

Sunday School Methods.

Mr. Editor:—I have been frequently requested by Sunday School workers in this county and elsewhere, to send you a statement and plan of the marking and registry system which is in use in our Sunday School in this town and which has given excellent results. In two years our average attendance has increased nearly fifty per cent. The average of contribution by the school is three times greater than before, while deportment, interest in the lessons and general effectiveness of the Sunday school hour have improved in such measure that our teachers say they find a new joy in teaching. In presenting these facts I am aware that many Sunday schools may be working a system as good, perhaps better than ours, and I have no doubt that any enthusiastic and ingenious superintendent might make valuable improvements on this plan. I am placing it before our Sunday schools in order that some of our schools in the smaller places, which perhaps may not have had the advantage of definitely stated methods, may gather some practical ideas which they can use. Our system of registry except the marking is, I presume, that which is usual in all schools. With us each class elects a secretary from among its members each quarter. The secretary keeps the record of the class and marks the attendance each Sunday, also collects the contribution in a specially designed envelope, marking the amount on the outside each day. This is done before the study of the lesson is begun and the class books and envelopes are gathered up by the secretary or his assistant for transference to the general Sunday School record. On the wall hangs a large white card or board of two or three feet in length and twenty or more inches wide and lined off and lettered in this manner.

LOCKEPORT BAPTIST SUNDAY SCHOOL.

Class No.	TRACHER.	Attendance.	Study.	Lesson.	Deportment.	Contributions.	New Scholars.
1	H. McKenne.	x	x	x	x		
2	Agnes Harlow.	x			x	x	x
3	Austen Locke.	x	x		x		x
4	Mrs. Johnstone.		x	x	x	x	
5	Mrs. Day.	x	x	x	x	x	
6	John Doe.	x	x	x	x	x	

The squares should be not less than two inches each. Each teacher is furnished with a small card arranged in same manner as the one on the wall except the space for teachers' names and class number is used to mark the dates of the three Sundays in the quarter. At the close of the lesson the teacher marks his card with a cross in the space where there should be a star on the wall-board. The class is supposed to be perfect, and if all the members are present the teacher marks a cross in the square for "Attendance." If all the class will honestly say that they have studied the lesson for half an hour, (or an hour as may be agreed upon by the school) the teacher marks a cross in the square for "Study." If in the teacher's judgment the lesson has been well gotten through with he marks a cross for "Lesson." The same in respect to "deportment" if it has been good. If each member of the class contributes something however small, the class gets a mark for "Contribution." Any class having secured a new member receives a cross or crosses on the teacher's card in the square for "New Scholar." This should only be done after the member is definitely enrolled. When marked all the cards are gathered up and carried to the superintendent's desk. He is provided with a box of five-pointed stars, two inches in diameter, cut from bright tin, with the tip of one point turned back to form a hook with which to fasten it on the card on the wall. He will take the teachers' cards according to the number of the class, and for each cross marked on the card he will give the class a star in the proper place on the board on the wall. The superintendent has a gold or colored star to mark the "Banner Class" for the day, and attaches it in the place of the last star for that class. The "Banner Class Star" may be given for the best in any one of the six columns which may be agreed upon at the beginning of the quarter by the superintendent or school. If given for "Contribution" it must be the highest average according to attendance and not the largest amount. The secretary then reads his report for the day embodying a statement of the whole school, and ending with each class by their number and stating the attendance of the class and the amount of contribution. While the secretary is reading his report the superintendent, chalk in hand, marks upon the blackboard a summary of the school for the day as follows:

June 2nd.	
Officers present,	6
Teachers	14
Scholars	160
Visitors	5
Total	185

Contribution \$4.80.

That record remains upon the blackboard until it is replaced by the record of next Sunday. It is a good plan to use both ends of the blackboard and leave the record of the two last Sundays standing at the same time. It allows you to make estimates of increase or decrease. The "star board" always hangs there. It keeps the Sunday school advertised before all the persons who attend meetings in the vestry during the week.

This whole system may look complex on paper, but in practical working it is so extremely simple and inexpensive that any of our schools can easily carry it out. I have stated it in detail at the risk of being tedious, not for our well organized schools, but for the many that have had lectures and essays in abundance and are only waiting for something practical, even if it be prosaic.

J. B. WOODLAND.

Lockeport, N. S., May 29th, 1901.

The New Book of a Young Doctor.*

The old gospel and the new way of preaching it, is the subject of a pleasant looking volume of 160 pages by Charles Aubrey Eaton, lately pastor of Bloar St. Baptist Church, Toronto, and now of Euclid Avenue, Cleveland, Ohio. The author believes in revivals, but not in the stereotyped methods of revivalists, who hold the "special meetings" from which it is reported that "so many signed the cards," a proceeding often as misleading as it is meaningless. Then the brother goes; the momentary interest dies, and the church settles down into deeper "worldliness." He believes that "the next great revival will be within the church. . . . It will consist in an improvement in quality rather than in quantity. It will turn away from machinery, and artificiality, and organizations, and will depend upon personality and character."

This will be a great advance upon some methods we are used to, the "artificial preparations, the manufacture of enthusiasm, the setting to work all the force pumps familiar in these connections." "The better method which our youngest Doctor sees to be coming "will deal directly as between man and man. It will be a thing of life, of every day life, to be lived as the hours go, simply and honestly, and by obeying this first spiritual law it will surely bring the world nearer to God."

But while, like the Hebrew prophet insisting upon sanity and righteousness, our author does not stop here. He knows full well that the plague of the human heart cannot be cured by the prescription: "Be good." "In the great command love to God is placed before love to man, as root is before fruit," he declares. He insists that, while with all the reading, reflecting men, he must call for the restoration of God's great demand for righteous living on the part of his children, "the preacher must go back of all these minor demands, back to the eternal, spiritual facts,—God holy and sinned against; man lost, fallen from heaven to hell by sin; Jesus Christ the Saviour delivered for man's offences, raised again for his justification; the Holy Spirit building them into the old-time divine image."

These quotations from his language are intimations of the manner in which the younger men are setting forth the old truths. The aim evidently is to bring all the truths out of the treasury. "Let the preacher be brave enough and sane enough to deal with these elemental forces and facts."

The book is virile, sagacious, permeated by the freshness of an independent mind, but without, of a mind in subjection. He is under the yoke, and will attach himself to heavier loads as the days go by.

There are some infelicities of expression which will be corrected in another edition: "The momentary interest dies and reacts, and the church settles down into deeper worldliness, inactivity and failure," would seem better with the omission of the words in italics. We are not pleased either with the abomination of the spiked infinitive which even Christian scholars will inadvertently use. For example, p. 15, "The churches have failed to adequately meet the need in great cities." These are but specks on the embroidery of course, but had better be cleaned.

The book is very tastefully put up, and the type is clear, and altogether is creditable to the Fleming H. Revell Co. We do not know who the agents are in the Provinces, but any one may order direct from the publishers, Toronto. D. A. S.

* The Old Evangel and the New Evangelism, by Charles Aubrey Eaton, D. D., 12 mo cloth, Price, \$1.00. Publishers, Fleming H. Revell Co., Toronto.

Incense and Prayer.

BY REV. ALEXANDER M'CLARRN, D. D.

Present discussions as to dates are apt to obscure the consideration of the meanings of the Jewish ritual. Whosoever the plan of the tabernacle or temple and their furniture was drawn, it had a symbolical religious significance, the perception of which is in some respects more important than the questions as to period of origin which now overshadow it. The later down it is brought, the more surely must it have been significant.

In the inner court of the tabernacle three sacred articles were appointed to be set—in the centre an altar

on which incense was burned, and on either side of it a table on which twelve cakes of bread were laid and a great lampstand with seven lights. Each of these pieces of sacred furniture symbolized a side of the religious life, and, taken together, they suggest a beautiful conception of it, which is as imperative and as vital to-day as of old. What does that altar of incense say to us modern Christians?

Incense is a symbol of prayer, as the Psalmist had learned when he said, "Let my prayer be directed before Thee as incense," using the technical word for laying a sacrifice on the altar. In Isaiah's vision of Israel's true King, the "house was filled with smoke" when the Seraphim sang their "Holy, holy, holy, Lord God Almighty." So, too, the Apocalyptic Seer saw the twenty-four elders with golden censers full of incense, which are the prayers of the saints. What is the point of comparison between symbol and reality?

How was the fragrance of the incense set free to rise in wreaths of smoke? By being kindled. Whence was it kindled? By coals from the altar of sacrifice. "Which things are an allegory" and mean that cold prayer is no prayer, that when a spirit is touched with a Divine fire, it will exhale upwards to God, and be sweet to Him. The cold stick of incense had neither fragrance nor power to rise, and could not but ascend in fragrant wreaths when winged by fire. Too many of our prayers are but dead sticks of unkindled incense. They are heavy and cling to earth, like evening mists that hug the damp ground where they were born.

The soul that is touched to flame is volatilized and its aspirations and desires go up to God. If we know nothing of that spontaneous ascent of a soul on fire toward God, we do not know what prayer is. It is a poor notion of praying which limits it to petitions. The truest prayers do not say "Give," but lose themselves in God, and in contemplating Him are too conscious of blessed fruition to be conscious of want. There is a prayer that, if not "careful and troubled," is at least concerned and supplicatory "about many things," and there is another which, like Mary, sits "attained with goodness and full of the favor of the Lord," and is communion and interchange of love.

There were specific directions for insuring the perpetuity of the incense burning. Twice a day the ministering priest carried a censurifer to be laid on the altar. Kindled in the morning from the altar of sacrifice, it glowed and glimmered all day—perhaps much of it white ashes, but with a little spark at its heart. In the evening it was renewed, and in like manner smouldered all night. If the incense of our prayer is to glow all day, it has to be renewed and unkindled daily.

The modern talk about being independent of times and seasons, being ready to worship always, and so not needing definite periods of worship, is worse than rubbish. No man will have reverence diffused through his life, less he has a concentrated reservoir of worship in the background of his life. We plead for no mechanical observance of times of prayer, but still there must be the frequent recurrence of special seasons of devotion, if devotion is to run like a special thread through our lives.

The altar of incense stood in the centre of the inner court, and was thus in line between the altar of sacrifice in the outer court and the Mercy Seat with the Shekinah blazing about it, in the holy place. That position is plainly significant, and sets forth the truth that we must stand at the altar of sacrifice before we can lay our incense upon the altar of incense, and that we must pass by way of that altar into the secret place of the Most High, where the glory gleams lambent. Our prayers must be preceded by our faith in the one sacrifice, through whom we can lay our grain on the altar of incense, and thence by such communion can pass into the light of the glory which is love.

Once a year atonement was made on and for the altar of incense. The more truly we use the privilege of continual fellowship and prayer, the more shall we feel that our prayers need forgiveness, need atonement and the interceding High Priest. The Seer of the Apocalypse saw an angel bringing much incense and offering it with the prayers of the saints. Our incense needs to be perfumed with Christ's sacrifices, and it may be indeed "an odor of a sweet smell, a sacrifice acceptable, well pleasing to God."—Ex.

The Children and the Daisies.

Oh little children! I'm so glad
The daisies for you grow;
They sleep the long cold winter through
And dream of you, I know.
Oh little daisies! I'm so glad
The children love you so;
They save for you, sweet smiles as bright
As those the angels know.

I watch you, children, from my seat
As through the fields you pass;
There's joy in every step you take,
When daisies star the grass.

"Oh come! here's daisies, pick them quick"—
This is your merry cry,
"There's big ones, beauties every one
And thick, I guess, Oh my!"

And now, your joy has passed to me;
It thrills me as of old;
Dear fringes of sweet purity
Surrounding hearts of gold.

I sit and pray that, like these flowers
Your virtues may unfold—
All lives of whitest purity
Around true hearts of gold.

Wolfville.

ANNIE E. FITCH.