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## Doctrinal Theology.

### COSMOLOGY.

Cosmology, as a chapter of Christian theology, is the doctrine of Holy Scripture concerning the genesis, nature, and states, of created things. The source whence every doctrinal statement under this head must be derived is the same from which we draw our theological information concerning the unfathomable mysteries of Theology proper, the doctrine of God, of the Trinity in Unity, of the divine attributes and eternal decrees. It is true, the Bible is not a scientific text book of Cosmic Philosophy, of Natural History or Geology or Astronomy, claiming for itself the authority due to the results of scientific research, of human observation and investigation and speculation. Its claims, also in reference to Cosmology, are infinitely higher. The authority of human scientists is never more than human; the authority of the Scriptures, also where it speaks of mundane things, is simply and unrestrictedly divine. Scientists may err, God can not; scientists have often erred, God never. Where the statements of great scientists and those of the Scriptures are at variance, those of the Scriptures must prevail, not although, but because, the Bible is not a scientific text book, because it is more, it is the word of

## Practical Theology.

### SUNDAY-SCHOOLS.

The Sunday-school as it is now known the world over is a school for religious instruction, or, as one of the dictionaries defines it, a school, generally attached to some church, in which religious and Biblical instruction is given, especially to the young. As an institution the Sunday-school is not of divine ordinance. The ministry, or the pastoral office, is of divine institution.<sup>1)</sup> It is not only because of its necessity or expediency that congregations maintain the ministerial office in their midst, but because of the expressed will of God that his word should be preached and the sacraments should be administered, and not promiscuously by all, but by men who have been properly called and through that call constituted ministers of Christ, made overseers of the flock, by the Holy Ghost, to be pastors and teachers of the congregation.<sup>2)</sup> This, however, that the ministerial office is of divine institution and is as such the only office ordained by Christ for and in his church, does not bar a congregation from making special provision for special wants arising in its midst or its environments. When in the church of Jerusalem difficulties concerning the distribution of alms threatened to disturb the peace of the congregation, the apostles did not meet the discontent which had arisen by words of reproof, but called the multitude of disciples together and recommended the appointment of assistants, who might to the greater satisfaction of the people perform some of the duties which had previously been incumbent on the twelve, and on such recommendation the first college of deacons was elected and "appointed over

1) Mark 16, 15. 16. Matt. 28, 19. 20. Eph. 4, 11. Acts 20, 28.

2) 1 Cor. 4, 1; 12, 28. Acts 20, 28. Eph. 4, 11.

this business." The word here rendered "business" in the English Bible, *χρῆσις*, properly means *want, need, necessity*. To meet a certain want, to provide for a present necessity, this auxiliary office was established by the congregation, not only in Jerusalem,<sup>1)</sup> but also in other churches of apostolic days,<sup>2)</sup> where the same or similar wants rendered such assistants desirable and profitable to the well-being of the church or individual members of the congregation. And thus to-day, while every congregation is held to establish and maintain the ministerial office as by divine ordinance, every congregation is likewise competent to provide special measures for special wants. Where the pastor is able and fully sufficient to minister to the congregation and to all its members as they should be ministered to, there will be no need or use of such special provision, there being no want to be satisfied. When we have what we need there is no want, and when we have more than we need there is even abundance. Want, *χρῆσις*, is the lack of necessaries.

Now, the term, necessaries, stands not for a fixed but for a variable notion, concretely considered. "Things may be of a useful character, but the quality or quantity supplied may take them out of the character of necessaries. Elementary text-books might be a necessary to a student of law, but not a rare edition of 'Littleton's Tenures' or eight or ten copies of 'Stephen's Commentaries.' Things necessary to a person in one station of life would not be necessary to a person in a different station; or, again, things not usually necessary may become so from the circumstances of infants. Medical attendance and expensive articles of food may be ordinarily dispensed with, but may become necessaries in case of ill-health."<sup>3)</sup> And another author says, "The wife's necessaries are such articles as the law deems essential to her health and comfort, chiefly food, drink, lodging, fuel, wash-

1) Acts 6, 2—6.

2) 1 Tim. 3, 8; 5, 17. Rom. 12, 7. 8.

3) Anson, Principles of the English Law of Contract. p. 112.

ing, clothing, and medical attendance. 'They are to be determined both in kind and amount, by the means and social position of the married pair, and must therefore vary greatly among different grades and at different stages of society.'<sup>1)</sup> Yet necessities of a person may be defined as all that is needful for the being and well-being of that person. The laws of the state deal with necessities chiefly with reference to married women and infants, or minors, inasmuch as the state is concerned about the temporal welfare of its members. But our spiritual nature, too, has its necessities, and about these it is the duty of the church, its ministers and its members, to concern themselves; and if the secular courts hold, that "food, clothes, medical attendance, and education, to use concise words, constitute the leading elements in the doctrine of the infant's necessities,"<sup>2)</sup> Christians should certainly not exclude a sufficient allowance of spiritual food and careful religious instruction and training from the spiritual necessities of their children. And here it should be noted, that children are to be considered as *children* when their necessities are to be determined. Says Schouler: "It is readily perceived that what are necessities for a wife may not be equally necessities for a child, and what are necessities for young children may not be equally necessities for those who have nearly reached majority."<sup>3)</sup> That a congregation has made ample provision for the necessities of its adult members does not preclude the existence of actual want, the lack of spiritual necessities, with regard to the lambs of the flock. To come to the point, no one will in full earnest, and knowing what he says, maintain, that an hour or two of even well administered religious instruction once a week to children is adequate provision for the proper education, the Christian instruction and training, of Christian children. One meal a week, and though it be a Sunday dinner, would mean starvation to the physical nature of the

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1) Schouler, on the Law of Domestic Relations, pp. 77 f.

2) Ibid. p. 548.

3) Ibid. p. 547.

child. The spiritual nature of the child also requires food, sufficient spiritual nourishment, not only for the maintenance of spiritual life, but also for a healthy spiritual growth; and as that life and growth should be continuous, so also the distributions of spiritual nourishment should not be sporadic but frequent and regular, and if a child is free to fold its hands and say, "Give us this day our daily bread," that child is certainly entitled to a daily allowance of spiritual food at the hands of those to whom the care, not only for its body, but also for its immortal soul, has been committed. If this daily spiritual meal, properly prepared as for young children, can be served at home, very well, then let it be served according to the divine injunction to fathers to bring up their children in the nurture and admonition of the Lord.<sup>1)</sup>

But whereas in all but a few exceptional cases this Christian instruction at home would be largely neglected, the proper measure to secure for the children what they may rightfully claim as spiritual necessities is to commit them to a Christian school, where they may be under the daily influence of the word of God and be, not sparingly but sufficiently, nourished with the milk of divine truth, that they may grow thereby,<sup>2)</sup> as from their infancy they learn to know the Holy Scriptures, which are able to make them wise unto salvation.<sup>3)</sup> Where this regular and continuous instruction and training in Christian knowledge is not counteracted but confirmed and completed in the Christian home with its wholesome influences, and by the benefit which also children may and actually do derive from the attendance upon the public worship of the congregation, a Christian child can not be said to suffer spiritual want, its necessities being appropriately and sufficiently supplied in measure and in kind. To make such provision for all the children of the church is the duty of every local con-

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1) Eph. 6, 4.

2) 1 Pet. 2, 2.

3) 2 Tim. 3, 15.

gregation, inasmuch as the children are the lambs of the flock, for whom not only the parents but also the ministers and members of the entire congregation are in their measure responsible. On the other hand, where such provision is made by the establishment and maintenance of a well conducted parochial school and well conducted and well attended public services on Sunday, public catechization included, the children of the congregation can not be said to be exposed to want, the lack of necessaries, and we can see no use in the world for a Sunday-school to the children of a congregation with a spiritual household as above described. On the contrary, we hold that a Sunday-school may, in various ways, prove detrimental to the welfare of the congregation and its children under such circumstances. We have deliberately mentioned attendance upon public worship as one of the measures by which the children of the congregation also should be spiritually benefited. It is part of their spiritual education that they accustom themselves to participate in public divine service with the congregation of God, to join in the songs of the worshipers and in the common prayers of the children of God, and to hear the preaching of the word which is able to save their souls. But unless great care be exercised on the part of the minister and the congregation, the Sunday-school is very apt to reduce the attendance of children upon public worship, and even the teachers of the Sunday-school are not seldom tempted to look upon their Sunday task as completed when they have done their work in their classes and perhaps follow up that work by visiting in the families of children who may have been reported ill. In this way the rising generation would not be educated for, but weaned and estranged from, the church, and this would not be profit but loss. Another danger with which the establishment of Sunday-schools in well equipped congregations may be fraught is this, that parents and other members of the congregation may be tempted to look upon the Sunday-

school as a substitute for the parochial school throughout the week, and a lack of interest in behalf of the parochial school and perhaps even the withdrawal of a number of children from the school may be the consequence. It is for these and other reasons, that well-furnished congregations with parochial schools and Sunday catechizations have deemed it wise to do without Sunday-schools, thinking that they and their children would do better without than with them. If such congregations be located in the country or in small towns where there is little or no missionary material to be considered and little danger of the children of the congregation being led away into other churches, we are fully agreed with those congregations.

But a Christian congregation is not only a spiritual family with its own spiritual household to provide for, but a solemn duty of the church and of every local congregation is the duty of preaching the Gospel also to those who are not yet under its influence, and to gather to the fold the stray sheep for whom Christ has shed his blood. Especially in the larger cities, and also in some small towns and country districts, the work of the congregations must be largely missionary work. And it is proper to-day as it was in the primitive church, that missionary work should begin at home, and should take its way from Jerusalem to Judaea, and from Judaea to Samaria, and thence beyond to the uttermost part of the earth. In all of our larger cities there are hundreds and thousands of children whose parents know of no duty but the temporal care of their little ones, and even that duty is often very insufficiently performed. And here we ask: Has the church any duty toward those children? We answer: Most certainly. Of course, our first efforts will go toward drawing as many as possible of these wayward little ones into our parochial schools. But in most cases we will fail of success. We may, however, and in very many cases will, succeed in securing them for Sunday-schools. The first Sunday-school

on American soil of which we find mention in historical records was established by a Christian gentleman in Charleston, S. C., who, together with a Christian negro, would instruct a number of ignorant colored people from 7 to 8 o'clock every Sunday morning. This was in 1753, long before Robert Raikes opened his Sunday-school in Gloucester, England, in 1780. But that Sunday-school, too, was a missionary enterprise, of which Mr. Rice of the *Sunday-school Union* says, "Business called him into the suburbs of that city in 1780, where many youth were employed in the pin- and other factories. His heart was touched by the groups of ragged, wretched and cursing children. He engaged four female teachers, to receive and instruct in reading and in Catechism such children as should be sent to them on Sunday. The children were required to come with clean hands and faces, and hair combed, and with such clothing as they had. They were to stay from 10 to 12, then go home; to return at 1, and after a lesson to be conducted to church; after church to repeat portions of the Catechism; to go home at 5 quietly, without playing in the streets." To throw open opportunities for such children, for children who would otherwise obtain no religious instruction at all, or who, at the very best, would drift into various other Sunday-schools, perhaps even those of rank infidels and anarchists, who have of late begun their missions in the larger cities, is a purpose which our city congregations should not underestimate. "Suffer little children to come unto me" is as truly a word of our Savior as any other utterance which may guide our Christian labors and endeavors. And if by opening Sunday-schools we can shed the glorious light of the Gospel into the hearts of perhaps hundreds of young children which we could otherwise never expect to reach, there is certainly a want, and a crying want, that is, a difference between demand and supply, as long as no provision has been made to reach these children. In fact, of



all the various missionary endeavors, the work among these little ones may prove most profitable to them and to the church militant and triumphant. This work can be carried on with least expense, and, if properly conducted, may prove a blessing to the congregation in various ways.

But here is the great question: How should a Sunday-school, established and organized chiefly for missionary work, be properly conducted? This is the problem for the solution of which a great deal remains to be done, and it may be that the Lutheran church has an opportunity before it for showing the way to others and inaugurating a system of Sunday-schools far more adapted to their purposes than the Sunday-schools have hitherto proved to be.

Before saying another word in behalf of Sunday-schools we would, however, once more emphasize that we have no word of approval, when congregations pride themselves upon their flourishing Sunday-schools, while they might have parochial schools throughout the week. Those poor negro people at Charleston, and those neglected and ragged factory children at Gloucester, were not to be had for Christian instruction during the working days of the week, and it was compassionate charity toward the miserable victims of spiritual neglect that prompted the Christian men who established the early Sunday-schools mentioned above. But shame or pity upon congregations which would treat their children like street-waifs and paupers, while they might provide for them as Christian children in fair circumstances should be treated. When in reports of Synods and other statistical publications we hear the praises of Sunday-schools sung, we are generally impressed as with a company of people hobbling about on crutches and praising the excellence of their hobbling sticks, while they might comfortably walk on their own limbs, as other people do who are sound in body and mind. There are those who will tell us, the Sunday-school is certainly better than no school at all. In some respects we doubt it; in others we

know it is not; but even in the sense in which the claim may be granted the apology for the institution is a sorry one indeed. If a heartless father should send his child out into a snowstorm with only a calico dress upon its body, while he might comfortably clothe it from head to foot, he would hardly justify himself in our mind by telling us that the calico dress was certainly better than no dress at all, at least sufficient in part to cover the child's nakedness. In some of the bottom districts of Illinois many farmers have of late years sowed clover, where they formerly sowed wheat; but we have never heard one of them boast of the crop of clover he had raised. These men know very well that what are now clover fields were years ago part of one of the richest wheat growing districts in the world; and that their efforts at raising clover are only due to the fact that the soil has by neglect and mismanagement been so impoverished, that wheat will no longer grow. In a similar way Sunday-schools were established in the Lutheran churches early in the present century, after the once flourishing parish schools had dwindled away or died out, and the Sunday-schools were in truth, and were known to be, a sorry makeshift for a squandered inheritance once handed down from better and earlier days. Let it not be said that the age of the parish schools is declining because the German language is no longer working as an incentive to their maintenance, and that the establishment of the English parochial schools must be considered feasible only in rare, exceptional cases. This is not true, and the facts are on record which substantiate the contrary, that with some earnest efforts English schools for Christian children can not only be established but also prosper and thrive under unfavorable circumstances. We hold that if German congregations with their conservative tendencies and associations were and are in need of Christian schools, English congregations are in twofold and perhaps tenfold need of such schools, in consideration of certain dangers to which they are far more

generally exposed than the German congregations were apt to be. We repeat it, a Lutheran congregation in ordinary circumstances with a Sunday-school, but with no Christian school throughout the week for its own children, treats the lambs of the flock as a set of spiritual paupers, whatever their parents may be, and has certainly no cause to point with pride to its Sunday-school.

On the other hand, we also repeat, that while the children of a Lutheran congregation should certainly be above the lot of spiritual paupers, such paupers may be, and frequently are, at the very doorsill of the church, and a congregation may be grossly neglectful of a solemn duty when it leaves the spiritual famine which stares them in the face unmitigated and unrelieved, while something might be done for the salvation of those famishing souls. And if the only measure by which these objects of Christian compassion can be reached is the Sunday-school, then let it be a Sunday-school with might and main, and a Sunday-school adapted to its purpose of performing missionary work among the neglected children outside of the church, which, like all missionary work, has spiritual paupers for its missionary material. A Sunday-school established for this purpose, being a missionary enterprise, is, of course, not intended for the children of the church. When philanthropic men and women of means open soup-houses for the needy, they certainly do not send their own children to take their meals in such institutions. That the Sunday-school is intended for missionary work should be understood by the congregation, old and young, and especially by the pupils of the parochial school, who should be made to understand that the Sunday-school is intended for children not so well cared for as they are, children who should be objects of their pity and Christian endeavors. The children of the congregation should know that the Sunday-school affords them, too, an opportunity for missionary work, inasmuch as they may succeed in drawing such as are by their parents denied the

blessings of a Christian school at least into the Sunday-school, which the congregation maintains for such poor children. The prosperity of a Sunday-school should not be rated according to its attendance including the children of the congregation, but according to its success as a missionary institution, and, consequently, according to its attendance from without the congregation; and if in a given case such material should prove beyond the reach of the congregation and its Sunday-school, it would probably be consistent to close this missionary institution because of a lack of material. But where such material is to be found, it should be attended to by old and young as missionary material, and not only the poor children who may be taken in to be fed from God's storehouse in the Sunday-school, but also their parents and other members of their families who may not already be in membership with some church. Thus the teachers of a Sunday-school may find many a golden opportunity to get into contact with people who have been estranged from the church or who had never been under Christian influences, but who may by invitation and encouragement be induced to visit the public services in the church at which their children attend the Sunday-school.

But in order that the Sunday-schools should properly operate as a missionary measure, the plan of organization and instruction should be laid out accordingly. As a missionary school, the Sunday-school must content itself with far less by way of religious instruction than is imparted in a school which is in operation throughout the week. Now, when we consider that even in our parochial schools the Small Catechism with an apparatus of explanations and proof texts and a selection of stories from the Bible, together with a selection of church-hymns, furnish the bulk of the material for religious instruction, it must appear preposterous to go beyond that in the Sunday-school. While, of course, the spiritual nourishment offered in the Sunday-school must be the same in kind with that furnished in the parochial school,

it must be far reduced in quantity, and also the form in which it is presented must be appropriate to the peculiar circumstances. Among these circumstances we would also mention the teachers. It is to be expected that the pupils of a Sunday-school will, as a rule, be very much less homogeneous than the Christian children in a parochial school, and hence it would be more difficult to instruct them in large classes. This will always necessitate or at least recommend a comparatively large number of teachers, and these teachers will, under ordinary circumstances, have to be recruited from among the riper members of the congregation, men and women, able and willing to devote an hour or two every Sunday to this kind of missionary work. That these workers or not trained teachers is not a defect in their Christian character, but certainly a fact which must not be overlooked, and the work in the Sunday-school should be so conducted that it can be successfully performed by faithful Christians without pedagogical training. For this reason and for several other reasons it is to be strongly recommended that the Sunday-school should lay the chief stress upon the transmission of Christian knowledge simply or chiefly by leading the pupils to commit to memory the small Catechism and a number of golden texts and of church-hymns or verses of such, and by acquiring a familiarity with the stories of the Bible history by having them read to them or by reading and re-reading them in the class and at home, so that the work of the teachers may be chiefly mechanical, consisting in reading to their classes, hearing their recitations, and allotting tasks to those who are beginning to help themselves. We are decidedly of the opinion that more elaborate courses of study, such as they are laid out in the various lesson leaves prepared for Sunday-schools, are nowhere more out of place than in the Sunday-schools, and the enduring results of the instruction imparted according to these aids are, as experience amply and painfully corroborates what must be apriorically surmised, very meager indeed.

In the Sunday-school more than in any other school the maxim, *Tantum scimus, quantum memoria tenemus*, should be a leading principle. The endeavors of the teachers and of the pupils should be constantly directed not only to the acquisition of the new lessons given out from Sunday to Sunday, but chiefly to secure possession of what has been previously acquired. The utmost care should be exercised that nothing be learned *in futuram oblivionem*, that what has been once acquired should become and remain an enduring possession, to have and to hold forever, as the deeds on real estate put it. To secure this, the greater and better part of the time given to the classes of a Sunday-school should be devoted to ever renewed repetitions, and while the exact and punctual committal of new assignments should be insisted upon by the teachers and duly acknowledged and appreciated where it has been duly performed, the pupils should be made to understand, that what is of greater importance and more highly appreciated is the proficiency exhibited in the reviews of earlier lessons. A boy who has committed to memory the multiplication tables, but, by the time he has learned that 9 times 9 is 81, has utterly forgotten that 3 times 4 is 12 and 6 times 5 is 30 will make but a poor arithmetician; and the Sunday-school pupil who had gone through the whole of Bible History and had passed a brilliant examination on the travels of St. Paul, but would not know on what day the sun was made, and confounded John the Baptist and John the Apostle, or made Nebucadnezzar one of the tribes of Israel, would be *prima facie* evidence of a mismanaged Sunday-school. A child, whether after brief or after long attendance, should carry away from the school, securely stored in its memory, all that it was made to commit to memory from the first day of its attendance, and its earliest acquisitions should be its most secure possessions, having been clinched and riveted in the memory by the greatest amount of repetition. This will further necessitate the exercise of wise restriction in

the amount of the material to be allotted to the various classes, not only from Sunday to Sunday, but throughout the entire year and the course laid out for the entire school. Restriction, it is true, can also be carried to excess; but if it must be admitted that by being given too little the children will profit too little, it must be emphasized that by being given too much they may profit even less or nothing at all; it is better to have learned ten texts and to know them all, than to have learned a hundred and not to know any.

It need hardly be said that the chief lesson-book for these Sunday-schools should be Luther's Small Catechism, in the preface of which its author has expressed the principles set forth above when he says: "Help us to inculcate the Catechism upon them, especially upon the young. Let those who are not able to do better take these tables and forms and set them word for word before the people in the manner following:—First, the minister should above all things avoid the use of different texts and forms of the Ten Commandments, the Lord's Prayer, the Creed, the Sacraments, etc. Let him adopt one form and adhere to it, using it one year as the other; for young and ignorant people must be taught one certain text and form, and will easily become confused if we teach thus to-day and otherwise next year, as if we thought of making improvements. In this way all efforts and labors will be lost. This our honored fathers well understood, who all used the Lord's Prayer, the Creed, the Ten Commandments in one and the same manner. Therefore we also teach these forms to the young and inexperienced as not to change a syllable, nor set them forth and recite them one year differently from the other. Hence chose whatever form you think best, and adhere to it forever. When you preach among the learned and judicious, you may show your art and set these things forth with as many flourishes and turn them as skillfully as you wish; but among the young, adhere to one and the same fixed form and manner, and teach them, first of all, the

text of the Ten Commandments, the Creed, the Lord's Prayer, etc., so that they can say it after you word for word, and commit it to memory. . . . Secondly, when they have well learned the text, teach them the sense also, that they may know what it means. Again take the form of these tables or some other short fixed form of your choice, and adhere to it without the change of a single syllable, as was said of the text; and take your time about it; for it is not necessary to take up all the parts at once, but take one after the other. When they well understand the First Commandment, proceed to the Second, and thus continue; otherwise they will be overburdened, and be able to retain nothing well."

Beside and next to the Catechism, what is needed for these Sunday-schools is a selection of Bible texts, arranged in concentric courses, and a similarly arranged canon of verses from the hymn-book, all of which should be printed, not on separate slips or leaflets, but in a series of small books of strong paper or, still better, of muslin, so that from the long continued use of the same books the pupils may obtain enduring impressions upon their local memory, each text or verse holding and retaining its fixed place on the page or part of the page where it is printed, an advantage of great importance, which is neglected or lost by the practice of printing the material to be memorized on detached cards or leaves. In addition to these text-books, two or three concentric courses of stories from the Bible should be provided, illustrated if possible, and printed in clear type. And here we would recommend the plan followed by Huebner, of having the stories composed in brief sentences and an equal number of questions added, for each of which the corresponding sentence of the story is the complete answer. We do not generally approve of or recommend an apparatus of questions on the lessons of a school-book, where well-trained teachers are supposed to be the instructors. But this supposition, as has already been stated,



would hardly or rarely be justified in Sunday-schools, and for the pupils of these schools such questions may prove valuable aids to review in the class as well as at home.

For the analphabets, or what we may call the infant class, of a Sunday-school, we would recommend a series of well executed pictures, illustrative of the chief parts of the Catechism and a first course in Bible History, which might be used to good advantage in various ways and most profitably as aids in expeditious reviews, the pupils being made to point out in the picture or to name such objects as Adam and Eve, Kain and Abel, Noah and his ark, Abraham, Isaak, and Jacob, Joseph and Pharao, Moses, Mount Sinai, and the tablets of the law, king David, Joseph, Mary, the shepherds and the angels in the night of the nativity, Jesus in his twelfth year, John the Baptist, John the Apostle, Peter, Judas Iscariot, Pontius Pilate, Paul the Apostle. Pictures, says Johannes Damascenus, are books to the illiterate.<sup>1)</sup> The words must, of course, be supplied by the teachers of these classes, who should dole out to their pupils in very small apportionments the text of the Small Catechism, i. e., the text of the Ten Commandments, without Luther's explanations, the text of the Apostles' Creed and of the Lord's Prayer, and the words of institution of Baptism and the Lord's Supper, and relate or read to them the stories from the Bible selected for this course, using the pictures wherever they are available by way of demonstration, and, as has already been urged, in continual review of all the lessons of the course.

Beyond the helps hitherto enumerated, the equipment of the Sunday-school, as far as instruction is concerned, should not go, and all additions, however ingenious and practical they may seem, would prove, not beneficial, but detrimental, to the success of the Sunday-school. We are quite sure, that the more elaborate the customary lesson-leaves and similar aids for Sunday-schools have grown, the

1) Βίβλοι τοῖς ἀγραμμάτοις εἰσὶν αἱ εἰκόνες. De Imag. Orat. II.

more scanty and shallow and evanescent the emolument of the joint labors of both teachers and pupils have proved to be. Of such paraphernalia of the modern Sunday-school as cards, juvenile periodicals, a circulating library, and other familiar accessories, we have little to say. We hold that the Sunday-school could do very well without them as a school and a missionary institution; but where they are deemed indispensable, let them be used as inducements to regular attendance and the faithful performance of allotted tasks, but in no case as incentives to ambition and self-aggrandizement or with a view of out-doing in this respect other Sunday-schools with whom we would compete.

As in all other enterprises where methodical and concerted action is of importance, the Sunday-school should be under the leadership, management and supervision of an able and responsible person, and that person is naturally and *ex officio* the pastor of the congregation, all the teachers of the Sunday-school being his assistants in the work which is properly the work of the Christian congregation. Where and when it is possible, the pastor should not only pay an occasional visit to the Sunday-school, but be regularly present as the supervisor of the work which is being carried on. He should not, however, be burdened with a class of his own, but pay attention to all the classes and their teachers and see that their work is faithfully and in every way properly performed according to the plan laid down for the entire school and the various classes. Especially should he from time to time examine the classes of the various grades, primary as well as advanced, and where he should find defects in the work of the teachers he should in a kind and considerate way draw the attention of his assistants to such defects, not in the presence of the classes, but after the adjournment of the school or, still better, in regular meetings of all the teachers of the Sunday-school, over which he should preside. The pastor should also conduct the opening and closing exercises of the entire Sunday-

school, and keep the congregation informed of the progress of this work of the church. Where circumstances will not permit the pastor to perform these various duties regularly or at all, he should be given an assistant superintendent of the Sunday-school, and the person probably best qualified for this position and most apt to enjoy the confidence of the teachers as well as the pupils would seem to be the teacher or one of the teachers of the parochial school. The teacher, being as a rule also the organist of the congregation, would also be the proper person to lead the singing exercises of the Sunday-school. These should consist chiefly in singing the hymns and melodies used in the public services of the congregation. Both the tunes and the text of these hymns are in every way superior to the modern Sunday-school songs found in the multitude of collections which have of late grown like mushrooms on the field of Sunday-school literature in an age which is certainly not an especially propitious climate for the production of church music and poetry. Besides, the Sunday-school should also in this respect keep in close contact with the church and endeavor to prepare its pupils for participation in the spiritual life of the church and in its various manifestations.

As the most appropriate time for the exercises of a Sunday-school we would recommend the hour immediately preceding the morning service of the congregation. Where special Sunday-school rooms have been provided, this hour can be retained throughout the year. Where the Sunday-school must be held in the auditorium of the church, it will be necessary to convene the classes half an hour earlier on communion Sundays, so as to avoid clashing with the preparatory service of the communicants. We give these morning hours the preference for several reasons, one of which is, that by utilizing these hours for the Sunday-school, the afternoon hours will be reserved for the public catechizations with the children of the congregation and in the presence of the adult members of the church, to whom these

catechizations will prove highly profitable. For their sake as well as in the interest of the children and confirmed young people of the congregation these catechetical afternoon services, or "Christenlehren," should in no wise be encroached upon by the Sunday-school. This is one more reason why the children of the congregation and of the parochial school should be led to understand, that they must not permit themselves to be drawn away from the catechizations intended chiefly for them and the congregation proper by attendance upon the Sunday-school intended for children of a different description. Even where circumstances do not appear to permit the performance of the Sunday-school work before the morning services and to recommend transferring it to the afternoon, the Sunday-school should not occupy the time which would otherwise be taken up by the traditional public catechizations. The classes of the Sunday-school should then meet at half after one and adjourn at half past two o'clock, when the "Christenlehre" should begin, and the pupils of the Sunday-school should make place for the children of the parochial school and the confirmed young people of the congregation. Of course, the members of the Sunday-school classes should not be expected to absent themselves after the adjournment of the Sunday-school proper, but they should on the contrary be encouraged to remain and to join in this catechetical afternoon service of the Christian congregation as hearers during the catechization, and to unite their voices with the worshiping assembly in the hymns of the congregation.

Having briefly discussed the nature, the personnel, and the methods and equipment of a missionary Sunday-school, a word or two on the end and aim to be kept in view by all those concerned in this work will not be out of place. The ultimate end and aim of all missionary work should be the salvation of souls to the glory of God; to gather sinners to the communion of saints made perfect in heaven. And this should also be the end and aim of the Sunday-school as a

missionary institution. But we know that no one will be in the communion of saints above who has not been of the communion of saints here beneath, the church of Christ on earth. No one will enter into the kingdom of glory but through the kingdom of grace. And we further know and should ever remember that the church of Christ on earth is ordinarily to be sought in the local congregation. Membership in the local congregation should, therefore, be contemplated for the children in and through our Sunday-schools, just as we carry on home and foreign mission among adults with a view of making them members of local congregations. In the first place, these children of the Sunday-school mission should not always remain paupers or poor relations, but should, if at all possible, be lifted on an equal footing with the gros of the children of families connected with the church. Every effort should therefore be made to induce the parents of our Sunday-school children to give them the greater benefit of religious instruction throughout the entire week, and earnest endeavors in this direction on the part of the teachers of the Sunday-school and of the pupils of the parochial school will in not a few cases prove successful. Thus the Sunday-school will be made a feeder for the parochial school, very much as the parochial school is, with proper management, a feeder for the church. And, furthermore, those who are interested in the Sunday-school and the parochial school should not keep their interest pent up in the schools and restricted to the pupils of the schools, but extend it beyond these members of families into the families themselves and to the rest of the members thereof, and especially also to the fathers and mothers of the children. The teachers of parochial and Sunday-schools may thus find many opportunities to lead into the public services of the congregation and finally to membership in the church the fathers and mothers of children who had been gained for the Sunday-school or the parochial school of the congregation.

A. G.