

hand a hazelnut. And if only a small amount of information is lodged in the mind, the possession of it is seen by the teacher, and felt by the pupil, to be something gained. But if he should compel his scholar to traverse an undue extent of surface, with a view to promote his benefit, by placing before him the whole system at once, he will be disappointed. The attention of the pupil will be distracted by the multiplicity of objects, and his capacity will be found inadequate to embrace it. The attempt to overdo produces the absence of interest, the want of attention, weariness, and exhaustion, so frequently manifested by pupils. If these views be correct, the folly of dragging a class of scholars through two or three long chapters of the Bible especially in a heated and polluted atmosphere, must be apparent. Let the attention be confined to five or six verses, in which some leading truth, duty, or fact is recorded; and while the children are pleased, they will at the same time be profited. Presented before them in distinct outlines, they will comprehend the truth. Feeling their competency for their task, they will apply themselves to it with renewed ardor; and application to their studies, instead of being a drudgery, will be a delight.

3. But in order to successful tuition there must be *repetition*.

No teacher can reflect upon his own experience without recalling proofs of the truth of this remark. It is found needful in day-schools, where the opportunities for teaching so greatly preponderate over those of the Sabbath; and, if it be needful where every facility is possessed, in reference to time experience, and constant practice, how much more is it required in the Sunday school! In reaping only, repetition is both desirable and requisite.

Let the class be confined to a few verses, and let the scholars be required to read them again and again.

Repetition is equally important with reference to a correct understanding of the subject of the lesson. How often do adults detect themselves, when listening to a sermon, in allowing their attention to be diverted? Vagrant thoughts intrude, and prevent close application. If this be the case with grown-up persons, how much more may it be expected to be so with children and youth, who have not yet acquired the art of self-control, and whose minds are yet without discipline! If the truth be not perceived by the understanding, and lodged in the memory, very little good has been effected. But to realize this, there must be frequent repetition.

4. In communicating instruction to youth in a Sunday School, it is important to make a *personal application of the truth*.

Without this, it is well known, the truths of our holy religion may be heard again and again, even by adults, without any impression having been made on the mind. One of the most instructive examples furnished in the Scriptures, of the necessity and efficacy of personal application, is that of David. 2 Sam. xii. When the parable delivered by Nathan, exhibiting the oppressive, cruel, and unjust conduct of the rich man in taking the "one little ewe-lamb," and sparing "to take of his own flock," was first brought before David's mind, the iniquity of the proceeding roused his ire, and excited strong feelings of indignation, and led him to say, "As the Lord liveth, the man that hath done this thing shall surely die; and he shall restore the lamb four-fold, because he did this thing, and because he had no pity." But, in the mean