

care, constant watching, and by keeping the attention and interest of each member of the class.

This leads me to the third need of the intermediate scholar, i.e., something to interest him. There is but one thing to teach in the Sunday School. That is the old, old story. Every lesson leads to that. Every chapter has that for its final theme, but it can be taught in a thousand ways and made interesting even to a restless, impatient boy. To interest a boy or girl, the teacher should make the lessons hang together and follow one another so that the scholar may see the progress of the quarter. Usually the scholar sees each lesson by itself and gets neither the connection nor harmony of the whole. It is impossible to engage his interest in that way.

A blackboard or chart is one of the best schemes for interesting a class

But in my opinion system and harmony in the whole quarter's study is of prime importance.—Ex.

The Untrained Teacher.

BY REV. J. MERVIN HULL.

"I believe that the day is coming, and I hope that I may live to see it, when every teacher in every Sunday School will make written application for the position, and every teacher will have a normal training school certificate."

This remark is quoted as coming from a noted Bible-school worker at a Bible-school convention. It is an idea which has frequently found expression of late. It is repeated with a good deal of energy by speakers before audiences of Sunday School teachers who never have had and who never can have technical education. It is reprinted in various forms in periodicals which circulate among teachers and those who are to be teachers in a short time, if the number of teachers is to be kept full. In these articles and addresses the work of the Sunday-school teacher is often compared to that of the minister, and still oftener to the work of the teacher in secular schools, and then it is asked, "If the minister and the secular teacher need the special training of the seminary and the normal school for their work, how can the Sunday School teacher do good work unless he has a similar technical training?"

These ideas are grand and inspiring in their conception, but the results of bringing them into prominence at the present time are disastrous. I do not think it is an exaggeration to say that twenty Sunday School teachers are needed where one minister is required. Ministers and secular teachers devote their whole time to their work and receive a salary for it. Some already declare that the same should be true of the Sunday School teacher, but it is evident that this cannot be done to any appreciable extent for generations to come. Under present conditions, therefore, the unfortunate results of emphasizing so strongly the idea of special normal training for the Sunday School teacher are threefold. First of all, it has produced a feeling of the most profound discouragement in the hearts of faithful, conscientious, successful teachers. This condition is so evident among teachers of my own acquaintance and observation that I feel sure that I am not mistaken in saying that it is general. I have heard most excellent teachers say that they had almost determined never to go to a Sunday School convention again, because they were there urged to do so many impossible things. Again, young Christians are becoming more and more reluctant to take a Sunday School class. For many of them normal training is out of the question, and they do not wish to take a position for which very high authority has declared that they are unfitted. We should think not only of the large city churches, but of thousands and thousands of smaller Sunday Schools scattered all over the country. The third, and perhaps the most unfortunate result, is that when these ideas are emphasized the scholars discount the good and earnest work done by teachers who have not had special normal training. If great leaders say that teachers are not fitted for their work, the scholars will be apt to think so, too.

This is not written to disparage the most complete normal training when it is possible to procure it—provided that the heart is trained equally with the intellect. Let any Sunday School that can do so have a corps of trained and salaried teachers. But meanwhile let us not belittle the work of untrained teachers. For generations to come most of the teaching must be done by such teachers, and they are deserving of all honour. Moreover, there are qualities which normal training cannot bestow, but which all teachers must have in order to do successful work.

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