

think of such strange things. Maybe you can tell me now where Jesus went ?

*Child.*—To heaven.

*Father.*—Is he there now.

*Child.*—Yes.—

*Father.*—Alive or dead ?

*Child.*—Alive. Say, would it take us long to go heaven ?

*Father.*—We can't go there at all till we die. Then, if we are good, and love Jesus, he will take us to heaven right quickly.

*Child.*—Are we good ?

*Father.*—Do you think we are ?

*Child.*—I am.

*Father.*—You want to be good. Are you always as good as you want to be ?

*Child.*—(Hesitating. putting his finger in his mouth, and looking perplexed and troubled.) No, not every time.

*Father.*—Well, we can ask Jesus to help us to be good.

*Child.*—How can we ask him ?

*Father.*—We can ask him when we pray. I ask him, when we pray, to help all of us to be good.

*Child.*—Must I pray, too ?

*Father.*—Yes.

*Child.*—What must I pray ?

*Father.*—Pray this : " Create in me a clean heart, O God." Do you know what that means ?

*Child.*—No.

*Father.*—It means for God to make us so that we shall like good clean words, and to keep us from thinking or saying or doing bad things. It that the kind of prayer you want ?

*Child.*—Yes ; tell it to me again.

*Father.*—" Create in me a clean heart, O God."

*Child.*— " Cre-ate-in-me-a-clean-heart, O God." Papa, when you are reading the Bible, may I whisper that ?

*Father.*—Yes (kissing him.)

*Child.*—What did you kiss me for ?

*Father.*—Because I love you.

*Child.*—Do you love horses ?

*Father.*—Yes ; but not in the same way that I love you.

*Child.*—May I go out and play ?

*Father.*—Yes.

(Exit child.)

The aim of the following paragraphs is to show by example the use that may be made of such incidents in the study both of method and of the mind of the child. They are intended, not to exhaust, but merely to indicate, the field of observation presented by the foregoing case.

1. Of all places, the home is the best for religious instruction. Teaching is a parent's business,—the father's business as well as the mother's. Why not ? Let parents be alert for such opportunities. Failing, here, they fail utterly.

2. There is a right time to strike. Consult mood and environment. People are not often converted at a game of football. Seize the pensive moment. The Sunday-school lesson may be used to facilitate approach.

3. The child mind is easily interested in religion, but the interest cannot be long sustained without change. Children want to have a hand in things,—to hold the lines in driving, to hold the Bible (even though it be held upside down) in the lesson. The heart of a child is naturally tender and susceptible to religious impressions. Are all children equally so ? Is any one at all times equally so ? Was this child exceptionally so ?

4. Converse with children naturally. Use questions to find the limit of knowledge. Where ignorance begins let instruction begin. Let the child think freely. Guide, but do not repress. Truth and children love simplicity. Aim at the heart, but aim truth at it. Stop when enough has been said. When this child's mind began to turn to horses and play, ought the father to have reproved his lack of seriousness at such a time ? Ought he to have tried to continue the conversation herein related. He confessed Christ at ten years old, and is to-day living a faithful Christian life.

6. Agassiz is reported as saying that he could teach all he knew of science with a dozen specimens. Similarly, such an instance as the foregoing will furnish to a wide-awake teacher the elements of a whole system of educational psychology, and a whole code of rules for method in teaching. Every teacher ought to keep a notebook in which memoranda of striking cases may be preserved. Facts of priceless value are playing " I spy " all about us. Let us join them in the game.—*In S. S. Times.*