

secular part of the newspapers. On Sabbath morning I rise as early as on week day mornings [4 o'clock in summer and 5 o'clock in winter—En.], and spend one hour at least on the lesson, principally in looking up the references. I aim to have the lesson so well up that should I forget my quarterly or glasses I would not be nonplussed in the least. I do not confine myself alone to our own helps, but have access to about a half dozen others, and use them all.

"In teaching the lesson, I first call for the subject, then for the subject of the last lesson. Following this I ask for the intervening history or connection. Then I ask the head of the class to read the first verse. Then I ask for an explanation of words and clauses, and lastly make the application. In studying the lesson I go over all the questions found in our quarterlies and Sunday School Work, and ask the important or difficult ones; for example, 'What is the difference between eternal life and everlasting life?' 'What was the divine purpose of Christ's death?' 'What the human purpose?' Such questions interest my class intensely and do the members great good. My class ranges from twenty to fifty-eight years of age. Some of them are fairly well educated. I generally call for the 'Questions for Written Answers' and the 'Bible-Search Questions' which appear in our Senior Quarterly. In important questions I first make them general. If the class is slow to respond I call upon some one to answer, and then another and another, till I have the views of several persons before I settle the answer; and should I fail to do so, I frankly admit it, and the question is carried over until the next Sunday and then disposed of the first thing. Very often some phase of the work will present itself while I am before my class and cannot be disposed of until the following Sunday.

"I am a firm believer in the Catechism, and think that it should be retained in the Sunday School. Children should be encouraged to memorize it thoroughly. If they do not understand its meaning now they will in after years. I speak from experience, having learned the old Westminster Catechism when a boy. I have

received more help from this source than any other except the Bible. It is always available, being indelibly stamped on my mind and not in my pocket or on the shelf at home."—Sunday School Work.

TEACHER TRAINING

By Professor Walter C. Murray

VII. THE AGES OF MAN

Man in his development passes through certain well marked stages. The "melancholy" Jaques in *As You Like It* describes Seven Ages.

Three, and a part of the fourth, of these ages are included in the period which man devotes to education. First the infant, then the "whining" schoolboy, then the youth "sighing like a furnace," then the soldier "full of strange oaths and bearded like the pard," represent in turn the phases through which the youth passes in his progress to maturity. An old English folk rhyme, published when Queen Elizabeth was a girl, assigns to each stage seven years thus:

The first seven years, bring up as a child;
The next to learning, for waxing too wild;
The next, to keep under Sir Hobbad De Hoy;

The next a man and no longer a boy.

In a rough way this division of the years of youth indicates well-marked differences. The schoolboy, too active to grow rapidly, seriously begins his studies about the seventh year. Imperceptibly the infant passes into the boy; but the transition from boyhood to youth is more abrupt and is accompanied by many noteworthy changes. The time of transition varies with the individual, but the fourteenth year is usually regarded as the critical year. The youth a hobbledchey in olden time served his apprenticeship in arms, but to-day this time he spends in the higher education, in apprenticeship or preparation for the particular calling which he has chosen. At twenty-one he is declared to have attained to manhood. The transition from the youth, "sighing like a furnace" to the soldier, "jealous in honor, sudden and quick in quarrel" is almost imperceptible. Each is subject to strong