

his district attend the school. (For of course he has a family list with all their names down.)

3. He will know their teachers, will compare notes and learn of the children's conduct and progress.

4. He will know when to speak to these young people in regard to their making open profession of faith.

5. He will at least know well about them when they do come forward for that purpose.

6. When he is working in and praying for his district, the helper in the Sabbath School will not be overlooked.

When the relation of the elder to the Sabbath School is that of co-operation such as I have hinted at, the elder, the teacher, the children, and the people will not be unblest.

One thought more. The idea expressed has reference to congregational schools only. But there are Sabbath Schools other than congregational. For these the Deacon's Court, or Board of Management, makes a yearly allowance or bears the expenses. The Session appoints the superintendent and expects, or rather instructs, him to make a report once in a year.

What is the elder's relation to such mission Sabbath School? It also is under the spiritual supervision of the Session, and every elder participates in the responsibility. Shall we call him its patron? He has appointed the men in charge. What is his duty towards his brother who has undertaken the leadership in its conduct? Well, "he doesn't just see how he can help him." Let him come and see, and, coming, realize that he also is a superintendent, that he also has undertaken the care of these young souls, that he is entitled to at least encourage his helpers by his presence and sympathy. In this way he learns that his own share of the work cannot be done by proxy.

The elder's district proper is his most direct care, but in regard to his duty to the mission school I think we may use our Saviour's warning to the Pharisees in regard to another matter, "This ought ye to have done, and not to leave the other undone."

### One Way of Memorizing

*By Rev. G. R. Fushen, B.A.*

All persons engaged in Church work know how difficult it is to get children to memorize passages of Scripture. Young Canadians are very busy people, and one result is that the Bible is a sadly neglected book. Politicians treat the Bible as a dangerous subject for legislation. So the Scripture memory work is left to the home, and the home is such a busy place that it shifts the responsibility upon the Church. The Church is willing to assume its share of the responsibility, but finds it exceedingly difficult to do more than point out duty, and give good advice. The Sabbath School takes up the task, and with a minimum of opportunity does wonderfully good work.

All this was thought out over and over again by our Sabbath School Association. We felt keenly the necessity for encouraging the children to memorize passages of Scripture, and we were willing to give almost any plan a trial.

About two years ago, a very simple plan suggested itself to our Association, and we have found the results so encouraging that we venture to seek space in THE TEACHERS MONTHLY for a brief statement of it.

The memory work in Scripture and Catechism is selected by a Committee appointed by the Sabbath School Association of the congregation. This work is divided into Primary and Senior work, and is announced to the school as early in January as possible, and the children are encouraged by the minister from the pulpit, by teachers in their classes, and, we trust, by parents, to attempt to do it.

The minister sets apart the forenoon of the last Saturday of each month to meet the children in the church building and hear their recitations. He accepts as a recitation from Seniors nothing less than a chapter in the Bible or ten questions in the Shorter Catechism. With the Juniors he is more lenient, and accepts whatever they may have memorized. The demand is for perfect recitations, and all such are recorded, and the record carefully kept for the year. At the