

more like the child's own sense of a tempter than the creature in the form of a serpent, or with hoofs and horns.

Little I don't learn Mrs. Alexander's beautiful hymn by heart will often show by their unconscious adaptation how it suits their needs—

"Do no sinful action, speak no angry word
I belong to Jesus—Child of the Lord"

is not grammatical, but the change of the word Ye to I shows where the reality of the teaching has been grasped.

Of course there are children in a class, who seem to be devoid of imagination, and who will gaze at even the most interesting picture with lack-lustre eyes, but, among the little ones especially, this want of interest is rare, and you can often find out and deal with that one so as to bring it in touch with yourself and the rest of the class.

If a child sits through the lesson with eyes and thoughts apparently fixed on self, and only refuses to animation when the cards, books, etc., are distributed, and reaches out a hand for its share, depend upon it there is something wrong with your teaching, and if you take the trouble you can find out what that something is.

An infant class requires great variety in their lesson. A very few minutes is enough to devote to one subject, and if you can contrive to impress one simple fact on their minds, leave it to take root. Say your lesson picture for that day is the Dedication of the Temple, the leading idea you want the children to grasp is that Solomon gave it its beautiful and costly gift to the Lord. You may dwell on the magnificence of the building; you may describe its elevated site—the wonderful treasures it contained—the immense crowd of worshippers assembled in it, but first and foremost you want your class to understand the meaning of the word Dedication, given to the Lord. That idea once grasped, even a child can understand that it is our best we ought to offer to God. You may elaborate the lesson as you will, and for as long as you can interest the children if only you provide them with a definite something that they can remember and put into words for you next Sunday.

Then with the Catechism—the first answer, thoroughly learned and understood by your little class, even if the patient repetition of it last year "A month of Sundays," is a definite gain.

I once heard a Church of England clergyman say that if only we realized our duties and privileges as members of our Church there would be no need at all for such organizations and societies as the Church of England Temperance Society; the Guilds and Brotherhoods that are so numerous in our day. Our Church really embraces all these.

In the same way, that first answer in the Catechism which teaches a child that it is "A member of Christ, the child of God, and an inheritor of the Kingdom of Heaven," surely ought to be an epitome of religion to last it to life's end.

If you have succeeded in engraving the ideas contained in those three sentences upon its mind you have done a good work. As the Jews were told are in the habit of treasuring up every scrap of paper on which a holy thought is written and hiding them away in a safe place, so the man or woman of later years may turn back to that childish page on which some holy lesson is indelibly inscribed, it may be indeed "a lamp to their feet and a light to their paths."

Besides the regular lessons, which ought even with the infant class to form part of the routine; there are ways known only to you as an individual Teacher, by which you can develop in the children, virtues, such as truthfulness, unselfishness, sympathy and other characteristics of the law of Love.

Above all remember that you are to these watchful eyes an embodiment of what you aim to teach—or you are the reverse. To quote the Rev. H. Green: "While you teach with your lips you will teach with equal power by your conduct. See that the one does not contradict the other. The mind of each scholar is a mirror and you will be reflected upon all the mirrors that sit round you Sunday after Sunday."

One great aid to the work of a Sunday School teacher, and one that is too little recognized, I wish now to refer to—it is the duty of visiting the parents of your scholars.

Amongst the series of tracts published by the Church of England Sunday School Institute is one called "Hints on Visiting." This tract deals well and thoroughly with the subject of visiting the parents or homes of your scholars. It points out how helpful and useful this personal intercourse is, how necessary indeed to successful teaching.

If this is true of other teachers, it is specially applicable to those in charge of an infant class.

Little children can, at best, convey but a jumbled account at home of what they learned; and yet everyone who has young boys or girls attending Sunday School know they will convey to their parents some scrap of what they have had taught them, and give in some cases a very false impression of the teacher's meaning.

Sometimes harm is done in this way, or at any rate, even where the lesson is understood and faithfully reported, it does less good than it might were the parents interested, and watching to give encouragement.

Teachers will often say to little ones, "You must ask father or mother to help you learn a little text, or explain such and such a picture on your paper." Surely a request of this kind made to the parents, would help great-

ly both the child and its teacher.

I say nothing here about the duty of parents to the Sunday School. These are practically ignored by the majority of parents, but I say to you teachers—"Visit the homes of your scholars, show the parents your interest in their little ones, and in the work for Christ you are striving to do, and it must help you." The most careless father or mother will recognize that there is some life in your teaching, and the thoughtful ones will meet you half way, by encouraging the children to punctual and regular attendance, and by assisting in this home work. Only be true and thorough and above all tactful and loving in this part of your work also, and you will find "visiting the parents," not only a duty, but a real source of pleasure and comfort.

Then as to your relations with the other teachers. Now that we are recognizing the advisability of organization in this work, there is every hope that Sunday School teaching may become more and more what it ought to be and that teachers will try more and more to make their sphere of work in this, as in more worldly and money-making employments, successful.

Surely ambition is not out of place here—the teacher who Sunday after Sunday can draw around him a class that visibly increases in numbers, and that shows by its attitude its interest in its work, is the greatest possible encouragement to other teachers; whilst on the other hand, the sight of a class falling away by degrees under a listless inattentive teacher is most depressing. You owe it to the body of which you are a member to make your work a success. Rev. H. Green says: "The harmonious working of a Sunday School depends not merely upon the theoretical excellence of the rules, but upon the loyal heartiness with which every teacher carries them out in their entirety."

I have said nothing here about the trials and the discouragements we all meet with in this work, neither do I dwell on the difficulties of attaining and keeping to the high sense of duty that is our only safe guard.

For those who may at times become discouraged, I will end with Keble's words—

Or, if for our unworthiness
Toil, prayer and watching fail,
In disappointment Thou canst bless
So Love at heart prevail.

CONFIRMATION.

What is Confirmation? It is represented in two ways to the Christian. God giving His Holy Spirit to man (Acts viii, 12-17), and man giving himself to God by a promise of Christian life. It does not matter what people say about the precious gift of the Holy Spirit. He comes from God to man, and the Bible certainly and with wonderful clearness says He is given to baptised people at the laying on of hands. That is what the Holy Rite of Confirmation is.