

do right for right's sake, or have learnt to give precedence to that highest form of fear—the fear of the Lord. And in trying to explain that this last means reverence, veneration, fearing to offend, do we not also try to show that it is compatible with the highest form of love—reverential, tender, disinterested? Love and fear, though so opposite in their extremes, have yet their meeting-place where they overlap and intermingle.

Love may rightly be averred to be the ruling power in the Sunday school. But if love be not combined with respect and esteem and the fear to offend, it will make only a very weak ruler of members. Some teachers appear to interpret ruling by love to mean that the scholar's affections and good behavior are to be won by a system of perpetual coaxing, as if he [or she] were begging for some personal favor. But the teacher will not obtain any worthy and permanent influence over his class by simply begging them to behave well. The timid and gentle may readily comply, but there are also the wayward and wilful to be dealt with, whose conduct will soon show a firmer basis of operation to be necessary if disorder and inattention are not to rule. Order should not be begged for, but should be arranged for, and may be requested, expected, *claimed* as one of the fundamental principles of school existence. To attain the habit of well doing, which in the end is *character*, we may have to oblige a child to do right. But the touch of the iron hand can be softened with the velvet glove, and when love is seen to lead, firmness will be expected.

It is not to be supposed that there are many children born and bred with a Nelson-like absence of physical fear, nor is it to be believed that some form of restraining influence does not exist in the minds of the unruly if only we could lift that influence into the ascendant. Some form of fear would probably be found in the minds of the most careless and defiant. There may be fear of ridicule, fear of singularity, fear of loss of caste, fear of unpopularity, and, what is very prevalent among big lads, the fear of *seeming to be afraid*. Some of these manifestations may be laid hold of and turned to good account by the teacher. Where a teacher has a basis of respect and esteem for himself to work upon, there love may construct marvels, and affectionate freedom of intercourse will not annihilate the fear of grieving or offending. But the respect has first to be worked for and won.

There is a misuse of the principle of fear still brought into play in some of our Sunday schools by some excellent and sober-minded officers and teachers. The death of a teacher or scholar, or any sad event, is too often made the occasion, not of speaking a few 'sweetly solemn' words, but of warnings to prepare for death and awful views of coming judgment. One sometimes fears for the harrowing effect of these oft-repeated appeals upon the minds of delicate and sensitive children, only it would rather appear that indifference is produced by the continued repetitions of warnings, and that children get habituated to hearing the most solemn truths discussed without feeling them at all. It might be well to remember we do not want to frighten children into being good, nor to benumb their religious susceptibilities.

Sympathy is a powerful disciplinary agent in the hands of the wise teacher. Of course, it is necessary that the sympathy should be real, and proceed from a loving heart; but yet it does not happen that every teacher whose heart is warm and whose nature is kind has a sympathetic manner. Sympathy shows itself not only in words, but in tone and in manner, in the expression of eye and countenance. Nothing touches the lonely, the neglected and even the hardened, like finding that *somebody cares*. Most will soon return the regard of one who shows he cares for them, and proves it by constant devotion to their welfare.

The unsympathetic teacher is heavily handicapped in dealing with children. He cannot come down to their level, for he does not know how things appear to them, and how they feel about things. Consequently, he will not only be unable to present knowledge in the most acceptable form, but he will not be likely rightly to appreciate the character of his scholars, and will be likely to misinterpret and misunderstand. Have we not all seen looks of displeasure at the unsympathetic teacher's approach—faces made behind his back, a sullen determination not to be interested in anything he may say; while another, and, perhaps, not half so accomplished a teacher, has been eagerly welcomed.

In the lower classes this quality of sympathy is altogether indispensable. When one hears the teacher of an infant class inquiring of Johnny how father's leg is, and if he can walk on it yet, and asking Sissy if the baby is better, and Frank if the chickens are laying, one knows that teacher is in full sympathy with the little folks, and expresses it in ways they can best understand.

Closely connected with sympathy is the generous appreciation of merit and good conduct, and the consequent distribution of praise as well as blame. The teacher should not be looking for faults only. Children soon get to know that a teacher is grieved [a different feeling from anger] by their ill-behavior, and made glad by their good behavior. Where there is perfect mutual understanding, a look with a smile is enough reward, a look without the smile enough rebuke.

One can hardly speak on school discipline without touching upon the *sympathy of numbers*—girls and boys, like other gregarious and imitative animals, being often ready to follow each other in doing either good or evil. As the tone and manners of the elders will assuredly be handed down to the juniors, it is most desirable so secure loyalty to the school and the school authorities among the elders. We have no English words for the *esprit de corps*, but we all understand when the young people behave as if they loved the school, and each had a stake in its welfare, as, indeed, they ought to have, by the appointment of some interest or object of duty to each class or group. It is well too, that elder boys and girls should be encouraged to exert their influence for good over the juniors. As has already been intimated, when teachers are lacking, or extra supervision is required, the elder scholars, instead of sitting together in a mass, might be scattered about with advantage. If the tone of the school and classroom be good, a breaker of rules should be unpopular. In the interests of order it is well to hear among the boys: 'Just stop that, can't ye, Jones?' or 'Shut up, Smith! we want to listen.' There is something wrong in a school or class if it sympathizes with a flagrant offender.

Offences should be regarded as committed against the Rules of the school, not against the propounder of the rules—the teacher or officer. 'The rules of the school provide or require that' so and so be done, not 'I want' so and so done. Or the orders may be made to include scholars and staff, as 'Our new rule says' so and so; 'therefore all of us must,' etc. It should be made evident that it is the breach of rule which constitutes the fault, not the offence given to the person. If rules be few, be well known, and be kept in operation, we have a good foundation for minor forms of discipline.—*American Church S. S. Magazine*.

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents].

To the Editor of the Church Guardian:

SIR,—In a late communication to the Guardian respecting Bishop's College, I find it

stated that Archdeacon Roe had resigned his Professorship to devote the whole of his time to the work of his Archdeaconry. Will you permit me to say that there is no foundation for this statement. When I resigned I had nothing in view. The reasons for my resignation are well known to all the members of the Corporation of Bishop's College. The work I have since undertaken was not then thought of by myself or anyone else.

HENRY ROE.

Port Daniel East, July 10, 1891.

THE REV. WILLIAM M. OGDEN.

To the Editor of the Church Guardian:

SIR,—Some of the daily papers have recently announced the very sudden death of the Rev. William M. Ogden, Rector of Warrensburg, in the Diocese of Albany. The deceased clergyman was formerly assistant minister of the Church of St. John the Evangelist, Montreal. Perhaps some of his many Canadian friends may wish to know more particularly the circumstances which made his end, which was so startling and unexpected, at the same time so beautiful and impressive. His health for some time had not been good, but his family and friends were completely unprepared for so sudden a termination to his good and useful life.

On Sunday morning, June 28th, he officiated at an early celebration of the Holy Communion, superintended his Sunday school, conducted the morning service, and went through all his usual duties with habitual regularity. The text of his sermon was taken from the Epistle of the day, 'The eyes of the Lord are over the righteous,' &c. Just when drawing towards the close and describing in fervent words the happy and blessed death of the righteous, in a moment he fell. He was immediately carried to his study in the Rectory, which was close at hand, but before he reached it life was extinct. His last word on earth had been spoken. It was about that blessed Paradise of God, for which his whole life was a fitting preparation. It was indeed as one had said, 'a noble ending to a noble life.' It was his wish to die in the active discharge of his sacred duties, and that wish was granted. As those who observed it remarked, it was more like a translation than a death, a painless passage from this troublesome world to the land of everlasting life. With hand pointed heavenward, while the words of teaching and persuasion were falling from his lips, God tenderly took him away from the service of the earthly sanctuary to the nobler worship of the temple not made with hands eternal in the heavens.

Most touching was the affection manifested by his bereaved flock for the pastor who had ministered to them so faithfully for sixteen years, and the feeling evinced by the clergy of the neighborhood. The latter came from all directions to take part in a celebration held at his Church in Warrensburg, prior to the removal of the beloved remains to Montreal for interment in the family ground in Mount Royal Cemetery. Thither they were accompanied by his churchwardens and vestrymen, with other parishioners, by whom, at their own request, the whole charge and management of the funeral were defrayed and undertaken. With their own hands they laid him finally in his beautiful and quiet resting place.

In the village of Warrensburg it is said every man, woman and child grieves for one who was universally respected and beloved; who had many warm friends, but no enemies.

"Blessed are the dead who die in the Lord."

F. A. SMITH,

The Parsonage, New Liverpool, Que.
July 18th, 1891.

For Special news from British Honduras, see p. 11.