

The Church-Catechism a Model of Church Education by Frederick William Faber. (1838).

THE CHURCH-CATECHISM
A
MODEL
OF
CHURCH EDUCATION.

BY THE REV.
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“For this child I prayed; and the Lord hath given me my petition which I have asked of Him: therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord.”—
1 SAM. i. 27, 28.

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It is well to mark, where we are able, the differences between the Church of God and the institutions of man. These grow up out of particular circumstances. They are adapted to those circumstances. They live in them. They die with them, or become useless; and when useless, they are and must be mischievous. They have their day: and must give place to others called forth by new wants and fresh emergencies. But it is far otherwise with the Church of Christ. She is gifted with a power of fitting herself to all changes which may come in her way, and meeting every difficulty which can arise. This pliability is one of her most marvellous gifts. It is not condescension to the prejudices or humours of an age: but rather a healing of its evil tendencies. Much less is it change. Every thing changes but the Church; and it is because she cannot change that she has such power over all things else. She is like a cloud in the sky, taking readily every shape which the winds may imprint upon it, yet still remaining the same. Every age is possessed by some evil spirit; and carried away by some false notions. It is here the Church steps forward, bringing forth out of her treasures just that portion of Catholic truth which is most fitted to meet the wants of the times. This pliability arises partly because the Church is no human system, but alive with the Spirit, Who abides within her; and partly because all truth belongs to her, is embraced within her pale, and freely imparted by her. This is one great meaning of the word CATHOLIC,—*pliability without change*: an adaptation to man's heart, to his best and most natural affections, and yearnings, and faculties, and aspirations, without any regard to time, or place, or climate, or civilization, or political form of government, or any other of the temporal circumstances in and among which mankind are set down. The Church is entirely occupied with what is infinite, cherishing every thing, however humble, which points heavenward, and giving their only value to things temporal by

linking them with and working them up into things eternal.

Now, of course, there are many ways in which the Church is called upon to interfere with the tendencies of an age. Let us say a few words on one most dangerous tendency of our own age which it now falls to the Church to thwart. There is a notion very prevalent among us of a vast and extended benevolence, which is something widely different from evangelical charity: a tendency to neglect the humbler ties and circles which come more closely to us, in order, so we deceive ourselves, to attain a more diffusive and imaginary good. In Scripture language, we are apt to neglect what comes to our hands to do; and choose to do good in our own way, and after our own wisdom, and not as God's Providence keeps bringing it before us in our appointed place. Now our nature is such that affections which have not at first been disciplined in a narrow sphere, are not able to occupy a large one with any thing like efficiency. The broader the limits are which we may assign to our feelings, the more languid, and intermittent, and short-lived is their play. States are held together by the lesser duties of society being religiously fulfilled. A man's family, friends, parish, neighbourhood, county, or diocese, are all to be preferred to the larger and higher connections which he may have as a citizen. They need not hinder him from extending his care or his benevolence to the wider circles, but they must come first in order of time. However, many think this a narrow and low view to take. It certainly is a humbler and lowlier one. Perhaps on that very account the more true. At all events it is the more practical, and founded upon our nature, which does not seem in general fitted to do great things, except through little ones. Now the spirit of our Church and her services goes quite counter to the tendency of the present age in this respect. She endeavours to make men realize as much as possible all those private loves and household endearments which are the first natural elements of human society. She takes to herself almost every common action of our lives, and makes it her own by giving it a religious turn, a church-meaning. She keeps meddling with us in every stage of our lives. She comes among us in our Baptism, Education, Confirmation, Marriage, Sickness, and Death. She calls upon us to consecrate our worldly

goods by yielding a portion up to her. She bids us make our time minister to eternity by calling us away from a worldly use of it on her Sundays and Saints' days. She makes us put a limit even upon our natural appetites, that she may teach us, through her Fasts obedience and self-denial, and bountiful giving of alms. Thus she strives to interweave herself with our most secret and common thoughts, our every day actions, our domestic griefs and joys. She would put something spiritual into them all. She is diligent, unwearied, ungrudging as her Master, always going about doing good. This will be plain to us, and the blessing of it more clearly perceived, and more readily acknowledged if we examine her services with this view. For example; let us look for awhile upon the Catechism as putting before Church-parents a model of Church education.

Many persons, when the meaning and depth of the Prayer-Book is unfolded to them, are apt to think there is much ingenuity and imagination in what they hear, but little truth. They think so because they are ignorant of the history of our Liturgy. They imagine it was made by one particular set of men at one particular time, and that too a time not the best fitted for the composition of devotional Formularies. This was far from being the case. The people of a nation never could have received and grafted in upon themselves a new Liturgy. It would have been nothing short of a miracle if they had. The Prayer-Book is a very old book. It grew up out of the religious wants of many generations. It was put together by time, and, as it were, naturally; not by men. Like every thing else in our Church, it is not new, but it has got its ancient form, though not fully, yet in a measure given back to it again. The few additions which there are grew up, like its older parts, out of spiritual wants. As the Church is, so are her Forms and Ceremonies; pliable without changing. By being pliable I do not mean that she bends about in any way that men would have her; but that her nature is to fill up every place that is left unoccupied, to insinuate a new meaning and new spirit into all we do. Only the Church is very reserved. She has within her what will satisfy all changes of life and all vicissitudes of feeling. But she will not put it forward except to the right-minded. Her pliability is not in any

alteration of herself, but in her fitting every age, every country, and every man, with equal propriety: which nothing but the Church can do; except the air we breathe, the atmosphere wherein we live, which is itself a type of the Spirit, Who is in the Church. However the question with humble minds is rather, what can we make of the treasures we possess? Time and circumstances only help to show us the richness of truth. It serves many ends and meets many wants which we should never have imagined came within its original commission. This is a weighty argument against all change.

Now the peculiarity of the Prayer-Book at present before us is this—that its Services hang one upon another like a chain, and are intended to run alongside of us the whole of our lives, and that there is a danger of our losing our way the moment we let go our hold of this heavenly chain. Men think the Church did not intend this to the degree many of us suppose. This is not a matter of much moment. Enough is left to shew it was her intention in the main: and above all in the Catechism and the Formularies connected with it. The Baptismal Service ends with the mention of Confirmation; and the knowledge of the Creed, the Lord's Prayer, the Ten Commandments, and the further instruction of the Church Catechism, as the needful preparation for that Confirmation. Thus the one Service hands us over, as it were, to the other Service; and more than this, what we are to be doing meanwhile is clearly pointed out. The Church Catechism is to be the employment of our years from the first ability to learn and understand till the day we take upon ourselves our Baptismal Vow, and are established and confirmed therein by the Bishop's hands. So the Order of Confirmation, mindful of the Baptismal Service, opens with a repetition of what "the Church hath thought good to order," that is, the injunction with which the Baptismal Service ended about the child's instruction. And, still looking back to Baptism as Baptism looked forward to it, the Bishop begins his prayer, "Almighty and everlasting God, who has vouchsafed to regenerate these Thy servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their sins"—a tolerably clear intimation of the Church's opinion upon Baptismal Regeneration. In like manner, the Order of Confirmation, when it is finished, hands us on in its

concluding Rubric to the Order of the Holy Communion. Between Baptism and Confirmation intervenes the Catechism, the very title of which sufficiently explains its meaning;—"An instruction to be learned of every person, before he be brought to be confirmed by the Bishop." It is this Catechism which we are now to explain as a model of Church education.

It consists of five parts. A distinct statement of the Baptismal Vow, and what great things that Sacrament effects for us and within us—the Apostles' Creed, with the questions arising out of it—the Ten Commandments, with similar questions—the Lord's Prayer, with an answer explaining it—and, lastly, the doctrine of the Holy Sacraments of Christ's Church.

1. We have first, then, *a distinct statement of the Baptismal Vow, and what great things that Sacrament effects for us and within us*. Thus one entire division of the Catechism is taken up by Holy Baptism: and, if we look more nearly into it, we shall be struck to find that its influence pervades the whole. The second division, the Creed, is only that form of sound words into which we were baptized. The third and fourth parts, the Ten Commandments, and the Lord's Prayer, are two of the things enjoined to be learnt by the Baptismal Service; and of the fifth part, the doctrine of the Sacraments, of course Baptism, occupies one half. Thus you see the whole Formulary is penetrated by the memory of Baptism. It is the life, the meaning, the unity, the religion of the whole: though faith and practice, Creed, Precept, Prayer, and theological Definitions be included therein. A great region may consist of mountains, moors, woodlands, mighty towns and cultivated fields: and yet have a unity, often be called by a single name, because of the one river which winds over its plains and within its valleys to bless them and do them good. So is the memory of Baptism in a Churchman's education. Its waters appear everywhere: and green things, the graces of the Spirit and the fruits of the Cross, blossom and ripen on its banks. It is the sacred stream Ezekiel saw in his Vision of the Holy Waters (xlvii. 8, 9.). "These waters issue towards the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that every thing

that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither; for they shall be healed; and everything shall live whither the river cometh.”

Thus we gain one great principle in Christian education. It is all made to depend upon Baptism. It is the education of a baptized soul. Now it is not too much to say that there are very few of us who give this prominence to Baptism in the education of our children. The little ones tell us that they were made in their Baptism “members of Christ, children of God, and inheritors of the kingdom of Heaven;” and moreover they “heartily thank God their heavenly Father, that He *hath* called them to this state of salvation.” Yet we educate them as if we did not believe a word of all this. Alas! many among us do not believe it. We bring them up as if they were one day to be Christians, not as if they were so already; as much as we ourselves are. A jewel of great price, even the Cross of Christ, has been given into their charge: a jewel which there is a fearful chance of our losing from the evil, the inherited evil, of our nature; a jewel which, when once lost, is well nigh irretrievable. Yet we do not tell them of all this. They grow up: and in many cases they know nothing about Baptism, neither what it is, nor that they have received it, till the near approach of Confirmation obliges us to give them views and notions of some sort or other about it. The Church, when she educates her children in the Catechism, is ever teaching them to look back. We, on the contrary, are always making them look forward. She gives them great thoughts, and tries to make them careful, jealous, and obedient, because they *are* Christians. We educate their minds and inform them with high principles of action, because they *may* be Christians and *ought* to be Christians. In a word, with the Church Baptism is a gift and a power: with us it is a theory and a notion. If, then, what is called religious education keeps failing and turning out ill on all sides of us, it might not be amiss if we return to the guidance of our Church in this matter. Her rule ought at least to have the benefit of a trial. The primitive Christians seem in the main to have been far holier men than ourselves: and one very striking difference between us and them is their frequent reference

to their Baptism. The Church is the prodigal's home. Christ may be there, waiting to bless, while we have sought Him sorrowing among the waysides leading from Jerusalem.

2. The second division of the Catechism is *the Apostles' Creed, with the question arising out of it*. This was our Baptismal Faith, the good confession which we witnessed at the Font. Here, again, we perceive some slight difference in the Church's method of education and our own. Faith comes before precept, the Apostles' Creed before the Ten Commandments. Not that knowledge and obedience can ever be, strictly speaking, distinct. Obedience springs out of knowledge; and knowledge comes by obedience. But we are backward in believing that little children can understand such things, as are contained in the Creed, or that it will do them any good to be taught them. In fact there is nothing in which the duty of walking by faith and not by sight is more required of us than in the education of children. Yet if we will only look carefully into ourselves we shall find that much of our most valuable knowledge, many of our most precious habits, were acquired in early childhood. Memory goes back as far as she can. But even she often stops short of the very early days during which these things were effected in us. Even lessons got off by rote, and which children cannot understand, are most useful. They lie ready in the mind. They are beforehand with falsehood and sin. The child's heart is preoccupied. No sooner does the poison begin to work, than the plant, which is to sweeten the waters, is ready, planted long since, before we knew what service God might find for it in His temple, the body of the little child. Yet we are apt to think that doctrinal knowledge is, to a child, but a bare and profitless catalogue of facts. So we try rather to store their minds with feelings. We teach them the narrative parts of Holy Scripture, the history of Abraham and Joseph, the Passion of the Son of God. This, doubtless, we ought to do, but not to leave the other undone. But we will do nothing unless we can see some fruit come of it visibly. This is want of faith. Nevertheless, if we look attentively at what happens when children leave the parental roof for a more extended sphere of education, we may see some fruits of neglecting the rule of the Church in this matter. When boys go to

great schools, or enter upon a College life, or the several professions to which they are destined, how often do they fall victims to the doubts, and cavils, and objections, which the wicked ingenuity of their clever companions has suggested! How often, to the distress of their friends and their own great peril, do they become ensnared in the toils of some wrongheaded religionist, not unfrequently deserting the Church wherein they were baptized! The plants the mother planted—how often, how sadly often have they closed their flowers and died, because there was no soil deep enough for their increasing roots! And is not all this, in many cases, because we have not given them doctrinal knowledge? Religion is to be learnt as all things else are. It follows general rules. If the child must learn grammar that the man may be a scholar, he must also learn articles of faith that he may be an orthodox Christian; and learn them too as he learnt grammar, by memory. We are bound to this by the Baptismal Service. We are bound to teach him “all things which a Christian ought to know and believe to his soul’s health,” “remembering always that Baptism doth represent unto us our profession.” We believe children capable of understanding that there is a right and a wrong in matters of practice. Why are they less capable of understanding that there is a right and a wrong in matters of faith also? Orthodox children would make orthodox men. And one among other advantages, which would in all probability result to the Church from our following her example in this, would be a greater and a happier uniformity of religious opinion in the country, than there ever can be while children are not taught to be Churchmen as well as Christians, but are left to pick up a religious belief as best they may, when they attain to riper years. A boat, that has slipped her moorings and has no compass on board, must be drawn by a miracle if ever it is to reach the harbour.

3. We come next to the *Ten Commandments, with the Duty to God and our neighbour drawn out of them*. This also is one of the things which children were to learn, according to the Baptismal Service. It is not necessary to say much on this point. Only it were well for many reasons that we made the Ten Commandments the basis of our moral instructions more than we do. Partly because the

Church has put them before us, and obedience always brings a blessing along with it: and partly because the Ten Commandments seem in themselves to form the fittest manual for the purposes of education. Many persons have wondered at the prominent place given in the Prayer-Book to what they consider merely part of the Jewish Law. For independent of the stress laid upon the Commandments in the Baptismal Service, the Catechism and the Order of Confirmation, they are repeated every Sunday from the Altar in the Communion Service. It is quite clear the Church must have done this with forethought and intention. Therefore by adhering to her rule we may derive some benefit above and beyond what we expected. Then in themselves the Commandments are the fittest manual for the young. They are simple and easily remembered. The child gains a few great general principles, received with all the fear which the sanction of God confers: and round these general principles particular cases gather very speedily, and an entire code of morals is acquired before the child can understand or appreciate the value of its acquisition. Besides which the Fifth Commandment, which more especially concerns children, comes to them distinguished by a promise: and the Third, which relates to a sin fearfully common among the young, receives a dreadful sanctity from the threat appended to it. When a child has to learn the distinction between right and wrong merely by experience, and by being told that this or that particular thing is wrong or right, the process is almost endless. But, if there is some brief collection of rules, and that, as it ought to be, from inspiration, a reference to them becomes as easy and natural as their authority is clear and undoubted. The labour of the teacher is lightened. The conscience of the child is aided in unfolding itself.

4. The fourth division of the Catechism is, *the Lord's Prayer, and the Answer explaining it at length*. This part of the Catechism is distinguished from the rest by having a charge prefixed to it, warning the child of his inability to "do these things of himself, or to walk in the Commandments of God without His special grace:" and of the necessity of prayer in order to attain that grace. Here again reference is made to Holy Baptism. The Lord's Prayer was one of those things which were particularly enjoined

upon the child. And more than this, in the primitive Church none but the faithful or baptized were allowed to use this Prayer. The right to call God our Father was supposed to be one of the gifts received at our Baptism.

Parents not unfrequently put a question to Clergymen connected with this subject: a question very difficult to answer, but on which it may be well to say something. "How early should a child be taught to pray, or be taken to Church? Is it right that a child should be made to address God, when it does not know the meaning of its words, or scarcely of the action it is doing?" It is of course impossible to lay down any general rules which shall hold universally. The differences in children are almost infinite. Persons therefore must be left to their own judgment in the matter. Still much may be said which may considerably aid parents in coming to their decision, if they only regard thoughtfully, not modern theories of rational education, but the will of Christ as carried out by the Church. A child's not understanding his prayers seems no objection to his being taught to pray. "Suffer little children to come unto Me, and forbid them not." How can they better come than in prayer? Again, when the little children had caught the cry of the people and sang Hosannas in the Temple, Christ taught us from the Old Scriptures that "out of the mouths of babes and sucklings God had perfected praise." And here we must observe, that it is because their *strength* is perfect that their *praise* is perfect too. Otherwise the Psalm and the New Testament would not agree. Much religious dignity too is conferred upon children in the Gospel by that saying of our Saviour, "Their Angels do always behold the face of their Father Which is in heaven." When the Word of the Lord was scarce in the land and His visions very precious, it came to little Samuel sleeping on his bed. He did not know the meaning of it. He thought it was the voice of Eli. And indeed, if children are fit recipients of that "better thing reserved for us," the high gift of the Sacrament of Regeneration, and God "favourably alloweth this charitable work of ours in bringing infants to His Holy Baptism," we may fairly suppose the prayer and praise of little hearts and infant lips will be as a sweet smelling savour before Him." In like manner the will of the Church in this, as in all other things, follows

that of her Master and carries it out. This is her most sufficient warrant for Infant Baptism. The Church indeed does not specify any particular age at which a child's religious education is to begin: but she points out her wish most plainly when she bids us teach the Child "so soon as he shall be able to learn" the meaning and solemnity of his vow, with which in consequence the Catechism begins. Moreover we cannot tell what spiritual work God may be carrying on in the heart of the youngest child. There are strange instances on record of what men call religious precocity. Most of us may have witnessed some. This should make us respect our children more than we are apt to do. Perchance they can often understand things we think too hard for them: and, if they cannot, they may derive good from learning them, and they can derive no harm. In most cases Satan begins before we do: and infants have a sad aptitude at learning sin. The good George Herbert, whom every Churchman regards almost with an affectionate familiarity, extends this even to the reception of the Eucharist. "The time of every one's first receiving is not so much by years, as by understanding: particularly the rule may be this: when any one can *distinguish the sacramental from common bread*, knowing the institution and the difference, he ought to receive, of what age soever. Children and youths are usually deferred too long, *under pretence of devotion* to the Sacrament: but it is for want of instruction; their understandings being ripe enough for ill things, and why not then for better?"

The same principles will apply to a child's being taken to Church. Of course when they are so young as to disturb the congregation, or are taken there so often as to connect Church with the idea of pain and weariness, the matter is carried too far. But the error is oftener on the other side. It is true we cannot exactly see *how* a child will derive good from it. We know nothing of the mysterious powers that are bound up in a child's heart. People, who are for having everything plain and easy, that is in other words, emptied of every high spiritual meaning which is above their dulness and their grossness, are apt to look upon such language as poetry and rhetoric. But they would do well to ponder what is said in the Bible of the *child* Abijah, the little son of

Jeroboam. "Arise thou therefore, get thee to thine own house: and when thy feet enter into the city, the child shall die. And all Israel shall mourn for him, and bury him; for he only of Jeroboam shall come to the grave, *because in him there is found some good thing toward the Lord God of Israel* in the house of Jeroboam." However we see as a general rule that children brought up in a Church way receive impressions which often remain unfaded through an idle boyhood and a reckless youth, and are God's angels to bring the wanderer home at last. There are many Christians whose lives are like an autumn day. In the beginning it is all mist and fog, doubt and peril, but the sun struggles through at mid-day; and, though the hours that remain be few, it shines as brightly and as hotly as in summer. Yet very often, as in autumn, it has an early setting, as if the sins of youth might be forgiven and yet not left unvisited. Now in most of these cases we should probably find that the very early instructions of a mother had been the means of the prodigal's return. Yet we are not left altogether in the dark as to the way in which a child's mind is affected by being early taken to Church. It is compelled to be silent far longer than at any other time, to remain in a similar posture, to look upon a scene the meaning of which it does not understand. All things round it, the faces of its parents, the dress of the clergy, the demeanour of the congregation, the unusual shape and ornaments of the building, have an air of solemn earnestness to which it is not accustomed. Its soul is taken by surprise. The avenues of its heart are open to many new and stirring emotions. It feels that something of a fearful nature is going on about it. It is impressed with the religiousness of the Church Service. Thus the feeling of reverence, of sacred fear, is growing up in its mind: a feeling which can never be acquired in after life, and which is the best preservative against rude familiarity and empty levity in holy things. The fear of God is the beginning of wisdom; and this beginning, this foundation-stone of true religion, is laid well and deeply, far down in a child's heart below the world's reach, during its early attendance upon the Service of the Church.

5. The Catechism ends with the *doctrine of the Sacraments of Christ's Church*. As it began with one Sacrament, nothing now

remains but that it should hand us over to the other. It has all along been looking backward and forward at once. Baptism has been to it as a memory: and its hope has been in the prospect of the Lord's Supper. This is a very serious lesson to us, if we are teachable sons of the Church. We see the immense importance of the Blessed Sacraments in her estimation. She gives them a most prominent position in all her Formularies; even in her manual of instruction. And we know well how completely a man's religious views depend upon the estimation in which he holds the Sacraments. If then we acted upon Church principles with our children, we should draw all our sanctions and our terrors from their Baptismal Vow. We should make it the standard and the test of all they did. We should make the Lord's Supper to them what Heaven is to all of us; a prize, and a reward, and a glory to which they may look forward: something far beyond and infinitely above the means of grace which are at present open to them. Their being obliged to leave Church while their parents stay for the Holy Communion, the great festivals being marked in some way or other so as to impress them on their memories, and their seeing that such days are very honourably distinguished by the celebration of the Eucharist, are all so many ways which Church parents might make use of to give a more sacramental character to their children's education. It may be greatness of mind, strength of reason, and so forth, to be above religious prejudices. But, blessed be God! there are few men who can ever disentangle themselves from their childish associations with the parish Church and home Sundays. They cling to their memories, and linger there, like the perpetual ringing of Church-bells, going on when the bells themselves have long since been silenced. A child has generally a keener and stronger perception of mystery than a man. This would make the Sacraments still more powerful instruments in education. For children are by nature curious and inquisitive; and the knowledge that the Sacraments are at once put out of the reach of their understanding, that their full meaning cannot be explained to them, and that age will not give them much new light about them, would invest those reverend ordinances with a dignity and an interest which would at once attract and overawe a child. To him, wholly ignorant of irreverent

definitions, and controversies no less irreverent, the blessed Sacraments would be purely heavenly things; just as they are in themselves; gifts in which the Son of God gives Himself with power unto the Church. Thus might the Sun of Righteousness be the centre of their religion. Children so brought up would never in after life make wayward impulses and mixed feelings, sentiments, opinions, experiences and the like, the tests of their spiritual state. They would look to nothing within themselves; but to Christ without, in His Church and in His Sacraments. Their lives would be like an evening sky. The holy Sacraments would set forth the sun which is the golden heart of all the scene; and their duties, their actions, and opinions, like the flocks of little clouds, would catch light and colour and beauty from the centre, fuller or fainter according to their distance.

Certainly this is not the sort of education popular at the present day. With us knowledge is made the great moving instrument. We are afraid of a child's natural faith and natural prejudices. We strive to correct the one and to destroy the other. The Church on the other hand knows that faith is a plant from another land, and must have nourishment from its home. She knows that there lies within it that seed, which is the victory that overcometh the world; and she would have it grow and increase till it fills the whole heart; like the bough of Joseph, the fruitful bough by a well, even the well of Baptism, whose branches run over the wall. But thus it is that one error in religion brings in seven others worse than itself. When once men could bring themselves to believe that baptized children would have to be converted after they grew up, it was natural to look upon any system of education founded upon the Sacraments as improper and absurd. But if we would only return to taste of our mother's wisdom, if we only had the courage to trust ourselves with God, if we would make the Sacraments to be in our children's education what mere knowledge has too often been, if we would cease to interfere with Heaven as it unfolds itself in a child's heart, then would our children be taught of God, and great would be the peace of our children: greater far than that of their fathers has been, for they would dwell in a city at unity with itself.

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A PRAYER,
TO BE USED BY PARENTS AND TEACHERS.

Out of the Order of Confirmation.

ALMIGHTY and everliving God, Who hast vouchsafed to regenerate these Thy servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their sins; strengthen them, we beseech Thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them Thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of Thy holy fear, now and for ever. *Amen.*

THE END.