

text-books of nature and revelation and patiently and reverently study those divine movements of the soul within the Jewish temple, the order and uses of the house, the outer and inner courts, and the gates thereof, until they freely open to the teacher who has himself become "as a little child?"

The Lord himself walked in the outer courts of the Jewish temple and talked in simple parable to the people; and there the children sang their chorals of joy and praise to him. The learning and logic of the Pharisees and doctors of the law can never find place in the courts of the child mind, though to the great Teacher and his true disciples they are always open.

That disciple is wise who does not try to bring with him his own outfit of knowledge and experience with which to arm the child, as Saul tried to arm David for the battle with the Philistine, but who walks watchfully beside him in the ways of nature and lets him gather his own smooth stones from "the brook in the way" to use as his own spiritual instincts shall direct for the overcoming of evil and the establishment of the kingdom within.

The Lord and his holy angels are within and around the child, and the human guide has little to do beyond living himself the life of faith and love and storing the word of life in the child's memory. God will do the rest.

One may well wonder how childhood survived the storm and stress of those periods when Christianity was represented by Rome and the Inquisition, or by Geneva and Puritanism, and men walked

"in shadows they themselves had made;"

but it is a relief to know that heaven lies about the child, and the shadows that oppress and terrify the reasoning mind do not fall within that sphere of light, unless they take tangible shape, as in certain localities where martyrdom was common. Even then, as it was in the days of the early Christian Church, the mercy of the Lord was thrown around the young creatures who were put to cruel deaths, and who went to them peacefully and even gladly because they were drawn so far within the light of heaven that they could not see death.

So does the Lord of this human vineyard guard the tender vines of his own planting set in his invisible Church. "I, the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day."

And for ourselves let us beware how we add to the work of the chief Husbandman by our own methods of forcing the tender growth of souls.

Education by Example.

BY A TEACHER.

ONE has said, "The prevailing tone of a family is preeminently influential, whether for good or for evil." Hence how important it is that a teacher should become acquainted with the home life of her pupils, especially if she has reason to believe that this home life is not all that it should be. It is the house at which one has been suffering from some contagious disease which the members of the board of health oftenest visit, and it should be the home most under the influence of sin which the instructor of the children should visit most frequently.

Long ago Juvenal said: "It is astonishing how rapid is the poison of a bad example at home, reinforced by great influence in him who sets it. It may be that here and there some young man will escape its influence; but most children will follow even the evil footsteps of their parents. The path long pointed out by the sins of their elders entices them." His remarks are just as true to-day as ever, and each teacher should do everything in her power to try to elevate each home that needs elevating. This she can do largely by her presence in that home. Nothing is more pleasing to parents than to have their children's teacher call upon them.

Niemeyer speaks thus: "The most important means of education is example.

"What children see constantly done by those whom they respect and love they very soon come to think is what ought to be done. Thus it is that the morals and manners of nations, as well as of smaller societies and families, are perpetuated. Innumerable persons would have remained good, or would have become far more capable of lofty and noble labors, had they lived in more favorable circumstances.

"Even the neighborhood of the good, as well as that of the bad, has its influence. Ideas awakened that were never awakened before; impulses spring up that had always slumbered, and desires become active that would never have been known."

A few years ago a writer said that the Sabbath school was doing away with the religious instruction children formerly received in the home. There is some truth in this statement, and for that reason the teacher should seek to interest the parents in the religious welfare of their children, and this can best be done by inducing them to attend divine service.

How much it means to a child to have a religious home! Bowen, in his book, *Froebel and Education Through Self-Activity*, says:

"Froebel holds that the first germ of religious