

the rainbow is spoken of, let the children put up their arms in the form of an arch. As you teach the parable of the sower, the class can show how seed is sown. Instances might be multiplied. But here a caution is necessary. We should not allow the children such changes of position when we are teaching them the solemn lesson of the Cross. How can we secure reverent attention for this and other solemn lessons? In our class we have found it best to ask all the children to close their eyes for the few seconds it takes reverently to tell the story of the Cross. We think and hope that in the quiet hush, both teacher and scholars may be brought to realize more fully than ever, "the exceeding great love of their Master and only Saviour, Jesus Christ, thus dying for them."

Attention cannot be compelled, it must be attracted. No doubt all infant class teachers employ numberless little methods to effect this, as experience has taught them. When the hot Sundays come, we have flowers to help us. When Review Sunday comes round we write out our questions on slips of paper, and hide them in a basket or bouquet of flowers. "The flowers have come to hear what the little ones know about the lesson." In the autumn we have coloured leaves, and in the winter, bright coloured cards. When we find it difficult to get the attention of the class before they stand up to sing, we have our little stuffed bird to hold up, and say, "The little ones must sing like the birds."

Delays are dangerous in the Infant Department. The teacher should have the programme well arranged in her mind beforehand, the hymns carefully chosen, and tiny pieces of paper put into the book to mark the places. Many a teacher has found to her cost that while she was looking up a hymn, the whole class had fallen into disorder. The book marks should be slips of red, blue, green or pink paper, or threads of bright coloured silk to catch the children's eye and keep attention. We must not allow any waste of time. It will be impossible to have good discipline with children unemployed.

A word or two as to "fidgety Sundays" may not be amiss. An Infant Class teacher knows well the meaning of "fidgety Sundays." The programme may be well arranged, hymns chosen, lesson thoroughly prepared, and yet the children are fidgety, cross, sick, quarrelsome. The best remedy for such a state of things, is to have on hand a new bright "object lesson." If possible, each class room should have in it a small cupboard to hold the collection of object lessons. This will save the teachers from being burdened with so many things to carry to school every Sunday.

We must be very careful to arrange the children wisely, "Birds of a feather flock together." The mischievous and troublesome will be sure to congregate together. These little *coleries* must be broken up before we attempt to teach the lesson. Stories are a great help to us in keeping attention, but we must be careful not to use them as a means only of exciting emotion. Highly sensational stories have a most injurious effect upon the minds of young children. "Goody-goody" stories are also to be avoided. By "goody goody" stories we mean stories which incite children to copy certain wonderful, unreal actions in hope of getting the same reward. We do not want to put before our children single actions to be copied: we want to strengthen certain principles. An English teacher tells us that "the best example-stories are those taken from times or countries in which life was different from the present, so that the action may not be literally repeated, but that it may rather rouse to greater vigour the principle or feeling upon which the action was founded."

Undoubtedly one of the very best ways to keep children's attention is to use the black board. Happy the teacher who can draw rapidly and well in the presence of her class. Children take the greatest possible delight in seeing a picture grow under the teacher's hand.

Our lesson over, we wonder how we can get the children to learn passages of Scripture intelligently. Some persons tell us that it is not necessary for the children to understand what they learn. "The word hid in their hearts will one day be quickened into a source of help and strength." But surely it is not reasonable to overlook the present needs of the child? We want to see that our children "learn and inwardly digest" the lesson, that their growing spiritual life may be fed. Our little people have very real temptations to battle against: we want to give them the spiritual food which will enable them to overcome. Our visits at the houses of the children will help us here. We can find what are the special temptations of the children: and by connecting the lesson with the home life we can make their Scripture recitation not merely a form of words, but a practical help. For example, how differently the parable of the good Samaritan will be recited by the children, if the children are able, beforehand, to mention opportunities in the homelife where the little ones might have "done likewise." One hour in the week is not sufficient to enable us to understand the needs of our class; we

must visit at their homes. Visiting cannot be done regularly unless the attendance record is carefully kept. In an undivided class there may be a difficulty about this. Calling the roll takes too much time, and even if the roll is called there must always be many little ones too timid to answer to their names. Is it not better for the teacher to keep the attendance in the following way: The names and addresses of the children should be entered in an indexed blank book. For the half hour before the opening of the school let the teacher take her place at a small table near the door as the children come in. The attendance of a class numbering three hundred is kept easily in this way, if they can stop long enough to give in their names. This plan gives the teacher a good opportunity to learn the Christian name of each child in her class—in itself no small advantage. When a little smiling face looks up at us in the street, instead of the cold question "What is your name?" we are able to respond at once to the friendly greeting.

In dealing with the children, especially with the boys, we should be careful to make them feel that we really sympathize with them and that we punish, not as an outlet for our own irritable temper, but for their good.

With regard to the mission work of our classes—Are we doing our very best to teach our children that "It is more blessed to give than to receive?" As the child runs off to school, a cent is thrust into his hand by father or mother. The little one has but a vague idea that the money goes somewhere to do good. Is it any wonder that our children grow up to look upon the weekly collection as a necessary evil? How much better that the child should be taught to lay aside part of his own money for the service of God, or that he should *earn* what he gives. A regular account of what has been done with the money should be given to the children, and as they sympathize much more readily with the small and weak than with the strong, their contributions should, if possible, be devoted to mission work among the young. In our class room we have two boxes. Into one box the children put the money saved out of their pocket money, or what they earn, the other is called the "candy box," and receives whatever the little ones have kept back from money given them to spend on candy. It may be objected that the working of this plan would take up too much time, and that the class would get in disorder. Such will not be the case. It must be remembered that all the children will not be able to give money every Sunday, consequently, it will take very little time to receive the collections. To prevent disorder the class should stand up, and quietly recite the story of "the widow's mite," or sing some simple missionary hymn. It will be found that the children take great interest in their little missionary work, and that it is a real joy and happiness to them. If we make frequent appeals to the children, without seeing that they have some practical way of carrying out the lesson, their sympathies will soon flag.

As Infant Class teachers we must never forget that the children come to us at a very impressionable age. In so many ways we can give a right or wrong impression. How will the children be convinced of the importance of the work we are engaged in, if every pleasant invitation separates the teacher from her class? The frequent absences of the teacher act very injuriously upon the work, diminishing the interest of the little ones and breaking the bond between them and their teacher.

If in trying to familiarize the children with the services of the Church, we allow the responses to be answered in a careless tone, will it not be difficult to get hearty services? If the clergyman is not welcomed, and treated with regard in his occasional visits to the class room, can the children learn to look upon him as their friend?

Above all things, the teacher should strive to give the children right ideas of God, and to help them to look upon God as their Divine Father, manifested in Jesus Christ the Saviour and Lover of little children. She should also try to teach them, when they pray for earthly blessings, to remember that the Heavenly Father in His great love must sometimes withhold from His child what, in His wisdom, He knows would be hurtful. There is danger to a child's faith in teaching him to pray without the spirit of "Thy will be done." Many of us may recollect the shock our childish faith received when we prayed for a much-longed-for object, and our prayer never seemed to be answered. We should also impress upon the minds of our little ones, that God punishes, not because He hates the sinner, but because He hates the sin.

How can we fit ourselves for such teaching? By striving to lead consistent Christian lives, full of the power of the Holy Spirit. Let us remember that it is not what we *say*, not what we *do* that will make a lasting impression upon our children, it is what we *are*.

Children are quick to discern the little inconsistencies of conduct of which we are unconscious.

When we think of our responsibilities, of the power for good or evil we have over each of the little ones

committed to our care, should not our constant prayer be "Teach us what we shall do unto the child."

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

SHERBROOKE.—Opening of the Church of England Home for Waifs and Strays.—The Church of England Home for Waifs and Strays was formally inaugurated on 28th May, at the building of that institution in East Sherbrooke, in the presence of a large number of ladies and others interested in the work. The proceedings were opened with divine service. After which an address was delivered by the Rev. J. Bridger, from England, who said:—"This movement in the Church of England is, I think, a most important one, as it marks what may be termed a new departure in the work of the Church among the poor. Noble men and women have for years been engaged in this most important work of taking children from wretched homes and influences in England, and sending them to a purer atmosphere in this great country. All honor to those good people who have done so much in this field of work. A great blessing has undoubtedly rested on their efforts. We heartily wish them every success. It is, however, surely the special work of the Church that she should have some distinct organization by which the lambs of the flock should be kept within the fold of the Church, and their early influences as would make them faithful and consistent members of the Church. Hitherto, so far as I can learn, no special Church organization has existed for the supervision of children in Canada, and it was felt by many and earnest liberal church people in the old country that something should be done in this direction as a distinct Church of England effort. I was asked to find out a suitable part of Canada for the placing of a home for children, and, in a happy moment, after making due enquiries, I selected the beautiful town of Sherbrooke as the most suitable locality for such an institution. On my return to England last year, the committee met and it was decided to appeal for help to begin the work. Thanks to the munificence of one lady, ever foremost in works of mercy, and the untiring energy of the Hon. Secretary, Mr. E. de M. Rudolf, the money was soon obtained. The committee in Sherbrooke was formed and set to work with a hearty good will; the Bishop of Quebec undertook the presidency of the Canadian work; our excellent friend, Mr. H. B. Brown, has been a most able and hard-working Hon. Secretary to that committee, and our good friend, the Rev. B. B. Smith, who I am sorry to hear, is just leaving this neighborhood, has done everything in his power to make the movement a success. The ladies of Sherbrooke too have wrought nobly in this good cause. With such help it need not surprise any one that we are here to-day to witness, with thankful hearts to Almighty God, the completion of our home. We to-day formally open this building."

RICHMOND.—The occupation of the recently erected edifice of the Church of England, near the centre of the town, is being much enjoyed both by the pastor and the larger congregation of this the oldest church in the place. It has had a long succession of very able and learned pastors, such as the Rev. Daniel Falloon, D.D., L.L.D., one of the earliest Professors of McGill University, and when resident pastor here Professor in St. Francis College, and for a time its Principal, with John H. Graham, L.L.D., as Vice-Principal; the pastorate has been occupied by the Rev. Mr. Gay, M.A., who afterwards accepted a professorship in a College in Missouri; the Rev. Dr. Roe, now Professor of Divinity in Bishop's College, Lennoxville; the Rev. Mr. Thompson, now of Danville, and the present incumbent, the Rev. Mr. Balfour, M. A.

MONTREAL.

MONTREAL.—The Ladies' Aid Society of St. Jude's Church provided a very agreeable entertainment of music and tableaux vivants in the lecture hall of the church last evening. Rev. Mr. Dixon presided, and the programme was executed very creditably by the ladies and gentlemen who took part in it.

PERSONAL.—The Rev. C. J. Machin and family left