

until he died, and by hastening before all the others to His tomb while it was yet dark. We can easily suppose how such an affectionate and impulsive spirit would naturally be ready to act on first recognizing her risen Lord. She would, if permitted, doubtless embrace Him and cling to Him in a very ecstasy of joy. But Jesus forbid her do so. Why so? Did He not permit other women that very morning, to worship Him, as is common in the East, by "holding Him by the feet"? Did he not also before His ascension confirm the reality of His resurrection by inviting His disciples to "handle" His body, and Thomas to reach hither his finger and hand to examine the wounds made by crucifixion? But Mary needed no such proofs. She saw Jesus, and heard his well known voice calling her by name. She had not the slightest doubt of his resurrection from the dead. Moreover Jesus was alone with her; and there would be an impropriety as a man in permitting her in such circumstances, to indulge, as she evidently intended, in some outward manifestations of her pure Christian affections for him. He therefore says "Touch me not." He thus, as in other things, shows us an example for our imitation. A clergyman or Christian man is thrown sometimes into the company of a pure-minded Christian woman—"solus cum sola in loco remoto," and our Saviour by his example teaches us, in such circumstances, to avoid even the appearance of evil. When Jesus said "Touch me not," he added "for I am not yet ascended to my Father." Not until forty days afterwards would He ascend, so that other opportunities more suitable would be afforded her, when in company with others, she could show her affection for Him. Meanwhile He charges her to go and announce to His other disciples, in the city the glad tidings of His resurrection from the dead, and His purpose of ascending to the Father—a truth which, it would seem, they did not yet know. By doing so, she would have an opportunity in the meantime, of showing her love to Him by doing good to His brethren—the members of the Church, who were at that time in great perplexity and sorrow on account of the withdrawal of His bodily presence from them.

I remain yours,

W. J. MACKENZIE.

Milton.

SIR.—Allow me space for a word or two in reference to Mr. Manson's letter in your last issue. Josephus, in his "Antiquities of the Jews," writes as follows:—"Moses says further, that God planted a paradise in the east, flourishing with all sorts of trees."

I cannot accept Mr. Manson's suggestion respecting "the garden in which the Lord is buried." The Greek word is *kepos*, and signifies, perhaps, in St. John xix. 41, a *field*, rather than what we understand by a *garden*; and does not, therefore, convey the idea intended to be conveyed by the word *paradise*, which means a pleasure-ground or a large park. Xenophon uses the latter word in the sense of an enclosed park, in which "wild beasts were kept for the purpose of hunting."

Of course, I am aware that the more common Greek word for a *field* is *agros*, but the field of a wealthy man, like Joseph of Arimathea, would probably, be kept in order, more garden-like, than was the field called "potter's field."

Yours, &c.,

VINCENT CLEMENTI.

Peterboro, Dec. 20, 1880.

EMASCULATED SUNDAY SCHOOL TEACHING.

DEAR SIR.—As a constant reader of your paper, and a warm sympathizer with the sound Church "views" which it usually enunciates, I ask permission to point out what I cannot but regard as a serious defect and hindrance to its usefulness. I refer to the unkind insinuations and more direct attacks upon the (so-called) "Evangelical Low Church Party" which have, of late, so frequently appeared in your columns, to the grief, I am sure, of many who think with me, that the motto of a Church organ should be,—"*In necessariis unitas—in omnibus caritas.*" I have been the more particularly moved to write these lines, by the perusal of an article in your issue of the 25th ult., entitled "Emasculated Sunday School Teaching," which consists mainly of a vigorous but, as I venture to think, unjust attack upon certain "specimen leaflets recently issued from a source pretending to be a Church character;—and then the article goes on to say,—"The whole drift of the teaching in these leaflets is to conceal in a cloud of vague generalities the central and fundamental idea of the Catechism phrase which teaches us that the occasion on which we are made members of Christ, &c., is—*Baptism.*" In order that your readers may judge for themselves how far this grave charge is justified, I will quote one or two questions and answers on the subject of the Christian Name, and the Baptismal

Covenant, from the leaflets referred to. Under the first head, I read as follows:—"When was it given you? When I was baptized *into Christ.*" "What should you remember when you hear it? That I am a Christian." "What does that mean? I belong to Christ."

Again, in the third lesson on "Covenant Blessings," explanatory of the words:—"In my Baptism, wherein I was made an inheritor of the Kingdom of Heaven," I find the following pretty strong statement of Church doctrine:—"God gives us life in Christ, makes us *members of Christ.* God loves us and adopts us into His family, and makes us 'children of God.' God demands our obedience and promises us eternal blessedness. Therefore, He makes us *inheritors of His kingdom.*" And you call this, "emasculated teaching." For my part, I rejoice to acknowledge it as a proof that the fundamental principles of sound Churchmanship are not ignored, even by that company, and that, however widely we may differ on some of interpretation and practice, yet *in essentials we are one.*

Yours, &c.,

HENRY WASON NAE.

The Rectory, Bedford, Que.

With truly "Evangelical" Churchmen we have no quarrel; but with some who use that title and give *non-natural* interpretation to Catechism and Prayer Book, we have serious ground for difference. We regret that our respected correspondent above should feel hurt by remarks, the application of which he properly himself repudiates. His quotations from the "leaflet" only confirm the force of our article; we happen to know that those vague statements are used to cover a denial of the *essentially spiritual effect* of Baptism. Our condemnation of such "views" is quite consistent with charity towards the holders. —Ed.

SUNDAY SCHOOL REWARDS.

SIR.—The letter on this subject in your issue of last week encourages me to fulfil my half promise, when writing to deprecate the "Medal System." It is gratifying to see that your readers seem to take so much interest in matters connected with Sunday Schools.

Rewards in religious teaching are avowedly a matter of difficulty and danger. The chief reason is, that the Sunday is not like the week-day school, one in which prime attention has to be paid to the development of brain-power. The emotion of Faith and Love, Reverence and Godly Fear, the Blessed Hope of everlasting life, are far above the mere intellect of children, and yet it is these which we are most concerned in fostering and inculcating. At the same time there are unquestionably other parts of religious instruction which must not be neglected. By all lawful means the child must be encouraged to devote time and study to the reading of Scripture at home, and to learning lessons—that should never be too burdensome, never a task—as carefully as possible. And it is of importance to show that the Sunday School teachers and clergymen do appreciate diligence and good behavior on the part of the pupils.

Thirdly, and this of the utmost consequence, the rewards or encouragements, no matter what shape they may take, have to be as general as possible, *within the reach of every single child* in the school, rich or poor. This is the fatal objection to the medals. Only one or two children out of all the pupils in all the classes can win the one or two medals offered. As nearly as we can, we must try and followed the Divine method of rewards, and let every child who strives *honestly*, every little runner in the race who runs steadily in the race from the beginning to the end of the year, be sure of receiving a prize. Encourage all, discourage none. Treat the children, the boys and girls, as God treats the men and women, offering every one a chance of a prize, and making, if you like, that prize proportioned in value to the amount of effort, attention, and good behavior. If you do this, you make your Sunday School a most useful school of discipline for the after life of a Christian, a discipline not like that of the world, in which the winners of the prizes are few and the losers many, and no amount of simple goodness of heart acquires riches and honors though it may win heaven; but one that teaches every individual child to realise its own responsibility, and feel that success or failure rests entirely on exertions and qualities quite within its own power to put forth, or to withhold. Furthermore, bring this discipline to bear constantly, week by week throughout the year, and you greatly promote the steady, patient, continuance in well-doing. The rewards will be gained, not by a mere dash or spurt at a given time, not by a *exam* for an examination. They will be the result of quiet, persevering effort and excellence. Finally, make liberal allowance for occasional failure. Don't be too strict and uncompromising. Give a wide scope for recovery from accidental and unavoidable mischances or misdoings. Be just, but be very merciful too. As I have

said, try and follow as closely as possible the Divine method.

Holding such principles, I have, for some years endeavored to carry them into practice in the following manner. It is not very dissimilar from that of your correspondent, to whose system of cards, small and large, I have no objection beyond this, that it entails, for a large school, no little unnecessary expense, and rather complicates the machinery which ought to be as simple as possible. We tried this *card system* for a time long ago, but for these reasons gave it up.

The simple *mark system* we find after long experience to work admirably. Here it is. *Every child* may have a total of 7 each Sunday. Attendance punctual, 1; lessons learned well, 3; conduct unexceptionable, 3. These marks for 52 Sundays, 364. Late attendance, unprepared lessons, inattention or misbehavior will, of course, reduce this total which each one may attain. Now for our allowances. *Every child* gains a prize who, on the last Sunday after Trinity, has gained at least 300 marks. This makes a liberal allowance for holiday absence, or for occasional defects. It permits a loss of 9 Sundays out of the year, supposing that the pupil had full marks for all the rest. It gives a prize to a child who has been punctual and well behaved, even though the lessons be imperfect, and only 2, instead of 3, be the lesson-marks secured for each Sunday. Such a child attains 312 and receives a reward. In case of sickness, and sickness only, of the child itself, or epidemic in the family, the teacher is authorized to give an average of 4 marks for each Sunday of absence. Last week, in making up our marks for the year, one good boy who was absent during four weeks of the year with measles in the household, gained a total of 354 out of the possible of 364—the highest total attained being 359. It may be stated that the children are encouraged to note their marks every Sunday, and many of them keep strict count, while every quarter a report of each pupil's marks is sent to the parents. This report states the number of marks actually obtained, and the number possible, and the special point in which the deficiency, if any, has occurred, (an attendance, lessons, or conduct), along with any observations the teacher or superintendent may deem necessary. So, from week to week and quarter to quarter, there is a constant reminder of success or failure, and the people at home are kept informed of the pupil's standing in the School.

The *prize list*, at least, contains the names of all those whose marks are 300 and over at the close of the year. To be in the prize list is a great distinction. The highest and the lowest class can and do look forward to it. All are treated alike. But there are *first-class certificates* for those whose marks are 290-299; and *second-class certificates* for those whose marks are 280-289. And then, if in any class the teacher recommends a pupil for a special reward, and the reasons given are approved by the General Council of Teachers at the final quarterly meeting; this reward is bestowed as an act of grace. Thus the effort is made to treat all the children impartially, to encourage all, to let punctual attendance and good conduct predominate over lessons in the value of the marker, and to make liberal allowance for all possible deficiencies.

The weak point of the system is the securing of careful marking on the part of the teachers. This was, for a time, a difficulty with us. But by degrees, as the teachers came to understand their work and the necessity of strict justice and care, this difficulty was removed, and now there is no trouble, and complaints of unfair treatment have long ceased. Our children realize the fact that if they do not secure rewards they have only themselves to blame, and that every possible indulgence is shown them. We endeavor, let me say, to have our prize-books as substantially good as our means will afford, but apportioned in value to the order of merit. The prizes and certificates are given publicly at an annual school feast always held on the Epiphany Festival, to which the congregation is invited, and at which sometimes there is a Christmas Tree, with small gifts for every child.

I need not add more beyond expressing the hope that the general importance of the subject will excuse this long letter; and I conclude with saying to any good brother who is engaged in the Sunday School work in reference to the rewards:—

"*Si quid noristi rectius istis, candidius imperti, si non his utere mecum.*"

Yours, &c.,

T. BEDFORD-JONES.

Ottawa, Dec. 2, 1880.

How pleasant to the Christian to look forward with sweet anticipation to the time when the whole family of the redeemed shall be assembled around the throne above, to unite their hearts and voices with angels and archangels in singing the praises of God, and ascribing glory to the Lamb, who has washed us in His own blood, and clothed us in His own white robe of righteousness.