

close of the year he reports to the Sabbath School Superintendent the names of those who have recited, and classifies them in grades A, B, C, etc.

At the annual Sabbath School social, the children receive awards of Bibles, Hymnals, or other suitable books, according to their grade, and care is exercised that none who have recited shall be omitted.

It may interest some to know the result of our experiment. In 1899 the course was:

*For Senior Work*—The Catechism and St. John's Gospel.

*Junior Work*—Catechism, Lord's Prayer, Twenty-third Psalm and the Ten Commandments

*Result*—One pupil recited fifteen chapters of St. John and the whole of the Catechism. Several pupils recited ten chapters of St. John and the whole of the Catechism. And so on down to one chapter of the Gospel and part of the Catechism.

The Primary Class also made an excellent showing. In 1900 the course was—

*For Senior Work*—The Catechism and the Psalms.

*For Junior Work*—Same as 1899.

*Result*—One pupil recited seventeen Psalms, several recited twelve Psalms, and so on, down to one Psalm. Almost all recited parts of the Catechism, and a few the whole of it. The Juniors did better work than in 1899. Almost three times as many came for recitations.

For 1901 we have chosen the MEMORY PASSAGES of the Assembly's Committee, and already about twice as many as last year have signified their intention to recite.

In the case of those who cannot come to the church, the minister imitates Mahomet, and "goes to the mountain."

From the above outline it may be seen that we have abundant reason for feeling encouraged. Previous to adopting this plan we had tried to arouse interest and attention by Sabbath announcements, and by private arrangement. The minister's house was open to all who wished to come, but few took advantage of this opportunity. Our present plan is working well, and we cannot

see any reason why we may not expect it to work even better.

This is a very definite work, and by steadily keeping it before the congregation, parents have discovered that we are in earnest, and they are helping their children in memorizing, and the plan is becoming a means of giving to the Bible its proper place in the homes of our congregation.

St. Paul's Church, Toronto

### Sabbath School Work in the New Century

*By Rev. John H. MacVicar, B.A.*

#### Third and Concluding Paper

If the New Century ushers in an era of better grading, and a better scheme of lessons, it will likely usher in an era of

#### BETTER TEACHING.

Much of the ineffective teaching we now deplore is really the outcome of the grievous lack of adaptation in the system as it now exists. The boys and girls with whom we have to do come to us from the skilled hands of teachers in the day schools, who are in the habit of giving them lessons perfectly adapted to their particular stage of development. They enter the Sabbath School, and, —so far as the theme studied is concerned, —they are treated in every class as if they were practically all alike. They feel the difference, though they may not be able to tell what makes it. The famous robber of Attica used to waylay passing travellers and stretch them on a bed of a certain length. If their feet projected over the end, he took a cruel delight in hacking them off with his sword and making them just as long as the couch on which they had to lie. If they were shorter, he tied them to one end, and then tugged and pulled at the other end till he stretched them out to fit the bed. It is to be feared that too much of that barbarous kind of thing has been perpetrated in the name of Sabbath School work. A skilled teacher, even when he is part of a proper grading system, and working with a graded scheme, realizes that each scholar is himself, and must be treated as himself, and not as somebody else.