

them, but they did not inspire them with any sense of independence, they did nothing to put them in a position not to require a free breakfast that day week; and they seemed to think because they had preached the Gospel to them, and sang them two or three of Moody and Sankey's hymns, they had done the very best thing they could for those people. He did not think they had at all. [Hear, hear]. He did not believe in that way of getting at the people but he did believe in the old-fashioned way of the Church. [Applause]

THE SUNDAY SCHOOL.

A Paper by the Rev. W. E. Brown, Moosejaw, Qu'Appelle Diocese.

The necessity and great importance of the Sunday school can scarcely be over estimated. It has a distinct and urgent work to do, especially in districts where no religious education is given in the daily instruction a child receives. If secular education is a matter of so great value to the well being of the nation, and the good of the individual, that the State enforces it; surely religious education is of equal or even greater value. Indeed, the fact that the former receives so much attention intensifies the necessity of the latter. Education is a good thing, but the man must be taught, and "that the soul be without knowledge it is not good." It is incomplete, and may be dangerous, unless that wisdom, of which the fear of the Lord is the beginning, is imparted by which man can rightly use all his intellectual knowledge to the glory of God and the welfare of himself and his fellowman.

To the thoughtful, earnest Churchman the imperative need of the Sunday School will be apparent. Such a man will reason thus: No education is perfect that ignores God, and our duty and relationship towards Him. It is, alas, possible for mere secular education to be the means of enabling a man to do harm to himself and others, unless it be penetrated with that best of all teaching, the knowledge of God and of His law. In many cases, the Sunday School affords the only mechanism thro' which this all-important instruction is given. A large proportion of children receive no definite religious training at school, and but little, if any, at home. Are the cases many in which children are taught daily by their parents the truths of the Christian religion? It is to be feared they are but few. Generally, there is no thorough, definite instruction given, and, therefore, it is the work of the Sunday School to supply it.

All who teach Sunday by Sunday should feel their distinctive message to be, "Come, ye children, hearken unto me; I will teach you the fear of the Lord." How can the school, the very nursery of the Church, be made more efficient? is a question that must interest all who have the welfare of the children of the Church at heart.

The following suggestions may tend somewhat towards that end. It must first be remembered, it is only a Sunday school; and therefore is held only on one day in every seven, and then, generally, only for a single hour, or a little longer. Consequently, if the instruction is to be comprehensive and thorough, it must be carefully prepared, and be given in a definite, clear, and concise manner. Much has to be taught in a short space, and it follows that great pains must be taken to do the best and make the most of the time. Towards this end, teachers' meetings, leaflets of Bible lessons, and supplementary books of a catechetical form to give instruction of facts not contained in the Church Catechism, are all desirable means. Doubtless in every parish in the Diocese some such helps are in use, but it might be advantageous if some uniform system

were to be used throughout the whole Diocese. It might act as an encouragement both to scholars and teachers. If text books should not be thought desirable, at least a syllabus of lessons from the Bible, or of lessons upon Church teaching as contained in the Prayer Book, either in the Catechism or other offices, might be issued or sanctioned by the Bishop should the idea be approved of by him. Of course, owing to the fact, already mentioned, that is only once in each week such teaching is given, too much could not be attempted; but it would be a way of establishing some uniform course of religious instruction. It would also make it possible to encourage a lawful rivalry between schools, and give a chance of obtaining an idea of the progress in the various parishes by means of an examination which might be undertaken.

Some such examination might take place yearly, especially among the elder scholars, if not by a diocesan examiner who might visit the different schools, at least by papers of questions issued to each school. Certificates might be given to each scholar who proved worthy, signed by the priest of the parish, and in the second or third year (space being left on each card for the signatures for the whole three years) the certificate might, should he approve, be signed by the Bishop of the Diocese. This would be called, The Bishop's Certificate, and would induce many Sunday school children to make diligent effort to obtain the same distinction for proficiency, and the uniform lessons would help to effect more unity in the above work.

These suggestions may be worthy of consideration, and at least lead to other useful propositions of a practical character. Anything that will stimulate the interest and effort of the scholar and emphasise the importance of the work of the Sunday school may be helpful to many.—*Church Messenger, Qu'Appelle.*

CONFIRMATION.

HELPS FOR SELF-EXAMINATION.

Diligent and careful Self Examination is necessary weekly, if not daily, for every soul that would progress in holiness.

Even heathen philosophers saw its necessity for progress in virtue, and advised their disciples to practice it.

It is necessary [1] to prevent little acts of sin growing into habits; [2] to give us certainty as to whether we are progressing or going backwards.

The heart is very deceitful, and unless we do examine ourselves by the standard of God's Word the conscience gets hardened, and we become so accustomed to a low, worldly standard of right and wrong, and even to certain sins, that we fail to recognize many things as sins which are really contrary to the Law of God.

But if Self-Examination is necessary for a Christian at all times, it is especially necessary before coming to such a Holy Ordinance as Confirmation.

If you have not been in the habit of practising this Self-Examination, you should try and look through your whole previous life.

Divide your life, for this purpose, into different parts, as, e.g., [1] your life before you left home; [2] your life at school; [3] your life since, &c. Or, your life when you were living at ———, or at ———.

Ask God very earnestly to enable you by His Holy Spirit, to know yourself.

Offer up this prayer of David—

"Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any way of wickedness in me."

Remember, then,

1, Your high calling of God in Christ Jesus. You have been placed in the world—endowed

with all your great powers of mind and body—and have been redeemed with the most Precious Blood of the Son of God, in order that you should

[a] Glorify God in your life.

[b] Bear much fruit to His praise and glory who redeemed you.

[c] Be perfect even as your Father which is in heaven. *St. Matt. v. 48.*

2. That wherein you have come short it is your own fault.

No circumstances of temptation under which you may have been placed are a sufficient excuse for having fallen into sin. God would have helped you, had you looked to Him and prayed to Him in the times of your temptation.

"There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. *1 Cor. x. 13.*

"My grace is sufficient for thee."

Remember, also, that sin may be committed in the following different ways—

1. By doing that which we ought not to do—*Sins of Commission*; or

2. By leaving undone things that we ought to have done—*Sins of Omission*. Or,

1. In act.

2. In word.

3. In thought.

You cannot have a better text whereby to judge yourself than the first and third Promises made in your Baptism.

It was promised for you, or you promised for yourself—when you were made the Child of God in Holy Baptism—that

1. You would renounce

[a] the devil and all his works,

[b] the pomps and vanities of this wicked world.

[c] and all the sinful lusts of the flesh.

2. That you would obey God's holy will and commandments, and walk in the same all the days of your life.

Let us see then what these two promises really mean.

1. To renounce, means to set yourself in opposition to, to "refuse to follow or be led by," to "fight manfully" against them.

2. There are *Three great Enemies of our souls.*

[a] The Devil,

[b] The World,

[c] The Flesh.

A. THE DEVIL, the chief of the fallen angels—the great Adversary of our souls—is really at the root of all temptation. "He goeth about as a roaring lion seeking whom he may devour." He uses the world and our own sinful nature to destroy the souls of those whom God loves.

But, nevertheless, there are some kinds of evil works that are more entirely his own.

"His works" are—

1. Evil thoughts about God,

[a] Distrusting His mercy; considering Him a hard Master; thinking He is not just.

[b] Presuming upon His mercy; and, therefore, continuing in sin, thinking that He will not do as He has said He will.

Thus Satan tempted Eve, "Yea, hath God said, Thou shalt not eat of every tree of the garden?" Here was the temptation to regard God as a hard Master. "Ye shall not surely die; for God doth know," &c. Here was the temptation to think that He would not do as He had said.

Thus, too, he tempted Job.

2. Disobedience.

3. Deceitfulness.

4. Lying. "He is a liar, and the father of it" [*St. John viii. 44.*]

5. Pride. "The condemnation of the devil."

6. Revengfulness, spite, anger, malice. "He was a murderer from the beginning."