

The plan the Sabbath School Committee has adopted should meet the case.

It embraces these three points :

(1) The Children's Day Exercise, a copy for each member of the school, and some copies over, has been sent to every superintendent throughout the Church.

(2) An accompanying note from the Con- venger invites the hearty co-operation of the ministers, superintendents, teachers and officers, in the endeavor to have all the scholars present on Children's Day, and to enlist their sympathies on behalf of the Cen- tury Fund.

(3) Envelopes are supplied for all, older and younger, connected with the school, to be given out the Sabbath previous, so that every one, *without exception*, shall have the opportunity to give.

The envelope carries on its face a brief and pointed statement of the nature and purpose of the Fund.

The unanimity and heartiness with which this Fund was inaugurated in the General Assembly were simply marvellous. God had made all hearts one. We look for the same unity of effort in the Sabbath Schools. They will have time to plan for greater things for Children's Day of 1900. Perhaps they may then give the last \$20,000 the Fund needs. Just now let it be \$10,000 at least. If the Schools fall in heartily with the Commit- tee's plan, the full amount will come.

How to Induce a Child to Think

By Rev. W. S. MacTavish, B.D.

When does a child begin to think? It is not necessary for our purpose to answer the question; for, however much philosophers may differ as to how, or when, a child receives his first impressions, all are agreed that he begins to think at a very early age—certainly before we have to deal with him in the Sunday School. All are agreed, moreover, that the mental activities of a child are governed by the same laws which regulate the thinking of adults:

What is the great law of thought? The

association of ideas. "The law of associ- tion governs all our thinking." If two things become intimately associated in our minds, we cannot think of one without connecting it with the other.

It follows, therefore, that the best meth- od of directing and stimulating the mental activities of a child is to make a free use of il- lustrations. That which is unknown to a child may be revealed to his mind by compar- ing it with something he already knows. Many things which we could not otherwise under- stand are made clear in the Bible because they are compared with those things with which we are familiar. If heaven were described in the abstract, we could not comprehend the description, but the Holy Spirit in describing it makes use of such terms as "golden streets" "gates of pearl," "white robes," and "palms;" and thus, by means of things with which we are familiar, He imparts an idea of the glory, the brilliancy and the happiness of that blessed abode.

How many illustrations Christ Himself employed! How often we read the expres- sion, "The kingdom of heaven is like." Here then is our method. Here is our model. When we are dealing with the children we should remember that their mental activities run along the same lines as our own, and as Christ gained the attention of His hearers by the copious use of illustrations, so we may rouse up the attention of children by well- chosen similitudes.

There is another branch of this method, which, though not new, is growing more and more in popular favor. I refer to teaching by means of object-lessons. Abijah em- ployed it with Jeroboam. Agabus used it with Paul. Christ made use of it when He set a little child in the midst of the disciples, and also when He washed the disciples' feet. Why were these object-lessons used? To arouse interest and to deepen the impression conveyed. We are told that an impression can be gained more readily through the eye than through the ear, and if it be received through both these channels, it must be more decided and lasting. If we would lead the children to think, we shall find it to our