

vail upon boys to be quiet. It is upon an imperfect idea of the purpose of Sunday School work that this assumption rests. The purpose of the Sunday School is to teach, and there is nothing else need be considered, for it will be found that, if boys and girls are being taught, they are attentive; and the question of disorderliness, or, in other words, of wandering attention, does not arise. The first and last consideration is good and forcible teaching, and the more instinctively teaching is adapted to the minds of the children the more forcible it must be. For this reason men should teach boys best and women girls. There are at least two classes in St. George's Sunday School that should be taught by men, and we appeal for men to teach them. The subject matter of the teaching is, at present, the Old Testament History, taught as history. Not as secular history—it cannot be taught as secular history—but as a connected narrative. That is to say, not trying to extract special lessons out of the separate events, to the confusion of the real lesson of the narrative; but holding to the real lesson, the purpose for which it was set down as a narrative, the great and all comprising fact that the world was promised a Christ, prepared for His coming, and that in the fulness of time He came. It is the Old Testament that gives its meaning to the New. The coming of Christ was not an isolated fact. Jesus was not a great teacher who appeared at a certain era in the world's history; He was the Messiah that was promised from the beginning of the world. This is what the Bible is about. From cover to cover it is about Christ and about nothing else, and any one who really knows the Bible can have no other conception of the world than as an object of His care. To such a one are impossible all shades and grades of unbelief, from frank infidelity to that uncertain faith which speaks not of Christ but of Christianity, and identifying civilization as its product almost falls into the conclusion that Christ's work is done since the agency which proceeded from His life is established.

But to understand the Bible one must know it all and as a whole, and it is important to begin reading it early. The study of Bible history, begun in childhood, under tuition, without any

perception of the end of the teaching, is the necessary preliminary to a free understanding of the Bible in later life. It is this we are trying to accomplish in the Sunday School, but with insufficient teachers. We want teachers for two boys' classes (which should be taught by men), and for two girls' classes; in particular for a class of the older girls. Any one who can appreciate the beauty of the Bible narrative can probably teach it; and it must be remembered—what usually seems to be forgotten—that age is not a disqualification for Sunday School work. We want also two young men to help in the routine department of the Sunday School; the library, accounts and other machinery. The Sunday School is short-handed, and cannot be properly efficient until the vacancies in both departments of teachers and officers are filled up.

WOMAN'S AUXILIARY.

The Dorcas department of the W. A. has been busy since October preparing the contents of four bales—two for our own diocese, one for Algoma, and one for the Northwest. Materials were given for underclothing and children's frocks, pinafores, blouses, pillow cases, towels, quilts, etc., were contributed or made. Various toys, dressed dolls, books, knives, pictures, candy, and so on, were sent for three Christmas trees, besides a generous contribution of knitted articles, socks, mufflers, clouds, cuffs and mitts. In November a bale was sent to the Gordon Schools Diocese of Qu'Appelle, containing a good supply of new and second-hand clothing, overcoats, boots, etc., besides which complete suits of clothes for four Indian boys were purchased. In December a bale was sent to Mr. Scarlett, the catechist, at Dufferin Bridge, Algoma, and a large box to the Rev. E. Soward, Kinmount, diocese of Toronto, which contained besides new and second-hand clothing, an abundant supply of toys and other gifts for the Sunday School children. The Rev. J. F. Rounthwaite, wishing to introduce the novelty of a Christmas tree at one of the stations in his mission, a large parcel was made up for him as he had appealed to his friends at St. George's for help. This parcel, as well as the three previous ones, have been most