

Thoughts for the Thoughtful

There is no good in the world to him who knows only evil.

Happiness makes one content with any abode; but a small disgrace darkens the life of a great man.

Good words shine more than the emerald which the hand of the slave finds among a heap of pebbles.

Let not thy heart grow proud because of thy riches; for it is God which has given them to thee.

We can't foresee the consequences of our acts, but we may be sure of this, that good deeds will not bring evil results.

In that glorious likeness of Christ thou wilt be made rich and find all the solace and sweetness in the world.—John Tauler.

We spend half our lives in making mistakes, and waste the poor remainder in reflecting how easily we might have avoided them.

Real difficulties are the best cure for imaginary ones; because God helps us in the real ones, and makes us ashamed of the others.

The son who accepts the words of his father will grow old in consequence; for obedience is of God, disobedience is hateful to God.

A GOOD THOUGHT FOR THE WEEK.

It is divine to forgive and forget. All great men forgive those who injure them and forget the injury. Oftentimes, in our wilful obstinacy, we refuse to forgive and forget, and we suffer much loss. Many business men sustain great financial losses through their unwillingness to forgive and forget. If you would increase your happiness and prolong your life, forget your neighbour's faults. Forget the slander you have heard. Forget the temptations. Forget the fault-finding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and remember only the good points which made you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day, and write upon it, for sweet memory's sake, only those things which are lovely and lovable.

THE CHRISTIAN YEAR.

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sound. God can never really make us over, until He has control of every part. He must be "King of all, or not at all." Well may we pray, modifying slightly the words of the old Psalmist of Israel, "Cleanse Thou me from my small faults."

Spectator

The Sunday School Commission seems to be a live organization, and is doing much to stir up an interest in the religious education of the young in the Church. It is a source of great satisfaction to everyone interested in the welfare of our children that the time is nigh at hand when the primary classes are to have a series of lessons based on the capabilities and edification of infant minds and not on a system of theological instruction or a round of Scriptural reading. It would appear to "Spectator" that it is high time that the International Committee on the selection of lessons for the Sunday Schools of this continent and other parts of the world should have a slight jolt as to its method of selection. In the first place, to assume that all children should study the same Scripture subject upon the same day or any day is a deadly sin against child psychology. It would almost be as sensible to say that the kindergarten and High School classes should study the same lesson in grammar or history, with suitable modifications in methods of presenting it. The International Committee seems to have been obsessed with the one idea of being able to say that so many millions of children were on a given day receiving instruction on a given biblical topic. What value there was in such a boast no one can understand. Certainly it made the subject no more interesting or intelligible to the children, who, in any case, never bothered their heads about who were studying it with them. It never made the subject any easier to teach on the part of the teacher. Why, then, should the little ones be dragged round the circuit of biblical instruction given to their seniors when their little minds could not comprehend the meaning of one-tenth of it? It is a great relief to know that shortly the infant or primary classes will have their own course of lessons and their own memory verses suited to their childish capabilities. In the next place, the International Committee seems to have had an incurable penchant for a systematic course of instruction. The Bible, or the teachable portions of the Bible, must be covered in five or seven years, so that the education of the children will have continuity and completeness. As a matter of fact, we suppose seventy-five per cent. of the Canadian Sunday Schools are either closed or drag on a merely formal existence for two or three months in summer. Children go to the country, teachers must have a holiday, and for the most part the exact measurement of the courses fails of its purpose. The width and completeness of the course should be measured by an estimate of the most important portions of Scriptures to be learned and comprehended by our children, who have comparatively little interest in what goes before or what follows after a given lesson. It is not intended to convey the idea that order and method in the course of study in Sunday Schools is not desirable. It is most desirable. But the order and method of study should first be thought of as conforming to the psychology of childhood rather than the covering of a certain area of study, or the embodiment of a certain symmetry of instruction. It is an easy matter for men to build up a wonderfully articulated structure, a work of art and genius, air-tight against any criticism, conforming to all of the principles laid down in books of pedagogy, but open to the single objection that it won't work. It may be pedagogy, but it isn't life. It is senseless

to assume that because a certain amount of instruction is given in the New Testament there must be an equal amount given in the Old, whether it is edifying or not. A system may be run to death. A system that lends itself to much adulation on the platform or in the press needs to be closely scanned. It may be an extremely wooden affair in action. Running over the memory verses for the scheme of lessons for primary classes next year, "Spectator" seems to see this idea of "clinching the lesson" with an apt text, worked overtime. A child will remember a text suited to the child-mind, but he won't remember its relation to a given subject. The first and most important thing is to find passages containing a thought comprehensible to the child-mind, sufficiently brief not to overtax the memory and sufficiently edifying to make it relate itself to his own conduct or ideals. In the preparation of a scheme of lessons and memory verses for primary schools we would recommend calling in level-headed young mothers, who are daily watching children of that age develop. They would be sure to correct much folly that is made to look like wisdom.

"Spectator" would like to have the candid opinion of someone who has really given the lantern method of teaching children a fair trial. Is it successful, and in what way does success attend it? One can see that it interests, which is the first element in education. Do lantern pictures really help to teach a lesson? Is there not a danger of missing the instruction in the interest stimulated by the pictures? Are these slides to be used during the Sunday School hour, or only a few turned on at the close of the teaching period? Does the darkening of a school for the lantern work tend to a reaction in the scholars' conduct? If the lantern be used very sparingly on Sunday, when may it be used with effect as a means of promoting religious instruction for children? These questions are asked in all good faith, for the writer is seriously thinking of introducing this method of instruction into his Sunday School, but has some misgivings. He is not quite sure that making the Sunday School too entertaining may not be ministering to the selfish side of a child's life and stimulating the demand for more exciting entertainment. Are these things merely myths, or are they well taken? The answer desired should come from one who has given the method a fair and full trial and reached definite conclusions on the subject.

"KITCHENER OF KHARTOUM."

Weep, waves of Britain! Nobler clay
Was ne'er to nobler grave consigned;
The wild waves weep with us to-day
Who mourn a nation's master mind.

We hoped an honoured age for him,
And ashes laid with Britain's great;
And rapturous music, and the dim
Deep hush that veils our Tomb of State.

But this is better. Let him sleep
Where sleep the men who made us free,
For Britain's heart is in the deep,
And Britain's glory is the sea.

One only vow above his bier,
One only oath beside his bed,
We swear our flag shall shield him here
Until the sea gives up its dead!

Leap, waves of Britain! Boastful be,
And fling defiance in the blast,
For Earth is envious of the Sea
Which shelters Britain's dead at last.

—Robt. J. C. Stead.