

six hands and feet and eyes"; or, "He is a huge being with numerous limbs spread out all over the sky."

He is generally an old man with a long white beard and flowing white garments; often He is represented as having wings, and a crown on His head.

He is most often described as good and kind; the stern quality is seldom apparent, but the whole figure is shadowy, unreal, and indistinct.

A considerable number of children speak of Him as being able to do anything, as being everywhere, and as knowing everything. Omnipresence seems hard for the children to conceive, and it probably accounts for His being represented with several heads and members.

Omniscience is easier: "God can see everything you do and hear everything you say, even if you are inside of a house." "I have thought and been told that He can see through anything; it makes no difference if it is iron, steel, glass, wood, or anything." Many of the children feel that God is watching them, and some say "He writes it all down."

Omnipotence is mentioned by many children, but there are few concrete instances given. One girl of twelve says that "God could have an earthquake at any time." His activities are seldom described; less than five per cent. of the children speak of Him as ruling the universe,

making things grow or caring for our material needs. One boy of ten says in perfect earnestness that "God isrcnesgsa the world."

Christ is seldom mentioned, and his relation to the Father is rarely brought out; where it is, in one-fourth of the cases the relation is reversed and God is spoken of as the Son of Christ. The Trinity is mentioned by only two children. Christ is mentioned as our Redeemer by some twenty five children.

Heaven is generally, even with children up to the age of twelve and beyond, simply an improved earth. More than 500 children locate it "in the sky," "in the clouds," or "up." The next most common location is "where the good go," or "where God is," while a few say it is "in the earth," "all about us," "on some star," or "in the east," and "no one" in a balloon could reach it, it is so far away." More arguments are produced to prove the location of heaven than to prove any other one point. Christ, they say, ascended; Elijah went up; and several close the argument for locating it in the sky by saying: "Besides, where else could it be?"

Among those who are in heaven, 482 mention angels; 367, God; 412, the redeemed; and 64, Christ. A few mention dead relatives, the saints, Santa Claus, and unborn babies.

(To be continued.)

THE HERBARTIAN "STEPS OF INSTRUCTION."

THE subject matter of each branch is supposed to be divided into suitable lesson-units. In arithmetic, such a lesson-unit might be "The division of a Fraction by an Integer;" in geography, "The Basin of an River;" in the United States History, "The Battle of Gettysburg." In teaching the lesson, the teacher will,

according to the theory of formal steps, observe and pass through the following stages successfully:

1. Preparation, that is, recalling the previous lesson and other knowledge familiar to the child as aids to appreciation, indicating also what is the aim of the present lesson.

2. Presentation, the gathering of all