

surely propelled toward the desired haven of peace and joy.

The Holy Spirit has a Divine energy that gives us power above and beyond ourselves. When the consciousness of redeeming love fills our heart then we can go forward.—*S. S. Journal*.



Give Examples.

In teaching arithmetic the "rule" of the case alone does not suffice. There must be numerous "Examples for practice," in which the rule is applied, and its workings repeatedly enforced and made plain. Thus the Scholar is taught the way to make his arithmetical knowledge a means of helpfulness to himself and to others.

In teaching Christ's Gospel precepts, and showing his golden rule of love, the golden text alone will not rightly avail. There must also be daily practicable examples given to fix the rule in the heart, and make it a power in moulding the character of the scholar. Thus instruction in righteousness is made a means of helpfulness and joy, not in word only but in deed.

The teacher must himself be a clear example. Pure, right living immensely reinforces and confirms good orthodox teaching.

By this method of teaching the scholars will be apt to become living examples of Sunday-school work. Helping children to live gentler, purer, more obedient lives at home, would seem to be a most excellent way to infuse a degree of interest for the Sunday-school into the hearts of indifferent parents.

Scholars with characterse conformed to the precepts of Christ Jesus will irresistibly recommend the Sunday-school to the world.

Some one has said that the best success in the world is—*success*. Let superintendents and teachers be consistent examples and labor diligently and patiently to the end that the scholars may give good tangible examples of the power of Christan teaching, and the world will confess that God is with us of a truth.—*S. S. Journal*.

The Superintendent's Rights.

We do not exactly believe that the superintendent of a Sunday-school is an autocrat, with the right to order, at his own sweet will, all the destinies of the school, nor that he should brook no objection to his plans and directions. But, on the contrary, we do not believe that he is a mere figure-head, something set up by the others as an object for their criticisms or their complaints.

Some superintendents, though they are very few in number, who desire, and fewer still who ever dare, act upon the first principle; but in how many schools do not the teachers and other officers regard the superintendent, not in the light of a superior fellow-worker, but in that of their servant.

Now the position of that officer we believe to be this: he is, by the vote of the body whose duty it is in the peculiar case to elect, the commander-in-chief for the time being; as such it is his duty to so arrange the classes, teachers and scholars, that the best work may be done by the former, and the most good accomplished for the latter, to secure the prompt and regular attendance of all; in conjunction with the teachers, to settle upon and arrange the lessons to be studied and taught in the school, and to arrange and conduct the exercises of the school, by a harmonious plan conducive to the best interests of school and scholars. Now all this must be done upon a plan, a regular, pre-arranged, (not necessarily nor properly stiff and formal) settled order, each part helpful to the other, one a step beyond or growth from the former, and the whole so complete and its parts so intimately bound together, that to interfere with it or sever it in any material degree would create discord. Let this plan be thus carefully arranged, as carefully executed, and we hold that no one, not even the pastor or the elective authority, has any right to interfere with that plan, excepting in extreme cases, and then only when it is universally evident that the plan is wrong and is injurious to the school. The plain reason for this is that if he is, responsible for the good order, and the successful working, of the school, he should have the authority