

The Primary Quarterly

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If there are successive waves, like the rising ocean tide, in the life of the child, we ought to work to bring in our children on the first wave. Why should we take the risk of leaving them out in the cold, damp sea of sin? Why wait for what some scientific folk call "the storm-and-stress period"?

Human life is like a mighty river bearing men onward to the vast ocean of eternity. The source of the river is a little trickling streamlet stealing unnoticed among the distant hills. The parents and teachers of the little ones stand at the springs of influence that will work mightily for good or evil. Theirs is the high privilege to so sweeten and purify these fountains that from them may flow blessings that will enrich the world.

THE BABY SPRING

"Make way! make way!" cried the blithe young Year,

"For me and my bonny prize,
I found her under a snow-drift deep,
Rosy and dimpled and fast asleep,
With the dew of dreams in her eyes.

"I lifted the folds of her blanket white
And her silken scarf of green;
She put out her wee white hand and sighed
And drowsily opened her blue eyes wide,
With a smile of a tiny Queen.

"I caught her up from the frozen ground,
And oh! but she fretted sore,
Till I kissed her a kiss on her dewy mouth,
As sweet as the breath of the blossoming south,
And she laughed in my face once more.

"She clings so close with her baby hands,
She babbles and coos so low,
I care no more for my revels wild;
The innocent breath of the stranger child
Has melted my heart like snow.

"Make way! make way!" cried the lordly Year,

"For me and the prize I bring,
I found her under a snow-drift deep;
I caught her out of the arms of Sleep
The fair little stranger Spring."

AT NINE OR TEN

The words of Mrs. M. G. Kennedy, the veteran Sabbath School worker, which follow, should be pondered by parents as well as teachers.

All of us who have been long in the work have many times made the statement started by the Jesuits: "Give me the child till he is seven years of age, and I care not who has him the rest of his life." This has been challenged by the new educationist, who asserts that at nine or ten years of age begins a decided change, physically, mentally and spiritually. If there is such a psychological law, ought we not to take advantage of it, and begin at this age to give the pressure in our teaching which leads to Christian decision?

It is the habit-forming age. "But," says the new educationist, "the Sunday School ought not to undertake at all to influence the habits of the girls and boys, but simply to teach them facts." You remember that Rousseau, whom some secular teachers revere, said, "The only habit I would have Emile to form is the formation of no habit."