needed money, to furnish every facility which of right belongs to the Sunday School in the work of training their children for time and eternity, is the imperative duty of parents.

The other duty of parents to the school, of which I will speak, is that of personal co-operation in Sunday School work. I do not mean by this what some parents seem to think very considerable, their occasional attendance in the school as visitors, or their presence at the festival services of the school. These are important, and have great influence in increasing the interest of children in the school. But I mean personal co-operation in the work of teaching.

It is a fact which holds true of nearly every Sunday School, and it is really the most serious ground of objection to the school, that a large proportion—often a large majority—of the teachers is made up of the younger communicants of the parish. An opinion seems to prevail that Sunday School teaching is the prescriptive right and duty of those just entering upon the full privileges of the Christian life. Marriage, or the parental relation, or a few gray hairs, seem to be regarded as a sort of official discharge and retirement from these duties.

What is the reason for this, and has the reason good foundation? Is there any principle which requires the selection of the youth of the Church to teach the children of the Church? Is it because we deem them more religious and earnest? Only unless we assume that the older we grow, the feebleness grows our love to God and man.

Is it because we think they are more competent to teach? Only unless we believe that the average of knowledge and experience is less with older Christians than with younger; that an intelligent father or mother is less capable of instructing children than those who have no parental experience.

Is it then, because they have more time for it, and can better bear its fatigues?

This is by no means universally, I doubt if it be generally, true. Has the clerk any more time on the Lord's day than the merchant who employs him? If either needs rest or recreation, is it he who has toiled every day of the week from dawn till dark, subject to fixed regulation, or he who has been able to relieve his labors by

rest, or at least by the enjoyments of a happy home? Has the student more time on Sunday than his teacher? Granting, that in the case of a mother who has children requiring her first care, there is exemption from this work, is the same true of the mother whose children do not require her presence at home? Or is it true with the father? Are there such domestic duties devolving on him on the Lord's day as to relieve him of the claim of the Sunday School upon his intelligence and skill?

There is evidently much false, I fear unconscientious, reasoning on this point.—For whatever there is of self denial and fatigue in this work, whatever there is of sacrifice of personal enjoyment on God's day, it bears as hard upon the young of the Church as upon the elders, and on this ground no general exemption can be justly claimed.

Nor can parents urge the excuse that because they taught when they were young, they filled their term of service, and have therefore a claim for exemption. It is a sufficient answer to this that there can never be exemption from doing our utmost in God's service. And besides, the very experience they have acquired has fitted them for most useful and successful work now.

But bad as it is, such is the habit of the Church; and it must be corrected if the Sunday School is to accomplish its true work. The parents in our parishes—fathers and mothers—must be enlisted in the work as teachers. If their zeal is deficient—which we cannot believe—let us quicken it. If, as seems more likely, there is an idea that the work does not demand and require the best gifts that can be brought to it, let us dispel it as fatal to the cause.

Such, briefly and very imperfectly presented, is the relation of the Sunday School to parents; and such are the duties growing out of this relation.

It rests upon the clergy and all others interested in the work of Sunday Schools, to see that this relation is understood, these duties recognized and performed.

### SUNDAY SCHOOL PRAYERS, HYMNS, AND TUNES.

BY THE REV. J. D. CAYLEY M. A.

In the arrangement and compilation of prayers for opening and closing our Sunday Schools and in the selection of hymns and tunes, we should be guided, as I conceive, by two leading principles;—namely, that the Sunday School is the training School for the Church; and at the same time regard should be had to the capacities of children, and the best mode of interesting them personally in these exercises. First, as to the prayers. These should be such as children, teachers, and superintendent (or clergyman) can all offer in common. Anything of an intercessory nature—prayers for the children assembled—seem more or less out of place and suited rather to the private chamber or teachers' meetings. It is very important to win the attention and secure the interest of the children in that which is their especial act of worship. These are apt to be lost or flagging while prayer is being offered on their behalf that they may be patterns of docility, humility, and obedience.

Another requisite in these exercises is *brevity*. It seems to be universally felt now that in times past the children themselves, and their ability to maintain attention have been too much lost sight of. Even persons, with whom long prayers have been most in favour, are now demanding, in the case of children at least, short prayers: "The prayer should be short." Never let it exceed "ten sentences, often stop at three!"

In other words the conclusion is being gradually reached that the collect form of prayer is best adapted to the Sunday School if not yet to the place of worship proper.

In the absence of any form issued or sanctioned by authority, it may be assumed that in most Schools, two or three collects from the Prayer Book with the Lords Prayer have been adopted: but this of itself hardly meets the case of the children of the Church. In this matter we cannot follow or agree in modes and customs similar to those adopted by others who have been perhaps foremost and more active than ourselves in utilizing Sunday School agency.

The responsive and congregational character of our Church Service is the especial feature of our mode of worship from which it derives its title of Common Prayer. Uniting as it does the whole assembled Congregation with one heart and one mouth in their prayers and praises to Almighty God, it presents a very effectual protest against that most mistaken system which converts those who come to worship into an assembly of listeners praying by proxy. We prize no feature in our Church Service

\* "Sunday School Manual by Edward Eggleston, Editor of the "National Sunday School Teacher" Chicago.

more highly than its responsive and congregational character. By all means then let us early teach our children to value our mode of worship in the Congregation, and train them in its use in the School, and to that end let the opening and closing prayers in Sunday School be formed on the model of our Book of Common Prayer. In brief let them embrace the responsive portions of our Service—the Lords Prayer, the Creed, the versicles and responses, with a brief collect at the close, drawn up with special reference to the Sunday School, to those assembled, and to the work in which all present are engaged.

One advantage that we may look for as resulting from this Convention is the careful compilation of some such brief Liturgical Service. As far as my experience goes, no better mode has suggested itself to me of compassing two ends—of securing and maintaining the attention and interest of the children, and of fitting them to take an active and intelligent share in the Church Service itself. Certainly the result of using a little service of this kind in the Parish of Whitby has been to render the Monthly Catechetical Service in the Church more interesting and attractive, and, in particular, more congregational than it could otherwise be. If the Sunday School be the nursery of the Church—then the training in the school should be a training for the Church. If the children in the School are the congregation of the future, then the School-worship should partake of the character of our Church Service, in order to prepare our children for their place in the congregation, and the earlier we train them to take an intelligent share in the worship of the Church, the sooner shall we find them in the courts of the Lord's House—at least if we remove that barrier created by the miserable exclusiveness of our pew system. For no clergyman can expect to find the majority of his Sunday School children in Church, until he has abolished pews.

The other topic to be dealt with in this paper has reference to the hymns and music suitable for our Sunday Schools. First, as to the hymns, I must express the very decided opinion which after several years experience, I have formed upon the subject; namely, that the hymn-book of the Congregation should be the hymn-book of the Sunday School. For the infant Class, hymns of a more simple character may be better, such as "Hymns for little children." But the children generally should be familiarized with the hymns and tunes in use by the Congregation. Unless we aim to make our Sunday Schools a number of small republics independent of the Church we must train them, and only in Sunday School can we train them, for God's House. And in no more sure and certain way can we win them to love the House of God, than by teaching them the hymns and spiritual songs, wherewith we ourselves make melody in our hearts unto the Lord, let us adopt the same principle in this as in the compilation of prayers for the Sunday School, and bring them up in the familiar knowledge and use of hymns and tunes that will be of value, and form a treasury of devotion to them, long after they have bid good bye to the Sunday School. Let us follow the example of the Church herself, who wisely instructs her children in the Church Catechism, which no mere child can fully understand, but which will still furnish food for meditation, and nourishment for the soul of the most advanced believer. So that (even) Richard Baxter, on reviewing his life as it drew to a close, declares; "The older I grew, the smaller stress I laid upon controversies, and deep writings; and now it is the fundamental doctrines of the Catechism, which I highest value, and daily think of, and find most useful to myself and others. The Creed, the Lords Prayer, the Ten Commandments, do find me now the most acceptable and plentiful matter for all my meditations; they are to me as my daily bread and drink; and as I can speak and write of them over and over again, so I had rather read of them, than of any of the niceties which once so much pleased me."

Let, then, our children learn, and sing in Sunday School worship, such hymns as all Christians value. Let them be graven deep upon their young and pliant minds, that, in after days, when school-time is over, they may rise up in their hearts, during their hours of work and of rest, at lying down, and rising up, in time of sickness and pain, or after long years may come back to the memory to comfort the weary and heavy-laden, or to solace the believer as he enters the shadow of the dark valley.

Some hymns, it may be, are beyond a child's experience, and some beyond his understanding; but the majority of the hymns in common use are such as may well be sung "with understanding" even by children. The pure and guileless mind of a little child can realize far more of that which is spiritual than we can tell. We know from the lips of our blessed Lord Himself that much is revealed to babes and sucklings that is hidden from the wise and prudent.

\*Reprinted by H. Rowsell, 75 cents per dozen.

"Oh! say not, dream not, heavenly notes  
 To childish ears are vain  
 That the young mind at random floats,  
 And cannot reach the strain.  
 Dim or unheard, the words may fall,  
 And yet the heaven-taught mind  
 May learn the sacred air, and all  
 The harmony unwind.  
 And if some tones be false or low  
 What are all prayers beneath  
 But cries of babes, that cannot know  
 Half the deep thoughts they breathe!"

Not that I would advocate all the hymns for Sunday School use being of an "old" character. Most Hymnals now embrace hymns for the young. Hymns Ancient and modern, and the Hymnal of the Christian Knowledge Society, both contain excellent hymns for the young, with suitable and attractive tunes. Many of us know by experience that the majority of the tunes in hymns ancient and modern are not only easily picked up by the young people, but rapidly become very popular with them, and more lasting favorites than those which are specially published as Sunday School collections. Many of these latter contain tunes so secular and operatic, and in some cases hymns of so childish a character, that there is great danger of the child's taste being vitiated, and a distaste created for the more grave and sober tunes and hymns of the Sanctuary. This seems to be a serious fault in many popular collections, such as the Gem, Oriola and others. It may be said that in these collections are many very valuable hymns and tunes. This may be true, but unless a very firm hand, and educated taste, control the selection, inferior hymns will too often take the place of those of a higher character for the sake of some popular melody.

But the Hymnal alone will be insufficient as to the character and "quantity of the music to be desired in Sunday Schools." It is the experience of most of us, that while our congregations join fairly enough in the hymns, they seem unable to take part in the various Canticles, which form a considerable portion of our morning and evening Prayer. Still keeping in mind, then, the principle, that in Sunday School we are training our young for worshippers in the Sanctuary, we must, unless we would have them sing by proxy, make chanting an important element in the music of the Sunday School. Children soon learn to be as fond of chanting as of singing hymns, and, after being initiated into the mysteries of chanting, are better prepared for that futher act of devotion, which is enjoined by two inspired Apostles, as a Christian duty and privilege—singing the Psalms of David. It does seem strange that, throughout Christendom, popular human compositions should, to a very great extent, have usurped the place of that one *inspired* manual of Praise.

In the sister Church in the United States, chanting seems to be far more congregational than with us. The reason would seem to be that, in their Sunday School manuals, the singing of a Psalm or Canticle always forms a part of their opening services.

I cannot close this paper without referring to the singing of Carols as a most attractive feature in Sunday School music. The interest of our young people in their Sunday School may be much quickened by a judicious use of Christmas and Easter Carols. Nothing attracts them more than the gathering in the week for practising them, and in no better and more effectual way can we impress upon their minds the cardinal doctrines of the Incarnation and the Resurrection than by thus preparing them to keep glad festival at Christmas and Easter.\*

The subject of this paper concerns merely the matter of the prayers and music of the Sunday School, but it must never be forgotten that, after all, the most important element in these exercises is their *devotional* character. If this be lost sight of, all else is valueless. Our forms of prayer may be perfect—our hymns and tunes admirably adapted to serve their end; but unless we train our children in reverent habits of devotion, and not only teach them the meaning of what they say and sing, but endeavour to quicken their devotional feelings, and influence their hearts with them, we shall labour in vain, and fail to attain the great end of all Sunday School work;—that of leading our children to Christ.

\* I may add in a note that there are several very popular Carols for both seasons in Goodrich's "Service and Tune Book for Sunday Schools" (New York) sold by messrs, Adam Stevenson and Co., for 20 cents. For those who may not be acquainted with the Chant and Tune Book published under the authority of the Toronto Synod, I may add that I know of no book better suited to Churches and Sunday Schools where the Church Hymn Book is used.

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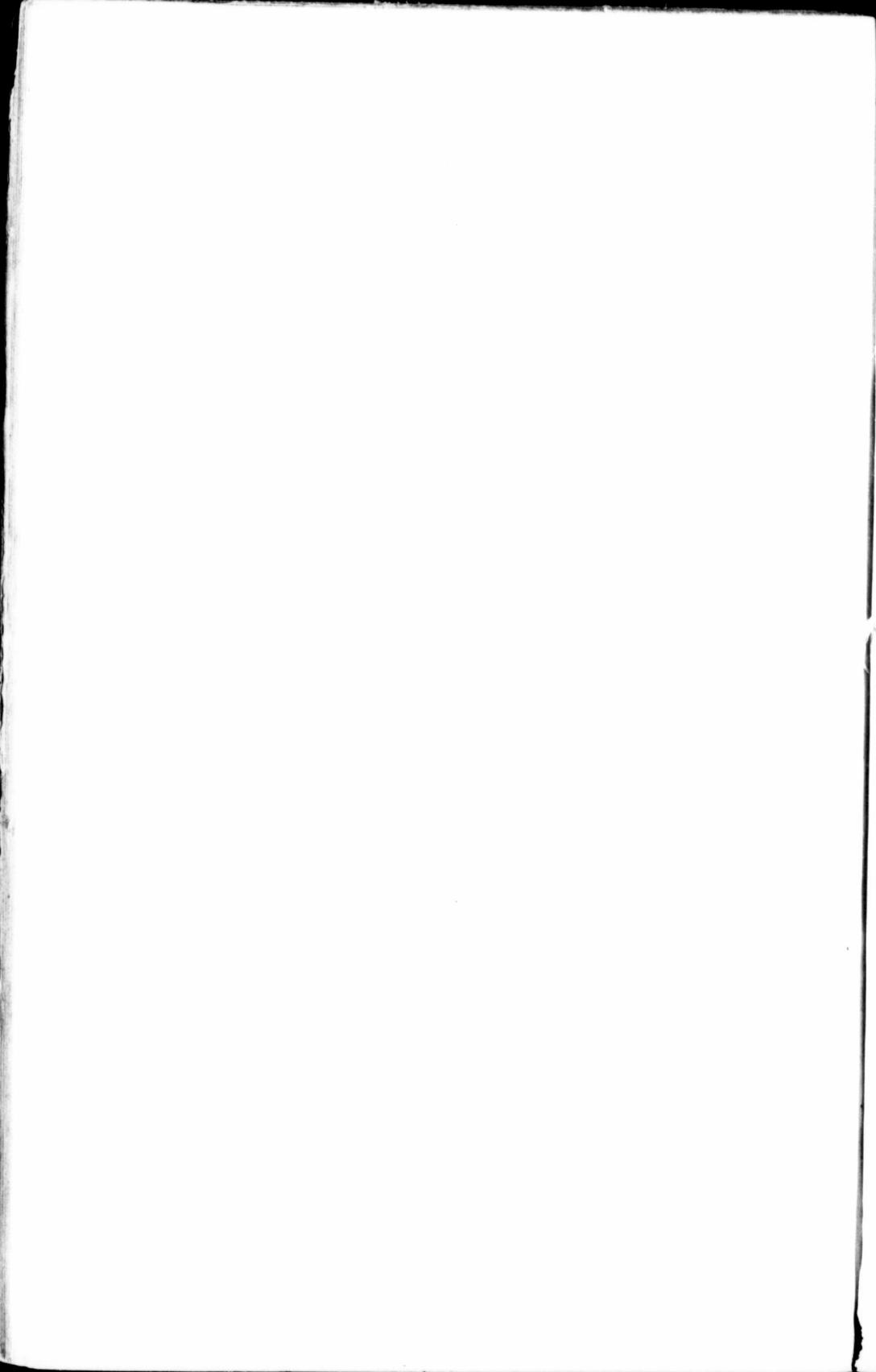
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