

ings, yet we recognize their right to reject them. We should go directly forward in the path of Christian duty, keeping on in the even tenor of our way, enjoying to the full our own convictions of right, and letting others enjoy their convictions likewise. When we are reviled, we should revile not again. When, as we are misunderstood and misrepresented, the feelings of resentment clamor for outward expression, and a righteous indignation will scarcely be suppressed, let us look unto HIM who was likewise misunderstood and misrepresented while being persecuted even unto the death of the cross; and with Him let us also cry, "Father, forgive them, for they know not what they do!" Then shall we continue to put forth our strength, and the better prove our identity with the "One, Holy, Catholic, Apostolic Church" of primitive and undivided Christendom. Men on every hand will then acknowledge the soundness of our claims; and as they enquire for the "old paths," they will be led in the way their fathers trod, while they say to us "We will go with you, for we have heard that God is with you."—*Parish Record, Wis.*

### THE SUNDAY SCHOOL OF THE FUTURE.

Amongst many things which the exigencies of the day demand of the Church to rectify and adapt, the future organization and conduct of Sunday Schools is one of considerable importance. Sunday Schools are just now passing through a transition state which future Church History will record as being as distinct as the secondary and tertiary epochs of Geology. The past few years have witnessed a strange development of education, not only secular and for this present life, but markedly secular, as being free, so far as the Legislature cares, from one single atom of religion. The masters and mistresses may be infidels, and yet able to fulfil every requirement of the laws upon education.

Not to dwell now upon the sadness of all this, which must bring down direful results upon the nation, two important consequences have arisen out of it, which are bringing Sunday Schools, for a few years, into great straits. Because, first, the need of good Sunday Schools, which shall give sound and somewhat dogmatic teaching, has become greater than ever; and, secondly, the children to be taught in Sunday Schools have received so much more teaching than many of their Sunday teachers have received, and have been so trained and disciplined upon the most approved fashions of modern secular education, that they regard their Sunday school teachers as inferior to themselves, defy their authority, and either neglect Sunday Schools, or set up a defiant and imperious tone there. So that in very few places are Sunday Schools in a thoroughly satisfactory condition, albeit it is next to impossible to secure the immediate remedy.

But the Church ought never to know despair, or doubt for a moment that as 'All power was given' to her Great Head, so she can meet every difficulty, and provide whatever is wanting. If she will only believe, "All things are possible" to the believing Church. It is her lack of faith which alone restrains her action and fails of the blessing of her Lord. Speaking, however, after the manner of men, but confident that God will honour His Church in proportion as, with the deepest humility, she trusts Him and does what seems right, the following suggestions are thrown out for the consideration of others, hoping that some really good practical results may arise out of them.

Sunday Schools, then, must begin to 'respect themselves,' and to place themselves, as a part of the Church system, upon the footing of being willing and glad to serve any one, but only as servants for Christ Jesus' sake. Sunday Schools

must cease altogether to allow an idea which is now very prevalent that they exist just for the convenience of parents, who may send their children when they like and how they like, and many threaten to remove their children and send them to some other school, as a means of annoyance to the parson or of alarm to the teacher. The Church must simply ignore all this sort of proceeding.

Let the immediate consequence be what they may, Church Sunday Schools must no longer encourage in any way—as they have too often and too freely encouraged—the idea, until it is ingrained in the minds of multitudes, that a very great favour is conferred upon a Sunday School by sending children to attend it. This must all be put on the right foundation, and Sunday Schools will not effect much real good until it be done. To this end schools must respect themselves—(1), By being good schools in teaching and in discipline. (2), By aiming at quality, not at numbers; but letting numbers follow as the almost certain result, after a year or two, of quality. (3), By being very particular in admitting any child as a scholar.

The Sunday School must greatly 'respect itself' in the matter of Admission, and must make it a favour—or, rather, a privilege—to be allowed to belong to it; and this is possible where the school is a really good school. In many instances the school would be better if held once a day only, but this must depend entirely upon circumstances.

But the thing for which the Church has now the greatest need in regard to her Sunday Schools is 'systematic teaching by graduated lessons.' The number of new books of this character which are being published attests that the want is beginning to be recognized, and that there are symptoms of the need being supplied; but the schools do not require all sorts of publications, some to be used in one school and some in another, but properly constructed teachers manuals for, say, four distinct standards or classifications. Infants' Sunday Schools are, as a general rule, undesirable, and tend, like many other philanthropic movements, to alienate infants from their mothers, and mothers from their infants, even as much that is proceeding goes a step further, and tends to alienate fathers from their children and children from their fathers. (Notice the last verse of the Old Testament). But the Church needs suitable manuals, not to be changed every year, but for each standard or class. Suppose four manuals for as many standards (possibly three would be equally well) of all Sunday scholars from seven to twelve or thirteen years of age. The same manuals would be used year after year, but (generally) with a new set of scholars. At about thirteen they would enter upon the preparation class or Confirmation, and during this year the teaching would vary considerably from preceding teaching. The first or lowest manual would consist probably of the Church Catechism made easy, and learning of texts, a little history, collects, and hymns. The next would perhaps consist of the Catechism learned very accurately and recited quite correctly, Bible teaching, and a little Church history. The third would consist of all contained in the preceding manual, expanded and enriched. The Confirmation year could be devoted to a more doctrinal yet practical examination of the Catechism, of Confirmation and the Office, and of Holy Communion and the Office. After this the confirmed should become 'Bible classes,' wherein the sacred Scriptures, the Prayer book, and Church history, ought to be studied and read. Here, too, preparation ought to be made for becoming teachers whenever required.

Every year there might probably be an examination for, perhaps, each of the standards (certainly the higher standards), and a prize given to those who on examination proved most worthy. And a good medal would probably be more highly valued than a book for a prize. A well-conducted Sunday School, in which clear,

definite, graduated teaching was given, in which loving discipline was firmly administered, and where the whole object was to make a good school, altogether irrespective of numbers, would do a blessed work, and would produce results worthy of the Church of God.

If Sunday School 'treats' must be given, no scholars ought to participate in them who have not been at least six months at the school, unless 'transferred' by a letter from some other school. The tricks and immoralities which are practiced in regard to the school treat are the cause of very great harm. Probably it would be wise not to admit fresh scholars after the first three months of the commencement of the school year, unless by a letter 'dimissory.' The tone and character of Sunday Schools require to be greatly raised, and a great benefit will arise to Church and country if this be done.

The subject demands the deepest and most prayerful attention of practical and experienced Churchmen. Too many of our Sunday Schools are of but little service. Some Sunday Schools do positive mischief. But there is no great obstacle to their becoming more useful than they have ever been hitherto. It is hoped that this repetition of important principles and ideas in connection with them may lead to some practical result.

### THE BISHOP OF ARGYLL AND THE ISLES ON CHURCH PARTIES.

[FROM A CHARGE DELIVERED 23RD AUGUST, 1887.]

But, since then, two great religious movements have taken place in our midst, and the results of both are still going on. The first of these, which began before the last century had run its course, has been called the Evangelical revival; the second, which began less than sixty years ago, went by the name of the Oxford movement. Both of these revivals have been connected with the names of prominent preachers or writers of the two periods, belonging, according to popular estimate, to different or even to opposite schools of thought. And yet there was no real opposition. The two movements were, I am persuaded, the work of one and the same Holy Spirit. The first prepared the way for the second: the second was the necessary complement of the first.

The Evangelical leaders of the last century were foremost in awakening our Church from the spiritual torpor into which, at that age, she had sunk. Filled with a holy "enthusiasm"—a word which, at that day, was almost a term of reproach—they taught that true Christianity did not consist in the mere cold performance of a round of secular and religious duties, but rather in the exercise of that living Faith, the gift of the Holy Spirit, which finds its object in the Person of a Crucified Redeemer, the only Saviour of lost and ruined sinners. Well did they deserve the name of Evangelical, who preached such a Gospel! May we walk in their footsteps, and have some part in their reward!

But a living faith in Christ must bear fruit, and find outward expression, both in Christian life and in Christian worship. True religion cannot end merely giving the right answer to the momentous question, "What must I do to be saved?" It will "go on unto perfection." That union with Jesus Christ, which has its first origin at the moment of regeneration needs to be maintained and strengthened by the devout reception of His Blessed Body and Precious Blood. And as the soul can only live in the Light of Christ, who is the Sun of Righteousness, it craves through His appointed ministry of Reconciliation for the frequent clearing away of those mists of sin, which are ever gathering round it in its passage through this miserable and naughty world. And moreover, as the con-