

effect of the presence of the children on the pastor was evident in his manner and style of address. His prayers were tender, earnest, reverent conversations with God, and included some reference to the wants of all. His frequent brief remarks during the reading of Scripture and hymns, showed his consciousness of being at home with his people, and they with him; and I thought the indirect impression from being in the presence of a family waiting before God would be even more effective than the instruction directly given.

Each member of the Sunday-school is provided with a little book in which to record the text for each Sunday of the year. The children repeat aloud the book, chapter, and verse. At a recent service the members of the Sunday-school occupied the body of the house, and the pastor presented about sixty Bibles to those who had been present each Sunday during the year.

Why cannot some such plan be carried out in all our churches, where the children do not already attend the preaching service? It would make that service more attractive to both old and young, and often give new courage and power to the preacher.—*Pilgrim Teacher*.

### Catechisms.

OUR Sunday-school scholars are exposed to many moral and intellectual dangers, from which it is the duty of the Church of Christ to shield them as much as possible, but about some of which their teachers have too often been indifferent. If it had been known that the boys would in a few months be thrown into deep water, we should have urged them to learn to swim, and so be prepared for the incident and able to escape. And when we know that in these days of bold denial of the truths of Christianity, and of doubt and unrest, our scholars are thrown early in life into the company of scoffers, and of others who, if they do not scoff, will not accept the teaching of the Scriptures, it is surely the duty of all teachers to seek to send their scholars forth well taught in the doctrines of the Christian religion.

In Methodist Sunday-schools the work becomes a duty. It is in accordance with the spirit of our Church, and the direct wish of the Conference. Persons who refuse to use Catechisms in our schools have really no more right to use our buildings and hold office there, than ministers would be justified in conducting service in our chapels who systematically refused to use our hymn book. The Catechism may be considered a sort of standard work for use in Sunday-schools. We have great liberty of action allowed to us in school management in Methodism, but the rule of honour binds us all to make Methodist Sunday-schools teachers of Methodist doctrine, and helps in the Methodist Church. None of us is compelled to be a teacher in such a school, but if we do teach there, we must try to do our utmost to secure those objects for which the schools exist.

We earnestly hope that in front of the many intellectual and other perils to which the youth of this day is exposed, because of the violent attacks on Christianity that are now made, and also because of the very unsettled state of belief that is characteristic of these times, our Sunday-school teachers will, more carefully and extensively than ever, strive to ground their scholars well in the principles and doctrines of the Christian religion; and we venture to say they cannot do this better than by teaching our Catechism.—*S. S. Magazine*.

### The Brilliant Teacher.

BY MARY F. LATHROP.

IN all the line of Sunday-school work there is no such conspicuous failure as the brilliant teacher. The brilliant teacher is more properly a lecturer, for he holds the class by his vivid word-pictures and striking narratives, to the exclusion of that interchange of ideas which forms the basis of true teaching. The brilliant teacher is a person of culture and of many social advantages; his mind has been broadened by travel and experience. He is well read, and a fluent and interesting talker, and right there lies the danger; his teaching is almost sure to be intellectual rather than heartfelt, "all head and no heart."

I regret to say that usually the brilliant teacher is conceited, though he is sometimes able to conceal this fault almost entirely. His mode of teaching is essentially superficial. Carried away by his own fluent brilliancy and the charm it has for his hearers, he neglects to impress the vital truths of the lesson, and so fails as a soul-winner. He deals with the historical, the archaeological, the philosophical part of the lesson, not with its personal application to the needs of his scholars. His summing up is a nicely rounded, brilliantly worded piece of generalization, which tickles the brain, but does not touch the conscience. On the whole the brilliant teacher is a clear waste of good material.

One never hears of many conversions in his class, which is always large, and always enthusiastic over their teacher. In the rarefied atmosphere of philosophical brilliancy, spirituality is apt to languish, and mild critical inquiry flourishes. The scholars are interested, not in the great truths of Christianity, but in the teacher's brilliant lectures on those truths. The question is not "What shall I do to be saved?" but "Did you ever hear anything as charming as Mr. Blank's presentation of the philosophical aspects of salvation?"

What is needed? The brilliant teacher must get out of self and into Christ. There seems no earthly remedy, but when the finger of God touches his heart and awakens him to a sense of his duties and responsibilities he becomes our best, our most earnest and successful worker. His gifts rightly used make him a