

one session, irksome; not by those, certainly, who find in it a pleasure and a joy. For of such it may be said that :

"At work for God is loved employ,
They lose the duty in the joy."

Principles of Adaptation in Sunday-school Teaching.

I. The teacher must know the world in which the pupil lives.

(1) He lives in a social world. His home, parents, the unconscious influence there. His daily associates—on the street, at school. What are the tendencies? What are the standards? No teacher can do his work well without knowing this social world in which his pupil lives.

(2) He lives in a religious world. His parents have a faith of some kind, even if it is the faith of no-faith. They believe or doubt. They allude in some way to religion even if they do not worship. They have lax or strict opinions. They are reverent or profane. They are Romanists, or Protestants, or Rationalists. They are sensitive or stolid in reference to the great interests of religion. The teacher must know this religious world.

(3) He lives in a Bible world. He has some idea about it. He has a superficial knowledge of its history, etc. He has perhaps mixed up facts, traditions, human imaginings, etc., with divine truth; confounding them together; and perhaps accepting the misrepresentations of sceptics as the actual teachings of the Bible. We have little idea of the indefinite and confused impressions of the majority of our Sunday-school pupils concerning the contents of our holy Bible. The teacher must know this Bible world in which his scholars live.

(4) He lives in a literary world. He reads some paper. He has some books. He sees pictorial papers, and must both look at the pictures and read the letterpress. He possibly subscribes for some paper. Remember the sensational issues of the press to-day—dime novels, etc. Do your pupils read such as these? What do they read? What books at home? The teacher must know this literary world of his pupils.

(5) There is a business world in which the pupil lives. The trade he is at, or which he proposes to follow. The home

theories and maxims concerning business, and the business practices with which he has always been familiar. Many an honest boy has learned his first lessons in dishonesty from the man whose apprentice he has become. The teacher must know the business world of his pupils.

II. The teacher must go to the world in which the pupil lives—

- (1) To know its range of thought;
- (2) To know its vocabulary;
- (3) To know its charms to his pupils;
- (4) To know its perils to his pupils;
- (5) To know its personal influences.

III. The teacher must connect himself with the world in which the pupil lives—

- (1) By adapting to it the teachings of every lesson;
- (2) By bringing his personal influence to bear upon it;
- (3) By bringing himself into fullest sympathy with it.

IV. The teacher must elevate and improve the world in which the pupil lives—

- (1) By bringing to it a better social influence—the church, the ministry, the membership;
- (2) By bringing to it a wholesome religious literature—a weekly paper, tracts, books, etc.;
- (3) By bringing the pupil into the regular church services, public and social;
- (4) By bringing the pupil into his own house as a visitor and friend;
- (5) By the thorough teaching which will bring his pupil to a better understanding of the holy Bible;
- (6) By bringing his pupil into personal fellowship with Jesus Christ.

A Plan.

BY SALLY CAMPBELL.

Here is a little plan which I am making for my Sunday-school class. It is a big class, of twenty or more girls and boys. My ideal, of course, is that every one of these girls and boys shall have a real, vital feeling of interest and responsibility toward all the others. As an effort to promote this, I am going to get twenty or more square blank cards, and knot some loops of ribbon at the top of them, by way of decoration. Then I shall write on one side, in two rows, the names of all the members of the class, including my own, and on the

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