

topher. John XII. deposed Leo VIII., John himself was deposed by a council, and Leo VIII., being restored, degraded Pope Benedict. Gregory VII. declared invalid the sacraments conferred by simoniacal priests. John XXII. publicly preached that the souls of the just, though free from every stain of sin, were not admitted to the beatific vision until the last day; this being contrary to Roman teaching, he was accused of heresy and his doctrine condemned. John retracted, but his successor, who was also accused of heresy, published the condemnation of John's doctrine. From 1378 to 1417 there was always two or three rival popes, and the unbroken succession of the apostolic line of popes, as Romanists love to call it, is bolstered up by an appeal to those who for centuries were debarred from having any voice in church teaching or church government. John XXIII., who denied a future life and the resurrection, and also Gregory XII., were deposed by the council of Constance. The same council deposed Benedict XIII. for schism and heresy. Eugene IV. was deposed by the council of Basle for obstinacy, schism, and heresy. Popes deposed and condemned popes. Councils declared their own superiority to popes, and deposed and degraded popes, condemning them for heresy. What sign of papal supremacy and infallibility do we find in all this? Pope Adrian VI., in a work published after he became pope, says: "It is certain that the pope can err, even in matters of faith, asserting heresy in his determination or decree; for many of the Roman pontiffs were heretics." Certainly history makes it difficult for a sensible person to subscribe to papal supremacy and infallibility. It is not a matter of surprise that Cardinal Manning writes: "The appeal to history is treason to the church." Yes, treason to its character, treason to its dogmas.

What wonder, that with such facts, besides hosts of others, I should have hesitated about admitting the Vatican doctrine? And still I was bound to assent, or else to become a heretic, an atheist. Every one knows that the Roman Church teaches that if you are not a Romanist you must, of absolute necessity and by force of reason, be an atheist. But if you doubt any dogma of the Roman Church, you are not a Romanist. Is it to be wondered at that young minds trained up in the Roman Church are at times stern and unyielding, at times daring and reckless, too frequently infidel and irreligious? I tried to accept papal infallibility, for the fear of excommunication and eternal punishment constrained me to believe, and still I could not help doubting. I told my confessor of my state of mind, and he merely asked me if I wished to be a Protestant. Other confessors told me that my doubts were but scruples and temptations of the evil one. How could this doctrine of papal infallibility stand the test of the principles, *Quod ubique, quod semper, quod ab omnibus, and Quod universa tenet ecclesia nec conciliis institutum, sed semper retentum est, non nisi ab apostolica institutione traditum rectissime creditur?* Was there not, is there not, a

change in the creed? Romanists say no, and that implicit faith in papal infallibility was always essential to salvation. What a number of popes, cardinals, bishops, priests and people must be damned, then! Those who in ante-Vatican times opposed papal infallibility were not condemned as heretics, nor excommunicated, nor in the way of perdition, while now Rome devotes them all to eternal reprobation. The Greek and Anglican churches have no trace of this infallibility of the Roman bishop. Rome cites them as witnesses in other doctrines; why not cite them here? Past generations were saved without papal infallibility; why cannot future ones be? What a state my mind was in! I might reason, but not reject. The questions forced itself upon me: Was it for this my Creator gave me faculties of mind and powers of will, to assent to doctrines my reason rejected on the clearest proofs? I was encompassed by doubts, but I had no idea of separating from Rome; the alternatives were too awful—theism and eternal ruin.

(To be Continued).

BOOKS RECEIVED.

WITNESSES TO CHRIST; A CONTRIBUTION TO CHRISTIAN APOLOGETICS. By William Clark, M.A., Professor of Philosophy, Trinity College, Toronto. Published by A. C. McClurg & Co., Chicago. \$1.50.

THE PLANETARY AND STELLAR WORLDS. By Gen. O. M. Mitchell. John B. Alden, New York. On sale at the office of this paper.

"THE BIBLE CLASS—ITS MANAGEMENT, ITS TEACHING, ITS USE IN THE CHURCH ECONOMY."

[A paper read before the Toronto Church of England Sunday School Association, March 8th, 1888, by the Rev. J. FIELDING SWEENEY, B.D., rector of St. Philip's, Toronto].

I. I suppose there is not a Church in well-to-do Christendom but has its Sunday School, nor a school without its senior class, commonly called the "Bible Class." But investigation would prove that on the points to be discussed this evening few schools would show the same methods in detail, though general principles are recognizable as common to most, if not to all. I wish to show that here detail tells, and to use a common and expressive term, "pays," and it is, therefore, worth every teacher's while, to take good heed and give all due regard to that which constitutes the success of this necessary class. Given your class then consisting in the case of both male and female of (1) those who have been confirmed, and (2) those who are not yet confirmed, but whom you hope so to influence that they will join the parochial confirmation class. These are, generally, young persons of either sex who have outgrown the average stature and intelligence of the general school. And the first question is, even before that of instruction, however laudable it may be, the question of management. Remember those before you belong (in many cases, i.e., the younger ones) to a critical period in life. The treatment of them in any way approaching that which would be necessary and advisable in the case of children, they will, especially if they are lads, immediately and unmistakably resent, and you need not be surprised if they do not give you the opportunity to repeat your blunder. They belong to an age in life when the parental authority is becoming weakened, when within are the germs of self will, and self-sufficiency, waiting only to be developed. For this reason in management. I would briefly suggest the following methods:

1. Give as many as possible something to do, here is a case, one of a very few, in which with wisdom one may multiply offices, and make frequent changes in officials. The object being to spread the interest and to give all something to look forward to in the way of work.

2. If possible, let there be an organist for the class, which, of course, is so far removed from the main school-room, as that the singing will not disturb the other scholars, and yet not so far away remember,

but that the room, a bright, cheerful and comfortable one, may be peeped into by curious younger scholars occasionally, as a goal for their own Sunday School ambition.

I would not advise a choir, for here, do what you will, jealousy enters, rather would I request all to join in the singing, and if some cannot (there are such in all assemblies) then exhort them, as the Connecticut parson 'to make a joyful noise,' (we have a good deal of that at all services!)

3. I would appoint a Secretary, and if the class is over the 50, an Assistant Secretary, and also a Treasurer. Attendance should always be marked, but marks for conduct and answering never taken, that would be too like the method of the general school. An object should be put before the class for which to contribute and here a choice of objects might be permitted, e.g., support of mission work abroad, or in the parish. Remind those present at least fortnightly, that the offering is voluntary, and to what purpose it is to be devoted. Never insist upon an offering, or an answer from any individual. Some may not be able to afford anything, and some will not want to display their ignorance.

4. In addition to these class officials I would appoint a small Visiting Committee, whose duties it should be to secure names of likely members to call upon, this will be found a great help to the instructor who cannot always attend to it him or herself. This committee will also look up absentees, and report whenever occasion requires. At the close of a week day, evening service is generally a good time for so doing. The members might be changed once a quarter or every six months.

II. As to Instruction, a wide latitude is observable. But let us not forget that those before us are members of a "Bible" class, and that there are a score of different themes which with perfect fitness may come before them: The very term "Bible" class suggests them, the Authority Inspiration, Evidences of Holy Writ, Biblical Criticism and the uprearing of Church Doctrine, therefrom. Allow a choice, it gives them confidence in the teacher, and shows what they most desire to learn. If the impression prevails that a teacher is only 'primed and loaded' on one subject, it weakens confidence in him or her, and when that takes place, questions will be put which are intended to disconcert the instructor, and prove fatal to his influence: at the same time reserve to yourself the right to suggest topics, which is always the teacher's prerogative, (neglect of this rule means chaos). If the class is not going through any special scheme of lessons in common with the school, now being the time to clinch the Church teaching given in the general school. Take the scholars through such a work as *Bailey's* "Liturgy compared with the Bible," or digest *Barry's* "Teacher's Prayer Book," or dilute "*Brown's* on the Articles," or *Pearson's* on the Creed, or ground them well on things appertaining to the Books, the Histories, the Prophecies, the Gospels in their harmony, e.g., as in *Ellicott's* "Life of Christ," or the Miracles and Parables (Trench), and other matters of fascinating interest. Such as are found suggested in *Horne's* "Introduction to the Bible," School Edition, *Maclear's* *Pinnock's* Histories, *Nichol's* "Helps," *Wheeler's* "Analysis," or any other from a long interesting list published by S. P. C. K. and Christian Evidence Society—Once a month the lecture might be devoted to instruction on Early Church History, from such a work as *Canon Robertson's*. But whatever course is selected, those instructed must not be regarded as passive recipients, but rather as those who co-operate with the teacher to make the instruction a success. The following plan I have found work admirably: if, for instance the lesson is such as we are taking in our present S. S. scheme, announce it the previous Sunday, chap. and vs., and request a careful reading over of it through the week, marking any difficulties found. After the opening of the meeting with hymn, prayer, collect, such as that for 2nd Sunday in Advent, or that found printed with early English versions of Scripture—never omitting the collect for the day. Call for volunteer readers, who will read the passage through. This done turn to a blackboard on which are already marked (this of itself makes them put a higher value on the instruction as it shows some pains have been taken with the lesson—the outlines or skeleton of the teaching, any dates, meaning of proper names, pronunciation of names and places, particular passages and important references, &c. I would not be without a blackboard for any consideration, especially as when the lecture or instruction is done, a rapid passing over of all written thereon is the means of refreshing and imprinting what might otherwise be lost during the progress of the teaching; besides you request all who care to do so, to take notes from what is written, and this affords a certain guarantee of the correctness of their notes, for which otherwise you might not care to be responsible. In addition to the blackboard being provided with a good sized map, hung facing the class, localities on which may be pointed out by means of a pointer; hand maps are also of great use, when this simple little device of a moveable latitude and longitude of string is adopted. Let the proof of all on the blackboard be forthcoming by reference to the context from the members

of the class, and emulation will call upon some incident appropriate method of

Before leaving the chance offered teaching of our develop the heart persistently give truth, and seek at the end some tions dropped in moment—leaving next time of meeting with hymn, prayer. Now is a good time to come, and to sing, a very important

III. We come of the Bible class once its raison d'être is gone. The teacher looks as an end for the end, the end being conveyed, in the recruiting staff, here are such senior class gained for the begin to teach. employment in life kept prominent long hold and warmest

Home &

St. Simon's worshipping part of the city 18th inst. Simon's, and street. It is Anne style, a The decorative chancel, the neatly embroidered handsome member of a munition table ing only, and the ordinary 30 male voices church, which was filled to Rev. S. Mack

A lecture was given by of St. George's Sisterhood claimed that entirely independent English history authority of He also gave Gospel was Paul himself was careful

LONDON.—The corner the city was the Rev. Dr. rector of the services. The city which and the need some time resolved to spiritual advertisement mentioned respect the was common will seat of which o'clock the