

Sunday schools tried to atone for this by Biblical knowledge of Egypt's wonders, Israel's Kings, or St. John's visions, before the youthful learners could even repeat their Creeds. Sometimes the teachers were honestly excused by wholesale ignorance of the treasures in the Catechism, and of the Church's object in it. But the bitter fruit has long been reaped from this neglect: and we censure but to quicken to a careful training in the first steps of the faith.

A change is at hand. Our chief pastors are now fully alert with vigilant eye to all that affects the moulding of this and coming generations. The Church in her corporate capacity demands of her responsible members a thorough drilling in the essentials of Christianity. For well she knows she cannot otherwise hold her own in an age when all must be dealt with as individuals and no longer treated in masses. So strongly do her clergy feel the importance of action that instead of patiently watching the sponsorial system, they and their willing workers place themselves in direct contact with those needing a fostering hand. New exigencies lead to changed methods. But the old principles are the same. Nor is it vain rivalry around that stirs the Church to active competition. It is the inborn earnestness of her spiritual nature for her children's welfare. For if they perish through her neglect, then her candlestick will be removed and her place be found no more. If she fail to definitely teach the whole truth her people will not be anchored in safety from the rocks and currents and the wild storms on every side. Nor will the Church maintain her influence in these thinking days unless she train the young, teach the growing, impress the old, and instil her principles into every heart, that all may lovingly respond from a sense of duty and affection to her claims upon them.

But while the voice of the Church is imperative, the task is almost herculean. A handful of clergy would suffice for bare pulpit performance. But this is inadequate. We require catechetical teachers. Once there were religious fraternities with pompous names really useful in their way. But if these never return we have not less useful parochial helpers who in Sunday Schools and otherwise will do noble work under proper guidance. Yet without material put in their hands they are often as useless as soldiers with no weapons for war. Provided for properly, they form as co-workers the agency needed. If graded Sunday school leaflets be used the district will always furnish as many instructors as may be required. For almost any one can teach them; while the Curate may supplement them by special guidance to the teachers, and by frequently reviewing the work done by the classes. These papers cost but a trifle when a large number of parishes encourage their monthly or weekly publication. With them our rules, principles, practices, doctrines, and all that make up sound Churchmanship may be very well taught—provided of course that the priest takes a sympathetic interest. If this method be aided by common sense, love for souls, and zeal for the Church, there is little fear of failure, or occasion to dread that the Sunday School will take the place of the Church. From these the larger Prayer-Book, Bible, or Confirmation classes should be drawn.

The importance of catechetical teaching may vie with the claims of a new Organ or the erection of a Chancel. The latter without the former is worth little; but the former is sure to bring the latter. To continue the old we must win the young. Of course there are other modes for this sort of teaching besides the above. The pulpit, for instance, is not for the display of sensational harangues, or hortatory appeals giving "words, words, and nothing but words." The priest is to teach—not to flatter, to frighten, or to charm. From a well-stored mind he should instruct his people,

adapting himself to their needs, and impressing plain truth on them. He should help them to know why this is believed and that is rejected. Implant a holy hatred, not only of all forms of vice, but of those erroneous opinions rampant to-day. Ground them in their Church's dogmas and equip them to meet the adversary. He should help them to an intelligent grasp of religion and this will outlive all transient feelings. And if he succeed, it will not be through a high dictatorial style, but rather as the outcome of humble rational teaching with the sole desire to make them "wise unto salvation."—*West Indian Guardian.*

CONTEMPORARY CHURCH OPINION.

*The Church Review :*

In addition to the anticipation of the scheme ("General" Booth's) by the Church Army, on which we commented in our last issue, other claimants are in the field. Thus the Rev. J. W. Goddard, one of the deputation secretaries of the Church of England Waifs and Strays Society, says that that Society has long been working on the same lines as those suggested in 'In Darkest England.' They have a town colony, a farm colony, and an over sea colony; and after ten years' experience they have proved that it is a true and successful work. Then the Rev. W. Caneliffe, of Great Horton, Bradford, takes up the tale, and tells how in 1886 he drew up the outlines of a scheme, of which he sent a copy to Lords Salisbury and Randolph Churchill, which embodied all the features fondly supposed to be peculiar to that of the "General." He has published the text of his scheme, as propounded to the above-named statesmen, so that there can be no mistake as to the *bona fides* of his claim. All these little evidences show how quietly and unobtrusively the Church works, but the enthusiasm which is manifested at schemes which she has long ago adopted, also shows how little credit she gets for it.

*The Church Year :*

The decision in the Lincoln judgment will have a two-fold bearing; first as to the ritual questions involved, and second, if the parties, making the charges should succeed in getting an appeal to the Privy Council, a most important issue as to the relations of State and Church. There is a strongly increasing feeling in the Church against the judgment of a secular court on matters purely ecclesiastical or spiritual. At any rate, let the irritations cease, and the vigor expended upon the mint anise and cummin of the law be thrown into the spiritual and practical duty of every member of the Church for the elevating of society and the saving of souls. The Judge "standeth before the door."

*Irish Ecclesiastical Gazette :*

Mr. Gladstone has been allowed to bring in during this present session and has had read a first time a Bill which has not attracted the attention so momentous an innovation in our domestic policy demands. It is no less than a measure to change the law of the Empire, so as to allow a Roman Catholic subject of the Queen to fill the high office of Lord Lieutenant of Ireland and that of Lord Chancellor of England. Mr. Gladstone in this matter is doing the high behests of the Roman Catholic Church, which of late has shown an extraordinary activity in England, and is manifesting a strong desire to push itself to the front and make its presence and influence felt in the highest quarters. We confess that we look on this latest movement of the ex Premier with the gravest apprehension, especially when we consider the advantage taken by the dominant power of the Roman Catholic Church in Canada to persecute the Protestants of that country, especially in the Province of Quebec. In the

abstract there would seem to be nothing against a Roman Catholic nobleman representing the Queen in a country so largely Roman Catholic as this is, but we know perfectly well that such a change in the law would be used as a leverage to still further aggrandise the Church of Rome in Ireland. To throw open the English Chancellorship to one of the same faith would set loose a large amount of Church patronage which should then have to be otherwise administered. We shall watch with some interest to see what will be the action of Protestant nonconformity in England in respect to this latest effort of its accepted Leader to still further aggrandise and endow 'Popery' in the United Kingdom. There would be only one more step to take, and that would be to deprotestantize the Throne. In connection with this subject it is worth mentioning the rumour that the Heir presumptive is likely to be affianced to the daughter of the Comte de Paris.

THE LINCOLN JUDGMENT.

The Bishop of Chester has written the following letter to the clergy and laity of the diocese upon the Bishop of Lincoln's case: The Bishop desires to express the conviction that the clergy and laity of the diocese are at one with him in thinking that full time should be allowed for that calm and thorough study of the Archbishop of Canterbury's judgment which should so obviously precede either utterance or action upon its conclusions. The educational value of the judgment can hardly be over estimated. The atmosphere of history by which it is pervaded is in itself peculiarly seasonable and wholesome, and quite apart from questions as to the authority of the court and the scope of the judgment, it will be readily granted that the rich, strong, clear, and essentially catholic light with which the Archbishop and his assessors have invested and almost transfigured the points at issue, should receive no common welcome in the minds of all those who seek the peace and fruitfulness of the Church. The judgment, his lordship says, may at all events claim the authority that must always belong to the practically unanimous conclusions of a singularly competent body of experts, especially when those conclusions have been reached after solemn and searching inquiry.

A number of Evangelical clergymen, chiefly in Lancashire and Cheshire, have put out a manifesto against the appeal taken in the Lincoln case, in which they say that in their opinion "the cause of true religion will be very much better served by our all resting together upon this new platform (that of the Archbishop's judgment) than by making an attempt to enforce greater simplicity in ritual, when experience has proved that such an attempt is sure to fail, and that less, not greater, simplicity will be largely practised in consequence." Prebendary Gordon Calthrop's name appears among the signatories.

The *Rock* publishes this week more replies from clergymen and laymen whom the editor had asked for their views on the judgment. Most of the writers, whether High Churchmen or not, seem to think that the judgment should be accepted as an *airenicon* and cheerfully obeyed. Canon Ellison, the founder of the Church of England Temperance Society, as 'an old-fashioned Churchman of the school of Hooker, Jeremy Taylor, and Beveridge,' is very thankful that the judgment has been given, and hopes it will be generally accepted.

That which we are we shall teach, not voluntarily, but involuntarily.—*Emerson.*