

reverence will help the study of the structure and history of the Church. Adjuncts should be used, such as Bible Classes and Communicants' Classes.

(iv) All these should be regarded as aids to the *spiritual* life, and the *spiritual* suggestiveness of Sunday-School work is very great. The teacher must have a high ideal of personal spirituality and devotion.

He must teach Christ; Christ and His love; Christ in His Church; Christ our Living Head; Christ our Present Saviour; Christ our Divine Intercessor and all pervading Sacrifice.

The Sunday-School will be an agency by which the great Truths will become current coin.

In Bishop's College School we have the school divided into three classes:

I. Communicants' Class.—Instruction in Church Principles; History and preparation for Communion.

II. Confirmation Class.—Training throughout a whole session.

III. Junior Class.—Instruction in meaning of Christian year, and in cardinal doctrines of Christianity.

Much can be done in country missions by half an hour's work before or after service, and everything must be done to make our work attractive.

2nd Paper by the Rev Ernest A. W. King.

He spoke of the good that might be done by the clergy in visiting day schools and teaching Scripture History or indeed any other subject if time and occasion permitted. He had regularly given the half hour Scripture lesson in the largely attended model school of Waterville, every Monday morning for a year and a half. As an indication that this work was appreciated, he had again been asked by the new Principal to resume the same practice. He felt, too, that much benefit accrued both to religion and education by occasional visits of the clergy to the smaller common schools of their parishes. Parents as well as teachers valued every such influence and interest.

The aid to be had from a black board in Sunday-School teaching was illustrated by Mr. King's own experience for a year and a half with a Bible-Class of from 40 to 60 young men and

women in Montreal, and with a smaller number for five months at Upper Lachine, at one place in a class-room, at the other in the Church by the provision of a board made of parts easily set up or taken apart and stored in vestry or elsewhere. He recommended the placing of lesson scheme, analysis, map, list, emblem and diagram on the board before the class assembled and the use of coloured chalks. For younger classes attention is better kept by doing the work before their eyes and in immediate connection with the explanations.

The principles underlying this method are these: the eye remembers and "is never satisfied with seeing." So it is wisely made the helper of the ear in appeals to the understanding.

Hence this mode of teaching might well be made more use of in Sunday-School work, in imitation of its common use in secular instruction. He quoted the Latin proverb: "*Oculis magis habenda fides quam auribus.*" "Confidence may rather be had in our eyes than in our ears."

3rd Paper by the Rev. C. H. Brooks.

Definition of Catechising.—To instruct by asking questions, receiving answers, and offering explanations and corrections.

The First Prayer Book of Edward VI ordered public catechising once in six weeks for half an hour before evensong on some Sunday or Holy-Day. The fifty-ninth Canon (1603) ordered the same on every Sunday and Holy-Day. The present Rubric supersedes both these rules, and is frequently complied with in spirit, rather than in letter, by a separate children's service.

Three essentials are implied,—the Catechist, the Catechumen and the Catechism: these three truly combined in the marching orders given the Church,—S. Matthew. 28, 17.—Ye, all the nations, all things whatever I have commanded you,—a rubric most primitive, most intelligible, most authoritative; what Christian, Oriental or Occidental, Churchman or Dissenter would even try to evade it?

The example of Our Lord in the temple, the practice of the Early Church included adults: why not include adults now?

Our present Catechism is one of the new features and distinct gains, which we owe to the period of the Reformation.