

and privileges" to Popish conspirators against civil and religious liberty, we ask them to read, mark, learn and inwardly digest those significant words of the *Montreal Witness* :

"No journal possessing a conscience which it is bound to respect, and which it will not stain on the demand of 'party exigencies,' can remain a party journal. The attempt to reconcile a free conscience with perfect submission to the authority of a political Pope is a failure."

But the words they need most to heed are those of THE MASTER, "My kingdom is not of this world." This deep saying interpreted to yield a guiding principle for Church organs means this, those newspapers that represent any section of the Divine Kingdom, should be so far free and above the world in principle, in honour, in devotion to the higher interests of the King, that they can rebuke, if needs be, any political faction or government which commits any wrong to the cause of Christ. The position now occupied by the *Christian Guardian*, the *Evangelical Churchman*, and several other papers, is the reverse of this. These journals are in open alliance with the world as the slaves of a political faction, hence when the Word of the King was shamefully entreated, mutilated and cast out of the schools, they were dumb! The bit of a political party held down their tongues and party passion, stifled their consciences. Of him, who as the conductor of a religious newspaper makes it a political partisan, it may truly be said in the words of Cowper :

"His hard condition with severe constraint
Binds all his faculties, forbids all growth
Of wisdom, proves a school in which he learns
Sly circumvention, unrelenting hate,
Mean self attachment, and scarce ought beside!"

Are the two papers we have named fulfilling the mission for which they were founded and sustained, in sacrificing Protestant interests to the political interests of the editor's personal party? Is the *Evangelical Churchman* dumb upon the grave question of Romanist aggressions on our school system, on the open teaching of rank Popery in our Public schools, on the suppression of nine-tenths of the Bible at the command of a Papal archbishop, because faithfulness to evangelical principles requires it to keep silent at this crisis? Or is it not the fact, shining out in the glare of open shame, that the *Evangelical Churchman* is dumb, gagged, because its evangelical principles, if sounded out, would have damaged Mr. S. H. Blake's political party? Humiliation touches zero when the *Evangelical Churchman* decided to cast its Protestant principles as a sacrifice upon the altar of its political sympathies! It should drop "Churchman" out of its title henceforth, for the Church repudiates such dishonor. Who could have believed it ever possible, that Dr. Sheraton after screaming himself hoarse against "sacerdotalism" and "sacramentarianism," would in the day of trial allow his Protestant fervour to be utterly swamped by anxiety to carry out the ultramontane policy and the Jesuitical designs; of the Papal Church? Alas! evil communications with party leaders corrupted the "Protestant

goodmanners of the Evangelical, and this vigorous Protestant warhorse, complacently worked in the same shafts as Dr. Lynch, dragging along a political party chariot. The position in Ontario is now this, the Papist authorities control the political authorities, and the political authorities control several Protestant newspaper authorities. The connection is thus very close between Popish influence and Protestant journalism. This is indeed for the christian supporters of such recreant papers "a phenomenal blunder" and a phenomenal scandal.

CATECHISING IN CHURCH.

MANY years ago the writer of this paper was examining a rather famous school in religious knowledge. The second class altogether failed, and the Master was asked to put some questions; he did so, but with the same result; whereupon the Vicar, a middle-aged man given to controversy, came forward and examined the boys on the person and two-fold nature of our Lord. He began with a dissertation; he then asked questions, but was not at all aware that the boys gave no answers. For he immediately took up his own question, and away he went into more and more abstruse theology. Finally he ended his lesson quite contented with every one. Triumphantly he looked at the Inspector, who could only thank him and go to the next class.

Of course, such very transcendental catechising is happily rare; but, *mutatis mutandis*, many a man is equally abroad in his way of proceeding, because he knows little of children, and they can understand neither him nor his teaching. The first requirement for good catechising is, to know the subject thoroughly; the second is, to know the children thoroughly; and the third is, to be able to talk in a way understood by children without descending to their level. And a man can only master these three requirements by constant and observant practice. To go into church and catechise with no previous preparation of yourself and the children is a certain receipt for failure; good catechising is never attained without much labour. A man must carefully think out his subject, give a lesson on it in school, and learn his weak points by repeating the lesson; if the children cannot answer, they have not understood him. Thus he comes to understand what children can take in, and how to get it out of them; and as he becomes practised he will not only get out of them what they do know, but also what is not on the tip of their tongue, but has to be thought out. We are assuming that the catechist has some power of discipline; it is a gift in some, but all by patience and good temper can attain it up to a certain point.

But, next, the chief power of the catechist in interesting and carrying the children with him, is his aptness in the use of illustrations. For this purpose no tales are so good as those of the Bible. Supposing duty to parents is the subject, and Jacob is the illustration. Make Jacob a real man, and tell his tale in homely

words, with a vivid and life-like description. Bring him right among the children. Let them see him, and hear him, and feel for him, Jacob must be made intelligible to the language and thoughts of the nineteenth century. Then the children will look up on Jacob as a man who really lived, with a history that is useful for their every-day life. Certainly, other illustrations may be used. But never tell a tale, only because it is amusing; too much fun in a tale hides its other merits. Church is not the place for laughter; and only for a smile, when it is the smile of satisfaction about the well-doing of a man, or his successful victory over sin. Nothing is worse for children than to laugh, at wickedness, because of its amusing form; their horror of the evil is thereby diminished.

And never play tricks with your little flock. We remember hearing a noted catechist very rightly testing his children in what he had just told them. 'How old is the Church of England?' he inquired of the boys. They at once answered 'very old.' The girls did the same. Then came the infants' turn; they were dumb when the question was put. Again it was put in a more winning tone, but with no result. At last he lost his self-control and exclaimed, 'Well then, infants, how old are you?' 'Very old,' was the immediate and unanimous cry. A laugh ran through the church, and the catechising was spoilt for that afternoon. But to unwearied patience must be added great tact. If you cannot get what you want by the direct way, go a roundabout road. Rouse flagging attention by a good illustration, and from it draw out the lesson you wish to teach. If the children are weary, awake them by suddenly giving out a hymn. Or better still, by reminding them cleverly of something that has happened in their school or home life, and then applying it to your subject. But this means that the catechist knows much of their school life and something of their home life; he should do so, and his own study life will tell him how to use his knowledge.

We conclude with a few simple rules. Prepare your subject most carefully some days beforehand, and try it over with your scholars out of church. Note down illustrations supplied meanwhile by your thought, reading, and daily life. Have your notes with you, but don't look at them unless your thread is lost; attention depends upon a keen eye, backed by an expressive hand. Stand close to and in front of the children, and not too much above the level of their eyes. Aim at imparting one lesson, plainly taught by every illustration. Be full of life and interest; don't preach and moralise in order to spend time, but do so occasionally and to the point, so also will your hearers be. Let your lessons be connected, and first recall the main heads of that of last Sunday. Full of matter, use short words and sentences, never catechising above twenty minutes. Repeat right answers, so that all may hear them, but never a wrong one. Reverently begin with a prayer, and end with a few words of bright exhortation, further impressed by a well-chosen hymn.—*Lichfield Diocesan Magazine*.