

the ever present moral bearing of religious theories. Keep this in mind, and no one will ever teach a profitless lesson. Abandon this, and the result will be endless speculation and ind. finite controversy, leaving the conscience, and heart, and will of the pupils to seek elsewhere the lessons which every hour demands.

*Two Points of Moral Teaching for Church Instruction.*

After a due recognition of the moral element in teaching, the Church teacher needs to ask under what principal heads does my study of morals fall? If you were a secular teacher the answer might be that social progress demands education on Authority and Conscience. Just these two factors are in question in the Church, and cannot be gotten rid of. We cannot make the line of our study any simpler than this. Some may think that it is sufficient to take one factor alone, such as authority, and work out a system solely with reference to authority. Others may suppose that to take conscience alone will give a sufficient basis of Christian morals, holding that the supremacy of conscience renders other authority useless. By the adoption of one factor to the exclusion of the other we get into a conflict in which authority proceeds to a war of extermination on conscience or conscience plans a campaign to annihilate authority. The evil of such a procedure is evident from the parallel of civil society in which the anarchist endeavors to overthrow law in the interest of liberty, or the tyrant arises to suppress liberty in the interest of government. Just as law and liberty are two inseparable factors in any true civil society so are authority and conscience both never to be eliminated factors in spiritual life. They have come to stay. It matters not that they appear in conflict. They are mutual checks in the balance of all human affairs and the only hope we may entertain is their progress reconciliation. The problem of how to adjust authority and conscience is part of the state of probation in which God has placed us, and each individual must do his part to bring them into harmony in his own life.

*The Nature of Authority in the Church.*

The nature of authority is the first question that the student is interested in. It is not to be found in any definition for the definitions disagree, but it is an ever present fact. It shadows our childhood in the protecting care of father and mother. It leads our youth as teacher and guardian. It restrains our manhood as law and order. It moulds our social life in the existing institutions of civil and religious government. Few men will reject the value of authority in civil institutions which preserve the lives and properties of citizens against riot and crime. No man will practice medicine or law without due regard to medical and legal authorities. No educated person will defy the authority of the grammar and the dictionary, but when we come into religion the common sense valuation of authority is lost. It is lost partly because too much is claimed for it and too much asked of it. When ecclesiastical authority claims to be infallible it goes on record generation after generation in the light of history, and one age in history refutes the claims of the preceding age by the discovery of mistakes and frauds in the very precincts where the dogma of infallibility was adopted. Not only those who claim infallibility have failed to exercise it but those who ask infallibility are cheated by their own experience. Many a soul, unnerved by life's mistakes and feeling its own weakness, appeals for kindly light to lead it to an infallible rest where the weary mind may delegate its liberty to another and find an unerring adviser in all perplexities. But this demand for infallible guidance has led men and women into wholesale immorality, and there is no ditch deeper than that into which the blind have fallen when guided by the blind who call themselves infallible.

*The Authority Need not be Infallible.*

It must not claim that and we must not ask that. The father's authority need not be infallible to bind the child. The child must not refuse honor to a parent even though the parent be fallible. Authority may be competent for its functions without claiming an attribute which belongs to God. For instance, a witness in court need not be infallible but only need be true to make his evidence authoritative. The messengers of God to men need only to be true messengers, delivering the message without diminution or addition, to make their office authoritative. The authority of God's Church is its trustworthiness in delivering to men the faith delivered to the Church. The Church delivers what it has received and it is the deposit, not the steward of the deposit, that is infallible. The custody of gold coin is entrusted to a safe that is not made of gold but only of iron. The safe is only required to be burglar proof and fire proof. The custody of Divine blessing is entrusted to men, but they are not required to be divine. It is only required in a steward that he be faithful, not infallible. Ecclesiastical authority means that men as God's ministers are authorized to make certain terms with men for their reconciliation with God, which terms need only to be truly stated and represented for God to back them up with His almighty truth, power and love. In so far as God's representative does only what he is authorized by God to do, all heaven and earth are bound by such authority, be it only faithful representation. The faithful minister will only do what he is authorized to do; when he goes beyond that he ceases to be an official representative, and becomes a private person.

*What Relation does the Teacher in Sunday-school Hold to Authority?*

The function of teaching is given by appointment to the Ministry, who are commissioned to teach only a message delivered to them. This teaching function is enlarged by the aid of other teachers, prepared, it is to be taken for granted, by the Ministers in charge to extend the message more rapidly; so all the educational work is authorized by competent authority. The teacher has a lesser stewardship in which the sense of fidelity to the message and to the head steward are involved. The teacher is a representative of the Church and the message of the Church to God's children. Now, in the trusted position of teacher there are temptations. The teacher may win the affections of the children and the teacher's word may become law to the class. In this personal popularity and personal influence self may become vain and seize on the affections of the children for selfish ends. The duty of transferring the pupils from self to Christ may be forgotten. Personal vanity may be glad to hear the class say, "If any other teacher is appointed over us we will leave the school," or to hear a pupil say, "If I cannot be in your class I will not come to the school." This loyalty to a teacher must be enlarged so that the loyalty to the teacher is transferred to the Head of the Church and to the Church which after all the teacher only represents. Christ must increase, the teacher must decrease. The child must love Christ and His Church more than the person of the teacher. It is proper and right for a pupil to love the Church of God in and through the teacher's loveableness, but only as that loveableness is representative of Christ, and the pupils belong after all only to Christ and His Church, not merely to the school and the class. The teacher in the class is representative of that larger family of God, the Church of God, and to teach the class its relation to the Church is the only faithful stewardship.

The minister of God should never forget whom he represents, nor should it be forgotten by any one whom he delegates to act in any holy function. The relation of every teacher to the Rector, not through the superin-

endent, but through the ministry of holy ordinances, should be borne in mind. Baptized at his hands, fed with the bread of life by his office, cheered in sickness, comforted in bereavement, strengthened in temptation and also improved in backsliding, the true member of the Church must so value the ministerial office and agent that the children may be led to desire the blessed functions of God's ministry in their own behalf. The Church of God with its worship and its means of grace must be endeared to the class by the teacher. From the opening words of exhortation to the closing words of benediction, while every holy function is exercised by an ordained ministry, the Service of the Church of Christ stands above all means of blessing to a rightly instructed believer, and no other exercise or assembly can for a moment compete with the higher fellowship possible in the closer covenant relation of the kingdom where every visible sign is the appointed agency of spiritual blessing.

**NEWS FROM THE HOME FIELD.**

**DIOCESE OF NOVA SCOTIA.**

**STEWIACKE — St. George's.**—The members of last year's confirmation class gave an instructive literary and musical entertainment on the 3rd inst., to a large and delighted audience. At the conclusion of the programme the following address was read:

*To the Rev. R. D. Hudgell:*

Our dear Pastor,—We have much pleasure in asking your acceptance of this small gift (\$16) as an expression of our respect and kindly feeling towards you and your esteemed wife. We take this opportunity of thanking you for your earnest and self renouncing labours amongst us, and pray that your life may long be spared to labour in your sacred calling. Signed on behalf of the committee, **HATTIE McLEOD.**

**PRINCE EDWARD ISLAND.**

**CHARLOTTETOWN.—St. Peter's.**—The anniversary services of the Association of Intercessory Prayer were held in St. Peter's Church, on Friday 25th January. The services consisted of Holy Communion in the morning, and evening song and address at 7.30. During the year 2,643 Intercessions have been sent in, and as members say each intercession four times over, a quarter of a million intercessions have thus been made by the Society in twelve months.

Building operations had to be suspended upon the Hodgson memorial chapel at the beginning of winter, and the building is temporarily roofed in. A few days ago a subscription of \$100. was received from an anonymous donor who said in a note to the Treasurer of the Memorial Fund, that while he was a great admirer of the late faithful Priest of St. Peter's, he was not a member of the Church.

Church work in these parishes goes on quietly but very satisfactorily. The subscriptions have been considerably increased for the present year, and everything looks bright and promising for the future. In Cherry Valley others besides the children of the English Church are being drawn to recognize and esteem her for her beauties, liturgical and otherwise and but a short time ago a Presbyterian lady asked if she might assist in the work, offering at the same time a subscription of \$5.

**DIOCESE OF FREDERICTON.**

**St. JOHN.**—The annual meeting of the Ladies' Association of the Church of England Institute was held Tuesday 29th ult., when the various branches of the association submitted reports. Mrs. R. P. Starr presided, in the absence of the president, Rev. Canon Brigstocke. During the year, it was reported, 25 new members had been added, so that there are now 221 members on the roll. The charitable and mission-