

said. The attendance of children at public service would tend to inculcate reverence. If there was anything which children needed in this century it was a reverential tone, and this could not be obtained in the Sunday School. The mere effort of the child in restraining himself during service had a powerful educative effect upon his will. The presence of children had an inspiring effect upon the minister, and it was a good thing to make him preach so that the children understand.

When Dr. Vincent, as before quoted, said of young people who were no longer children: "They dropped out of the Sunday School, feeling that they had outgrown it, and they had not been trained to attend the services of the Church," he touched the heart of the charge against the Sunday School system. Here is the explanation of that fearful difficulty for which so many nostrums are vainly furnished—"How to keep our young people after leaving the Sunday School." Keep them as worshippers, is meant; but we can't keep what we never had. To gain, and not to keep, is the proper form of the question. It is a faithless folly to think of nostrums, while we turn aside from the highway of the Bible and the Church—train the children to worship, and when they are youths they will be found worshippers still.

At the Manchester Church Congress of last year, in the discussion on Sunday Schools, the Rev. T. W. Gedge said: "Since he had been at Manchester he had been informed that as a rule the members of the adult classes did not go to church."

The Rev. G. E. O'Brien observed, "The late Bishop of Manchester had said that their Sunday Schools were a disgrace to the Church. They were often nothing more than an orderly *conversazione*, or a disorderly bear-garden. He felt sure that nineteen out of twenty of the Sunday scholars who joined in the Manchester processions could not recite the Apostles' Creed. The reason why the day scholars did not come to the Sunday School was that when they came they found that the teachers could not teach."

The Chairman, in closing the meeting, said that there had been clear evidence given on two points—first, that there should be more definite church teaching; and, next, that there was room for the Sunday School to be brought into closer connection with the church.

From these testimonies it is clear that to no small extent the modern Sunday School has, in a phrase quoted, "displaced the church," and has brought in a new sort of Christianity. At the Toronto Methodist Conference referred to, experienced men spoke warmly of the great value of teaching well their catechism, but the testimony was that the International Lessons had banished it. For my own part I cannot doubt that if this system goes on unmodified by some considerable return to the "old paths" of the Bible and the Church, the teaching of parents and clergy, there must be increasing disaster to religion. *Children must be trained to worship, or the whole Sunday School system must prove a failure.* Let me quote here what

the present Bishop of Exeter said when vicar of Hampstead, the well-known E. B. Bickersteth:—"Separate services for children on Sunday morning may be a necessity in some populous districts, but it is to my thinking a most mournful necessity. 'Sanctify the congregation, assemble the elders, gather the children' re-echoes through the ages from the days of Toel until now. It is true there will be many things which young children cannot understand in our services and sermons. But is it not thus in all their training for after life? Do you banish them from the society of their elders because they cannot enter into the general conversation of the drawing-room? No! They pick up crumbs of thought there; they glean ears among the sheaves, they ask their parents or teachers afterwards. Not otherwise is it in the house of prayer. The very fact that they cannot understand all things is a moral lesson for them, and if they cultivate holy reverence it will be to them the beginning of wisdom." This is what Keble says on the Catechism:—

"And if some tones be false or low,  
What are all prayers beneath  
But cries of babes, that cannot know  
Half the deep thought they breathe?"

And is it not beyond comprehension and beyond wonder that there are some churches which, while they discipline members who dance, leave unrebuked the members who never bring their children to public worship even once on the Lord's Day?

Sunday Schools now are a sad necessity, and so they may continue indefinitely. Our duty is, therefore, meantime to make them as efficient as possible, and when they have been thus made efficient a generation of scholars will arise who have been faithfully instructed that it is the sacred indefeasible obligation of Christians to teach their households the fear of the Lord; and so the church may hope gradually to get back to the Christian form of home instruction and discipline, and clerical teaching. The Church lived for nearly eighteen centuries in this way, and kept more hold of the people without Sunday Schools, than she does now with them: so while we must for the present use Sunday Schools, and possibly for all time to come, let us regard them in their true light, not as the ideal system of Church training, but as a make-shift, and never as being possibly more than at best a useful subsidiary instrument. I will conclude by saying that if they are to be this, they must be far other than they are now.

## Home & Foreign Church News.

From our own Correspondents.

### DOMINION.

#### QUEBEC.

St. Matthew's.—The Lord Bishop of the diocese held a special confirmation service in this Church on Friday morning, the 4th inst., when several candidates who were unable to be present at Whitsuntide, were confirmed.

His Lordship left the following day to hold confir-

mation services at Frampton and other places in the vicinity.

The Rev. J. Edgar Hatch, of Hertford College, Oxford, who has acted as junior curate of St. Matthew's, and has also been in charge of the mission of Lake Beauport and Montmorency Falls for the past eighteen months, preached his farewell sermon in St. Matthew's, on Sunday evening the 6th inst., prior to his departure for England by this week's steamer, where he intends to take the degree of M.A. at his college. It is probable that he will again return to the diocese.

The Rev. I. M. Thompson, formerly rector at Danville, and at one time diocesan missionary, who left about 12 months ago to work in Trinity parish, New York city, has resigned, and again returned to Quebec diocese, and taken charge of a mission in the Eastern Townships. His many friends in the diocese are glad to see him back among them.

GROSSE ISLE.—The Rev. Canon Thos. Richardson, rector of St. Paul's, and the Rev. H. J. Petry, M.A., of the Cathedral, took the duty of Chaplain at the Quarantine Station, between them, during September.

Personal.—The Rev. M. M. Fothergill, formerly rector of St. Peter's Church, Quebec, has been paying a short visit to his former parishioners and many friends in this city, all of whom were pleased to see him, and to hear that he is prospering in his new field.

DUDSWELL.—The Rev. Tegid A. Williams, late curate at Beaufort, diocese of Landaff, Wales, has been appointed to this mission by the Lord Bishop of the diocese.

### MONTREAL.

MONTREAL, Oct. 8rd.—The opening "Divine service" of the M. D. T. C. took place on Wednesday, 2nd inst., at 10 o'clock, a.m., when between thirty and forty of the clergy and students were present in the chapel. Principal Henderson chose his text from St. John xxi. 12, "Come and dine." He referred to the importance of believing in the supernatural. In caring for those, his professed friends, who had all forsaken him, by thus providing for their bodily wants when faint from fatigue, Christ taught a lesson of forgiveness, which it was specially fitting that the clergy and candidates for the sacred ministry should learn. Another point was that the counsel of outsiders should not be disregarded. The professional fisherman might object to the direction "Cast the net on the right side and ye shall find" "but now they were not able to draw it for the multitude of fishes." In the latter part of his discourse the Doctor pointed out how that in the history of Christendom there had been gracious seasons of refreshing vouchsafed: e.g., in the toleration of christianity in the Empire, by the Council of Milan, 312, in the liberation of Germany in the fifteenth century from Papal power which was followed by the Reformation of the Church in England in the sixteenth century. The preacher evidently gave utterance to that which filled his heart, and he faithfully emphasised the necessity of the abiding presence of the Saviour with the Church, "Without Me ye can do nothing."

The singing was primitive, being unaccompanied by other music than the melody of the heart.

All present remained to receive Holy Communion at the close of the service. The College dinner was provided by the hospitality of Mrs. Dr. Henderson. It is needless to say that the College dinner was a complete success. In the evening the chapel was well filled by members of the College and their friends, Dr. Johnson, of McGill University, and Principal Henderson supported the chair which was occupied by the Dean. After the annual report by Dr. Henderson in which the work and the needs of the College were set forth, showing that the advantages of the Institution are second to none in the Dominion, being in affiliation with the University of McGill, and further being now privileged by the passing of the recent canon on Degrees in Divinity to grant them to her Alumni. The Principal hoped that friends may be raised up for the College to endow the Institution with sums of such denominations as \$1,000 to \$5,000 so as to meet the increasing demands upon the College staff, and the needs of the candidates for the sacred ministry, possessing the necessary gifts and graces, but who, without the help of scholarships would not be able to take the College course.

Mr. Horsey was the first called up to receive his prizes—having been first in nine subjects; next was Mr. Percy Judge, who was also successful in several subjects, amongst which Extempore speaking may be mentioned. The Elocution prize was taken by Mr. Hunter.