

## The Teacher's Work.\*

THE accomplished Editor of *The Sunday-School Times* has, in the volume mentioned below, given the result of his long experience and observation on the important subject of Sunday-school teaching. The great Sunday-school question of the times is, How to teach? This book answers that question. It shows first that certain popular methods, as telling, or lecturing, or merely hearing recitations, is not teaching. It shows next that the teacher must know *whom* he is to teach, *what* he is to teach, and *how* to teach it. Then it shows, in successive chapters, how to gain and hold attention, how to make clear what is taught, and how to secure the scholars co-work. Wise suggestions on reviewing, clenching the truths taught, etc., are also given.

But the teacher has other work than teaching. He must seek, by every means, to mould and guide the character of his scholars. He must love them, and win their love. He must manage them wisely when present, and seek to influence them when absent. He should help them to Christian decision, and counsel and aid them in the critical hours of life's formative period. Such—so grand, so noble, so holy—is the work of the teacher, as set forth in this volume. For the attainment of this high ideal wise counsels are given and valuable helps suggested. The book is anything but dry, didactic reading. The author carries out his own rule by copious illustrations, anecdotes, and the judicious use of wit and humour. No teacher can read this book without clearer views of the importance, and dignity, and responsibility of his work, and without being greatly helped to perform it. If teachers would study its pages, and profit by its suggestions, the art of teaching would be well, if not revolutionized, at least greatly improved. We wish that this book could be in every Sunday-school library, and that every teacher might read it.

## Procuring a Substitute.

THERE are few schools in which all the teachers are present for very many successive Sabbaths. Illness, absence from town, bad weather, and a great variety of circumstances sometimes make it quite impossible for the most faithful teacher to be at his post. In that case there must be a substitute. And the importance of the matter suggests the following words:

I. *To the regular teacher.*

1. Have a substitute as seldom as possible. Your place is not one to be left on slight oc-

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casions. Your reason for absence ought to be very good indeed.

2. If you must be away, secure your substitute yourself. Do not send word to the superintendent, just at the opening of the school, that "you cannot be there to-day, and he will please find some one to take your place."

3. Give your substitute reasonable notice. He cannot teach without preparation, any more than you can.

4. Furnish him with your lesson help.

5. Pray for him before he goes to your class while he is teaching, and after he has finished.

6. In the name of Christian courtesy, never forget to thank him for what he has done.

## II. *To the substitute.*

1. Understand in the beginning that you are undertaking difficult work. It is never easy to take another's place. It is impossible that you should know what sort of scholars you have, or what they need, meeting them only once. Do not be discouraged, therefore, if you find it hard to teach, and if it seems, at the end of the hour, as if you had done nothing.

2. Pray much before you go to the class.

3. Study the lesson. You cannot teach at hap-hazard, or on the strength of your general knowledge.

4. Never mind finding out "how the teacher does it." Get at the lesson and teach your own way.

5. Pray afterward for those who have thus been brought under your teaching.—*Westminster Teacher.*

## Prayer and Scripture Study.

JOHN WYCLIFFE, the Morning Star of English Protestantism, who gave English-speaking people the first complete translation of Holy Scripture in their mother tongue, was given to much prayer. Among his reasons for cultivating this saintly habit was this: "I need," he said, "the internal instruction of a primary teacher." Was Wycliffe right in feeling that even he, with all his learning and his wide knowledge of the letter of the word, needed the light of the Spirit who inspired the Sacred Book, in order to a right understanding of its sublime truths? No doubt he was. Had human reason created the Book, unassisted human reason could understand it. But seeing that it is a revelation of God's thoughts, it can only be comprehended by him who reads it sitting in the light which streams from the face of God. Let the teacher make a note of this and dwell upon it, until it spurs him to pray much, as Wycliffe did, for the internal instruction of the Holy Comforter, who is pledged to become the "primary teacher" of every one who seeks His help. Our Scripture lessons, studied in this hallowed light, will appear to the mind like brilliant jewels. They will kindle the soul into divine raptures, and enable the teacher, thus divinely quickened, to teach with such vivacity and power that his scholars will be both attentive and profited.