

way of sermons in the teaching of the Church. It is sometimes urged that the compulsory nature of daily attendance at chapel robs the practice of its benefit, and produces a distaste for church going which shows itself in abstention from public worship in after years. There may be a shade of truth in this assertion, but the advantages of it far outweigh the disadvantages, and many old pupils of mine have told me in after years that though they did not properly appreciate it at the time, the most enduring memory of their school days is the chapel and its services. Of course, children are just as easily wearied by long services and dull sermons as adults, but services need not be unduly long, nor sermons dull. Every care should be taken to make the chapel services attractive and effective. The children thus get an idea of corporate worship and of the great privilege of church membership which never leaves them. I would advise that where possible girls' schools should be provided with a chapel as well as boys' schools. They could easily be served, on week days at any rate, by neighboring clergy, and the very building, which ought to be the centre of all the other buildings, is in itself an eloquent witness for and a constant reminder of the great faith which we profess and the great church to which we belong.

In addition to chapel services and instructions given therein, my own practice on Sundays used to be to gather the whole school together, after brief morning service at which there was no sermon, in a sort of Bible class, in which we studied in alternate terms the history and structure of the Book of Common Prayer, and the Collect, Epistle and Gospel for the day. At the end of each class I announced a series of questions which were answered in writing by the pupils from notes they had taken during the class, in a half hour set aside for that purpose before evening chapel, and the answers, after being examined by me, were marked and returned to them on the following Sunday. I found this a most useful way of securing a thorough foundation of knowledge of church teaching and practice.

In a Church School, week-days as well as Sundays are fortunately available for religious teaching. There are, of course, the regular Bible lessons. These can and should be made the vehicle for much definite Church teaching. In almost every Bible lesson there is an opportunity of illustrating some doctrine or practice of the church. For those who are not confirmed time can easily be found for careful instruction in the catechism, and there should also be some time devoted to church history. This latter subject is most important for many reasons. In the first place, it enables our children to understand what our church really is, by placing before them in the clearest way the great truth that the claim of our church to be a branch of the great Catholic Church of Christ is an historic claim fully attested by the facts, and supported by unimpeachable evidence. Again, by familiarizing them with the names and actions of the heroes of the church, it not only emphasises in their minds the sense of conformity between past and present, but kindles their enthusiasm for the splendid heritage to which they are heirs. The ordinary histories too often need some such corrective in their