

children are proud to think that something is prepared especially for them, and readily go to the church; they easily remember what they hear because it is short and interesting; and they are spared the tedium of the longer sermon.

It is not very widely known that Princess Mary of Teck was practically the founder of an interesting branch of the Society for the Prevention of Cruelty to Children; namely, The Children's League of Pity. Her Royal Highness originated the idea of one pound subscriptions, to qualify for membership—five shillings being a personal contribution and fifteen collected from others. She obtained her fifteen shillings from her brothers the Princes Adolphus, Francis, and Alexander.

BISHOP Doane on Christmas Eve unveiled four mosaic pictures which have been placed in the sanctuary and choir; and also the great East window of the Cathedral of All Saints, Albany. The mosaics are the gifts of Mrs. John V. L. Pruyn, Mrs. Erastus Coming, Mrs. Selden E. Marvin and General Amasa J. Parker; and the window is the gift of the many friends of Bishop Doane and was ordered by him when he was in London last. In addition to these gifts some beautiful painted tapestries for the east wall of the sanctuary have been donated. They were painted by Mrs. A. J. Danyell, an English artist living in Florence, and are exceedingly beautiful. Besides these two very massive brass candelabra were given by Dr. Trego; a noble processional cross, a piece of old work of the fifteenth century by Dr. Jeffrey, the organist of the Cathedral; a set of richly embroidered "fair linen" complete and the carvings of several pillars and doorways, were also given during the year. And last, but not least, through the uccessing efforts of the Bishop and the women of the Diocesan League the mortgage debt on the Cathedral has been reduced from \$75,000 to \$40,000.

THE names have been published in Japan of thirteen members of the Japanese House of Representatives, who are baptized Christians. A Japanese contemporary remarks that, if that average were preserved throughout Japan, it would signify that Christianity had gained over a million and a half of converts. From another point of view the figures are even more interesting. It has always been claimed that, although Christian propagandism makes some progress among the lower order of Japanese, it has no success with the upper. The inference suggested by the number of Christians in the House of Representatives contradicts this theory, for it shows that, whereas the percentage of Christians throughout Japan does not exceed twenty-seven in every ten thousand, the corresponding percentage in the class from which members of the House of Representatives are drawn is 433.—*Family Churchman.*

THE Bishop of Ripon has addressed a letter to the editor of the *West Yorkshire Pioneer* in reference to an article which has appeared in that journal on the Pulpit and Pew. In the course of it he says that one cause of the want of freshness in the pulpit is the demand made upon the clergyman's time. "He needs," the Bishop says, "hours apart for study and medita-

tion. The mind and the soul, like the body, need leisure to assimilate food. The pulpit will be dry, stale, and unprofitable, if the dust lies thick on the unused books of the library." On the subject of dogma he said that the strong grasp of the mind and soul upon principles of Christian teaching is quite essential to the very freshness which the writer of the article desires. "We all agree," says the Bishop, "that there is a bad dogmatism; but in an eagerness to get rid of dogma we may get rid of truth. Two things kill freshness—one is lack of study; the other is the ambition of being original. The best originality is truth, and he who is possessed of a truth will seldom be wanting in freshness."

SUNDAY-SCHOOLS AND CATECHISING.

[A Paper read before the St. Francis District Association by the Rev. Canon Thorndoe, M. A., Rector of Sherbrooke.]

I am to speak to you about Sunday Schools and in doing so if I have not mistaken my subject I am to bear in mind the importance of Catechising.

1. Now, the first thing that occurs to me as worth saying about Sunday Schools is that they are not an *end* but a *means*. It is quite a common thing to over-exalt Sunday Schools. It is quite possible so to exalt them as to do positive harm. It is not the great thing in connection with our young to get them out to Sunday Schools regardless of what follows. Nor ought any church to feel satisfied because the Sunday School is large and apparently flourishing. In many parishes the Sunday School is allowed to flourish at the expense of the worship of God. It is no uncommon thing to find children going faithfully to Sunday School and habitually neglecting the Church service. It is an uncommon thing for Sunday Schools to flourish because children are bribed to come to them by treats, prizes, entertaining and exciting exercises in which their pride is flattered by the prominence into which they are thrust while the Church services languish because no such inducements can possibly be used in connection with them. And we need scarcely wonder that many of our most thoughtful and earnest men have looked suspiciously upon the Sunday School system in consequence of those abuses.

No; the Sunday school is not an end but a means and it must break down just in proportion as we lose sight, in our promotion of it, of this elementary fact.

The end which the Sunday school system is intended to promote is the religious training of the young. It is not the only, or even the chief means to that end. It is a modern invention intended to make up for the misuse and neglect or the insufficiency of other means.

The Home is the primary school of religion and parents are the first teachers. Fathers and mothers can no more divest themselves of the obligation to provide their offspring with religious instruction than they can evade the responsibility of feeding them. Religious instruction is an essential part of the bringing up of children. And since no child can possibly emerge from a home into the world without bearing with it the moral impress which home life has stamped upon it, so neither can any parent escape the responsibility of seeing that the impress which the parental life and character—to say nothing of positive teaching—stamps upon the child, is a religious impress.

But parents are not the only ones who are responsible for the religious training of the young. The clergy are also responsible. "Go ye and make disciples of all nations baptizing them—and teaching them" was Christ's primal charge to His Apostles. The Church was spread and built up at the first by teaching. The work by which in the course of 300 years the Roman world was made Christian appears to have been under God a work of quiet persistent teaching; performed doubtless in fulfilment of the Lord's command largely by the Lord's representatives—the clergy.

"In the 4th century Julian the Apostate recognized the value of the Church's ministry of teaching by taking education under the control of the state when he wished to crush out Christianity."

The Lord's command bidding the clergy go first and teach has never been withdrawn. It is still the duty of the clergy to teach. They cannot evade their share in the obligation to train the young on religion any more than priests can evade theirs.

This is one of the lessons we have yet to learn from the great Communion, which overshadows us on this land, whose convents and schools meet our gaze at every turn. Teach the young if you would keep the old. Or the lesson may be summed up in the somewhat rough criticism of the Roman Priest who said "You are foolish people, you leave your children to the mercy of the evil one till they grow up and then you set to work reclaiming them with horse, foot and dragoons."

Now whatever excellence the Sunday School system may have it cannot be expected, it must not be allowed, to supersede the divinely appointed means of education by parents and clergy. Better for to have no Sunday Schools at all than to let them usurp the place of home training and Church teaching. It surely is plain that the influence of a more or less imperfectly trained teacher who deals with a number of children in a class for one hour a week cannot possibly be a substitute for the personal training of daily home life and the skilled teaching of men trained and set apart for the purpose of instructing others in religious things. I suppose we all know parents who seem to think themselves entirely relieved of the duty of looking after their children's religious training because they go to Sunday school. And I am afraid that even our clergy are not seldom guilty of leaving to the Sunday school with its imperfect and grating machinery, put in operation for a brief space once a week, the chief, if not the whole, burden of teaching the young souls entrusted to our care.

It cannot be! At best the Sunday school can only be a helper. Invaluable as it often is, earnestly as we strive and labour to induce our children to attend it, it must be regarded only as one of the means at our disposal to do the work God has laid upon us for the young.

As a means then we may use it, may make it a blessed and useful thing. But in order to do this we must keep it in good condition, as the carpenter who would do good work must care his tools. Its teaching must be honest, sound, sober, churchly and christian in every way. It must not pander to low motives. The spirit of the master must pervade it. It must be animated by self-sacrifice and loving sympathy and zeal for the precious souls within it which are like precious gems brought to the artificer to be cut and polished. It must be well organized, that the time may not be frittered away in trivialities. Its teachers must be faithful, punctual, methodical; teaching what they believe, and believing the truth, as it has been held from the beginning in the One Holy Catholic and Apostolic Church. No easy task, do you say, to secure all this? I grant it. And therefore all the more I say we must beware how we leave all the work of teaching to the Sunday school alone!

2. Now it is just here that it seems to me the value of catechising comes in.