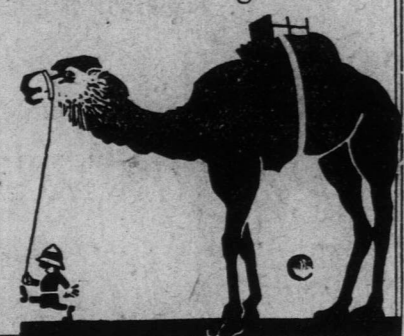


AS THE CAMEL

is indispensable to the traveller crossing the African deserts, so also is SUNLIGHT SOAP indispensable to a careful housewife. A Camel can go for several days without drinking, but a good housewife cannot afford to let a single day pass without putting SUNLIGHT SOAP to some use. The first duty of every housewife is to economise; the duty of

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is to help the housewife to economise. The daily use of SUNLIGHT SOAP is practical economy. It does the most washing in the shortest time, with least labour, and with no discomfort. Use a piece in your next wash, and you will be convinced as to its value.



The Child and the Church.

First Lecture of a Series on this Subject Delivered Last Night at Gower St. Church.

REV. DOUGLAS B. HEMMEON, B.A.

I would like to begin my remarks to you this evening by making an effort to disarm a perhaps justifiable suspicion on your part that a lecture on the subject announced might possibly be made an occasion of precipitating upon a body of thoughtful persons, certain superficial speculations, half-digested pedagogical theories and a half-theology culled from magazines, newspapers and Sunday School Conventions, plastered together, like the plaster of Thomas Sawyer's aunt, with a thin mortar of originality, and presented as a cure-all for the "deficiencies and failures of modern christianity."

I have said "justifiable suspicion," because so many addresses on this and allied subjects are objectionable for the reasons already stated. To continue my introductory remarks a little further, before setting forth my specific aim in the present lecture, let me say that the popular conception that the subject is a new one, is wrong. It is as old as its constituent parts. Nor must it be supposed that any epoch making conceptions in this field have lately been reached, or will be reached herein.

Nearly all the vital truths recently emphasized in the subject and heralded abroad to-day as new, will be found upon adequate search, to be embedded in the accumulated wisdom of the past—in the quiet lives and work of many teachers—and, not only in the patient and loving intuitive efforts of unnamed godly mothers since Haman dedicated her child to the service of his fellow-beings, but in the Science corroborated in a manner truly inspiring the deepest thinkers, the highest philosophy, and the best service of all ages.

This brings us into touch with the eternal plan and purpose of the lecture, because I propose to review an old question in the light of discoveries which will serve, not to buttress old and untried hypotheses, but rather to bring back neglected truths to your attention.

The church has often blundered in her treatment of the child, both in theory and practice; first on account of her over sollicitous attention to him, based often on a wrong intellectual conception of his nature and requirements, and second in giving him too little attention on account of being distracted with the adult. But the mistakes of neglect have been greater than those of sollicitude.

As we enter this study, we cannot enter too cautiously, too humbly, or too reverently, for we tread on ground made holy by Him who said "of such is the kingdom of heaven." Our fear must be to injure the child, is greater than our fear lest we injure the church.

"When grace is given us ever to behold a child some sweet months old, Love, laying across our lips, his finger, saith, 'Thou shalt not speak of the holiest thing that lives in heaven's own heart is near.'"

The Child and the Church.

Among the Greeks the education of the child was specialized more than in any of the nations of antiquity, and much that is looked upon as new today in education is to be found in "Republic" of Plato, the "Politics" of Aristotle, and the teachings of Socrates.

The systems of Greece and Rome, however, differed from all other systems of antiquity, in beginning the movement which has ended in the separation of secular from religious education. Wherever in history religion as a system has lost control of the state, religion as a creed has lost control of and been banished from the school. When theology loses control of the state, it loses control of the teaching of the state. That is one great lesson none can fail to learn. The Greeks were the first to develop a science of education apart from ecclesiastical training. Plato is the author of the first to develop a science of education apart from ecclesiastical training. Plato is the author of the first systematic treatise on education, entering into it in "The Republic" with a fullness of detail to be referred to later.

Among the Romans, Quintilian and Cicero have left on record the best product of their day. They, too, indicated much that has been attributed to a later day.

The Greek ideal in education was the aesthetic. The Roman ideal was the practical. But, while neither the Greek or the Roman entirely ignored religion, giving here and there, indeed, explicit directions for its exercise, there is no doubt that the prototype of those cultural and utilitarian systems of education—the product of a materialistic age—which have charmed my fellow countrymen almost into hypnosis, is to be found in Greek and Roman life.

But in order to place ourselves in direct line with our subject, which pertains more to the religious side of education, let us go back to the Jewish ideal. The Greek, Roman and Jewish systems combined would form the ideal system of education in modern civilization. Whether they can be combined (as they never have) in one system, is one of the greatest problems education has to face.

When we pass from the other nations of remote antiquity to the Egyptians and Hebrews, we find an increased interest in the training of the child. The Hebrew religion owes in no small degree its claim to the first place among its contemporaries to the fact that it is the first religious system to give the child his rightful place therein. The schools of Egypt and Judea were ecclesiastical, and hence almost entirely religious in their teaching. A profound interest in childhood underlay the whole structure of Jewish civilization. At his birth the child is taken into the God's chosen people, shares the glory of their past, the advantages of their present, the splendour of their future. At eight days of age this position in the church is publicly recognized and ratified in the dedication of the child to Jehovah.

religious training is concerned, the child came to his own very gradually. Confucianism accords a place to the child in the religious life. He must be taught to reverence his parents and ancestors. Filial piety is the basis of all the teachings of Confucius in this matter. "Reverent regard is due to youth," he says in "The Analects." "How know we what a difference there may be in them in the future from what they are now?" But, beyond this simple fundamental teaching, the needs of his day did not call him, and he never elaborated any scheme of religious education.

Consequently, there was no change in the child to the church at the foundation of Christianity. Jesus recognized the child as already living in the kingdom of God. The entire life of the child was within the atmosphere of christianity. He was in constant touch with those who were christians. Life, religion and education were to him one.

The early church went at once to the childhood of the empire. She gathered them into her schools.

Celsus, the Epicurean philosopher, charged in his writings against the Christians, that they carried on their most powerful propaganda in their schools to which they lured the children. When the Emperor Julian determined that the state should control education, he declared that unless he could arrest the influence of such schools the triumph of Christianity was assured.

It is in the middle ages that we find the causes of that severing of the happy bond that had united the child and the church in unconscious life from the earliest times.

The middle ages finds the church a dominant power. In exercising that power she lacked the inner humility and simplicity, without which power is invariably abused. She became proud, cold, formal. Out of all this grew Ecclesiasticism or the outward formal, and Scholasticism or the carrying on of all training without the understanding that the beliefs taught must never be questioned, or tested. The church has told the teacher what is true, the teacher tells the student. There is an end, and woe to that one who attempts to go further!

Out of this again comes another growth. Dogmatic teaching began to take the place of that reciprocity and spontaneity which should characterize the teaching of children. A dogmatic religion is for adults only. The church's first great blunder in child-training, and it came as the direct result of a misconception of the true nature of religion and of man.

It-made reason the basis of religion. When religion makes its fundamental appeal to the intellect it is lost. Man is not religious because he is rational. The race lives by its experience, not by its philosophy. It lived first. After that it reasoned. Hume and Kant differ in their psychology and metaphysics, but they came together in their practical results. Hume falls back in the end on nature or instinct; Kant on the "practical reason." It is the old story. Belief has its origin in life. You can't blind man to an intellectual system. Calvinism and Arminianism are products of the study. The United Church of Canada will be the product of the toil-worn ways of life—that crucible that reduces the intellectuations of the theologian to a usable simplicity for the practical needs of men. "Whether God be this or that, I know not. One thing I know, I have seen Him. Nothing can be more a definition of religion. "It is that religion," he says, "in which all the enigmas of the world are solved, all the contradictions of deeper reaching thought have their meaning unveiled, and where the voice of the heart's pain is silenced—the religion of Eternal truth, eternal rest, eternal peace."

Under the deadening influence of hard and fast dogmas and cold ecclesiasticism, life was no longer a nursery for the child. He was gradually robbed of his rights, and was left to be treated as an adult or to shift for himself.

Then came the Reformation, when those forces which lay dormant so long in the Roman Church broke out and swept through Europe with uncontrollable force. But the Reformation left the child where he was, because it did not change the dogmatic nature of religion. It gave the soul the child where he was, his great mission. But it still sought to approach the child from the intellect and will. It failed to adapt itself to childhood.

Those stormy experiences through which his elders passed to a higher life, either passed him by untouched, or ravaged his young and tender being with emotions and sensations too extreme for an unstable and delicate nature.

Finally, when Evangelicalism awoke to the demands of the child, and looked about to find a place for him in its economy, it had none. Methodism busied in the past with commendable zeal in the interest of the adult, awakened very lately to the existence of the child and found that he had wandered away. What was to be done? She had only one type of machinery. It had worked well in the past. Why would it not do for the child? And so the Revival for children was introduced.

Herein lay the church's second fundamental blunder in its relation to the child. From an undue emphasis of his intellectual nature the pendulum has swung over through an intervening major into an undue emphasis of his emotion and will.

This will appear more clearly in our treatment of the nature of the child. Suffice it to say here that the child is active and affectional rather than intellectual or emotional.

It is doubtful if church history can show a more egregious disparity between theory and practice than that found in our own communion in the

treatment of the child. In theory he is born a member of the church, and a child of God, held to be His till he shall be converted to evil. In practice he is born in a negative state, and is left to wander into evil till he shall be converted to God.

Inasmuch as the Sunday School respects the life of the Church, it is no surprise to us to find it hampered, in its truly laudable work, on the one hand by the still dominant idea that he must be made to fit religion, and on the other by the long lost idea that religion fits the child.

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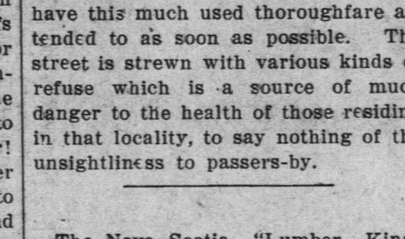
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Wedding Bells.
FINLAY-O'LEARY.

A very pretty wedding was solemnized at Portugal Cove, Trepassey, on January 29th, when Mr. Thomas Finlay led to the altar Miss Ellen F. O'Leary, daughter of Mr. Daniel O'Leary, Postmaster at Trepassey. The ceremony was performed by Rev. H. T. Renouf, P. P., Trepassey, in the presence of a large number of friends of the contracting parties. The bride looked charming in a suit of sage blue with hat to match, and was attended by Misses Nora O'Leary, Annie O'Leary and A. Finlay, while the groom was supported by Messrs. W. Finlay, J. J. O'Leary and R. Pennell. The bride was the recipient of many valuable and useful presents, including a cheque from Hon. M. P. Cashin. The newly wedded couple will take up residence at Trepassey. To Mr. and Mrs. Finlay we extend felicitations, and wish them many years of wedded happiness.

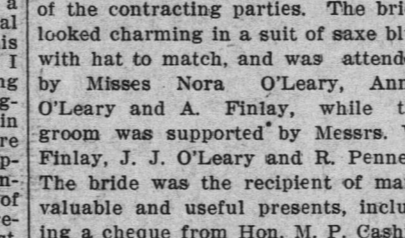
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