

one thing with regard to the young that is even more important than the getting of knowledge, i. e., the formation of habit. Let the child form the habit of going to Sabbath School and of staying home from church, and when that child grows up and goes out into life the habit of neglecting church will be liable to continue, while the S. School will be abandoned with the idea that it is only for children. On the other hand let the church-going habit be formed in early life, not intermittent, spasmodic, fine-day attendance, but regular going, until they think of nothing else but being present, and the habit will prove an untold blessing when they go out into life to meet its temptations, bear its trials, and fight its battles. By all means, send the child to Sabbath School, but do not make it a substitute for church. This ought we to do, but not to leave the other undone.

It may be asked how can one do in the country where families are far from church. If the S. School is in the church, let it be held immediately before or after public worship, I think *before* is best, and thus one journeying will do. Otherwise let the few families of a settlement that may be far from church hold their Sabbath School in the school house or at one of their houses. Of course there are solitary families far away to whom what I have said will not apply. The family Sabbath school is the one for them.

(2.) A second duty of the parent is to see that the lessons are thoroughly prepared. Is it needful to show that this is a duty? I think it will be admitted that not only is it the duty of the parent to use this helper the Sabbath School, but to use it to the best advantage, to use it so that it will accomplish the greatest good, and it will be just as freely admitted that the child who goes to S. School with lessons thoroughly prepared benefits to a far greater degree than the one who does not. The teachers in our week day schools can bear abundant testimony to the fact that no pupil in any school will make much progress who does not prepare the lessons at home, and the better the preparation the more does the pupil profit and the more rapid progress does he make. So is it with the Sabbath School.

Let me mention two or three benefits of such preparation:

1. There is the interest with which the child will listen to the teacher and which it will take in all the exercises of the school. You teachers know this by experience. Look back over your classes. The child that came with lessons unstudied, Catechisms or psalm or hymn, memory verse or golden text, unlearned, was deaf to your instruction, pleading, and warning, and

you felt that you were laboring in vain and spending your strength for nought and in vain, the child went away unprofited, and the teacher discouraged. The child that came with lessons all well prepared was familiar with the subject, could talk about it, took an interest in what the teacher had to say, and could understand and appreciate the lessons taught from it, and thus there was a hope that the great end of the work might be secured, that the teaching would reach his heart and find an entrance there. In the case of the unprepared one the seed is for the most part sown by the wayside; in the other, it falls more or less into good ground and brings forth fruit, in some thirty, in some sixty, and in some an hundred fold.

Another benefit of prepared lessons, is the self-respect and the desire and determination to excel in the right which is fostered. Let me again recal your own experience. A child comes to your class with no preparation; you ask him for the golden text,—"not prepared;" for the memory verses—"did not learn them;" for the Catechism—"don't know it;" you question him upon the lesson, he has not even read it over, and the child, as a rule, seems to be one quarter ashamed, one half careless, and the remainder, non-descript. That child knows that the teacher disapproves, that the other scholars cannot admire. He has sunk in his own estimation. His ambition, his desire to excel in the right, is lessened. That thing repeated, day after day, tends to stunt and dwarf the child's self respect and while the body grows the character shrivels. There is no worse thing for a child—or man or woman—than the loss of self respect, and this process continued, helps in the deterioration that is going on in the whole character, and aids in developing the care for nothing spirit that uses the earliest freedom from parental control to escape from what has come to be the tedium of the Sabbath school. Take another child with lessons well prepared and mark the contrast. The teacher approves. The child's self respect is strengthened and with that the determination to excel in the right. The whole character takes a step upward and onward, takes a further trend toward the right, and as that growth in character goes on day by day, the stimulus of the Sabbath has its influence through the week in the preparation of the next lesson, and not only so but upon all its work and play, and thus the character building goes on. Such children develop into the men and women that aim at the noble, the good, and the true; that excel in the right, that live beautiful lives, and leave the world better than they found it.

A third benefit of thorough preparation,