

task. The names of the tools and their uses, how to sharpen them and keep them in order, are duly acquired. The qualities of the material to be wrought into patterns, are, step by step, developed. In all of this training the thing aimed at is not merely theoretical knowledge but skill founded on the formation of judgment, taste and habit. The true school for workers, therefore, is practice.

The Sunday school, as it now exists, is a school of theory to a very large extent. This is right in a certain measure. The theory in religion and morals is the design to be carried out in practice. It is essential that the idea shall be clearly laid before the pupil's mind. Christian dogma in its simplest form is the ideal design, and its elements are the straight line of truth and the curved line of grace. The model is Christ the Lord, the ideal Son of God, clothed in the form of man, the ideal vine, the ideal door, the ideal way, the ideal life.

The material to be wrought is human nature. The qualities of this material are partly to be acquired by self-knowledge and observation of the habits and disposition around us, but as this only reaches the surface it is necessary to study the material in some new, strong light which will reveal its inner structure; so God has given us the Bible, a record of human nature seen in God's light, acting under the inspiration of the Spirit of God.

Too much theory is, however, undesirable, and it is doubtful whether any theory is needed beyond the stage immediately required for practice. The child should be kept at work so as to keep even pace with its mental progress; the conduct trained to keep up the light received. To secure this the Sunday-school should have its organized societies for work, a miniature of the adult work of the parish.

Take a single case—the Sunday school choir. The children have an occasional service in the Church, at which the music may be rendered by a company of singers chosen from the classes. This does not prevent the whole school from singing, but it teaches the children the duty of giving their voices to God's work. This volunteer choir may be at the rector's disposal for special services when the choir of the church cannot be gotten together. By this means also a choral society or school of singing may grow up in the parish, which will do something to bring the children to the church in the week and foster pleasant associations with the buildings of the parish. If there be a boys' choir it will be immediately perceived what a powerful agency is in the hands of the educator to rid the boys of shyness in coming into contact with religion and to teach them reverence and gentler manners. When their voices break the boys may enter an honorary list, a kind of veteran reserve corps, with the prospect of re-entering the work when their voices settle.

In every school there should be a missionary society meeting on some week night, in which the children learn the geography and literature of mission work, methods of giving and collecting money, and service in the distribution of religious literature. The chief difficulty in keeping mission work alive is that many persons try to keep up the fire with vigorous blowing, but do not put any fresh fuel on the fire. The fuel in this case is interesting missionary incident. The fire always burns brightly just after the visit of a worker fresh from the field who gives personal incidents of winning souls and healing bodies. Another mistake is treating the work as if it were nothing but sowing seed, without showing how the sheaves reward the reapers. We want to know results. What reforms have come from this work? The answer is the education and gradual civilization of savage communities. Missionary biography and history teems with facts illustrating such reforms. Our Church here in America is the result of the mission work of a society in the

Church of England, but how few of our teachers know the name of that society or have seen its monthly publications! It is still alive and doing vigorous work. It is *The Society for the Propagation of the Gospel*; and issues an illustrated monthly from which we sometimes give extracts. The best missionary literature is in the biographies of missionaries, many of which for heroism and startling incident read like a novel.

Charity should also have its organized work in a well-managed school. Hospital service could be introduced to provide flowers, fruit, delicacies, toys and reading for sick children. In practice the children could find out for themselves that it is more pleasant to give than to receive, and that the cheerful giver is not only beloved of God but wins love and gratitude from all who feel the benefits of such service.

Protective and rescue work may be carried on with advantage. Temperance societies are hard to keep alive, but it is because their work is organized on too narrow a basis. To call it rescue work would be inappropriate for young hands. *Protective societies*, to keep children out of trouble and get them homes, would be much more easily vitalized and might include the interests of temperance and purity.

The industrial school, the commercial school, the night school, are side issues which have not yet received their share of attention in connection with Sunday school work. We hear of some churches where this kind of activity has been kept up with good results; but even where there can be no schools of this kind the Sunday school might lead on to such openings for scholars who are willing to be led to settled industry. Nothing is so much neglected in the Sunday school world as the after-results for boys and girls who outgrow their classes. The true end is the ripening of these pupils into consistent Church members, active Christian workers and useful members of society, and the Sunday schools should organize methods to cover all these broader results.—*American Church SS. Magazine*.

#### FUNDAMENTAL PRINCIPLES.

Bishop Hare in his address to the Convocation of the Church in Japan has stated some facts which it is well for all Churchmen to bear in mind. Speaking of equality and graduated overseership he said: 'But besides stubborn facts there are certain fundamental principles to be reckoned with and acted on. For instance, this principle that all life, whether in the family, in society, in common work, or in the nation, is based upon a common equality modified by a graduated overseership.'

The equality lies in the sacred personality of each individual soul and is the basis of St. Peter's noble maxim, 'Honor all men,' and should lead in all intercourse of life to that mutual deference which Christianity so highly commends.

The graduated overseership arises from the differences of natural relation (as of parent and child, teacher and pupil), from the qualities which make men differ from one another, and from the necessity of order and government.

We see this graduated overseership running up in family life from servants to children, to mother, to father, and in the nation from lower officials to the higher. There is a hierarchy, a graduated overseership even in the angelic world. We read of angels and archangels, principalities and powers. All the universe is thus ordered, for God is the Lord of Hosts, the universe being represented in this language as not a crowd, but a marshalled array.

A like graduated overseership has always been characteristic of the Church. A glance at New Testament history reveals to us the

seventy; above them the Apostles, and over all the Son of Man. Later, the departing Head of the Church sent the Apostles forth even as the Father had sent Him, and then again a graduated overseership appeared. The supreme oversight which was at first in the hands of the Apostles was gradually parceled out and committed to bishops, and through them to presbyters and deacons, and so universally was this the case that, as the historian Gibbon remarks, 'No Church without a Bishop,' has been a fact as well as a maxim since the time of Irenæus, Irenæus having been, it will be remembered, a disciple of Polycarp, and Polycarp of St. John.

But if graduated overseership is a characteristic feature of the Church, then all cannot be leaders and teachers, all cannot be advisers and counselors. A characteristic feature of the Church must be a loyal, willing, conciliatory, plastic spirit. It is required by our principles. It is essential also to the peace and welfare of the body. I mean a disposition in each to fall into rank, preserve order and do his duty in his own place. We must cultivate, on the one hand, the spirit and habit which makes pupils willing to be under their teachers, students to be directed by their professors, catechists, Bible-women, and other helpers and people to be guided by their clergy; and we must cultivate, on the other hand, the spirit and habit of mind which leads those who are in authority to remember that they are called to bear rule over men, not over children; that ministers are themselves in and of the body; that they cannot be lords over God's heritage; and that government rises highest when it expresses, not so much the personal mind and will of the ruler, but the best thought and feeling of the Church.

Now let us face another fundamental principle. It is the source of authority in the Church.

Our Lord did not consider it His mission here on earth merely to sow broadcast truths and noble sentiments, leaving them to grow up under the general providence of God. On the contrary, He established a Church to be the guardian and the propagator of what He Himself had taught. We listen to His words and hear Him say He would build a Church. We examine history and find that He did build it. We look about us in the world and find that it exists to-day. It is a fact that it exists. It is just as much a fact that *He was the Author of it*. And He was the Author of it immediately and directly. The mode in which He chose to establish His Church was not that of depending on man's natural tendency towards social union and organization, expecting that thus a sacred society would be formed and officers appointed for it. On the contrary, He Himself trained and appointed officers for it, and He Himself sent these officers out to win and gather in the people. Wherever these officers went they themselves handed over to others in due time the Commission which they themselves had received, that these others, each in his proper measure, might share it with them and succeed them in it. Thus from one to another this Commission has been transmitted until the Church is preparing now to intrust it in its fullness to the people of this land.—*The North East*.

He is the most thoroughly educated man who derives his knowledge not from books alone, nor from men alone, but from the careful and discriminating study of each. A truly learned man is liberal towards opponents, tolerant of error, charitable towards frailty, and compassionate towards failure. Only the ignorant and half-educated are dogmatical, illiberal, and intolerant.

HUMAN supports are welcome when shadows thicken and foundations yield.—*Spenser*.