

God has enabled you, in His mercy, to erect for His service this holy and beautiful house. My prayer is that it may be a workshop where God Himself shall prepare many stones for His temple, that here many may receive the gift of the Holy Spirit and be led to a life of consecration, of holiness unto the Lord. My prayer is that the services to be enjoyed in this sanctuary by you, and by those who shall come after you, may greatly aid the upbuilding of the temple of Christ's ransomed Church, which is the eternal habitation of the Most High.

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*For the Record.*

### THOUGHTS FOR TEACHERS,

Children live and learn by their senses. They can receive no mental impression unless conveyed through one or other of these senses. This is one of the laws of child-nature, (and generally of man-nature also) too frequently ignored and violated by those whose work it is to instruct the young. The most skilful and successful Sabbath School Teacher will be the one who studies this law and conforms most closely to it. The youthful mind has not the power of self-conception, of thinking of truths apart from persons or objects, so that knowledge of any kind to be received easily and intelligently by it must be presented largely in a material or concrete form. Instruction must be conveyed by words which express some object or operation and which render thoughts and ideas tangible and sensible. Take for example two sentences conveying the same idea, but the one expressed in the abstract form and the other in the concrete, "The sacrifice of Christ is a vicarious substitution," and "The Lord hath laid on him the iniquity of us all," repeat these to a boy between six and twelve years of age, and request his impression of them, and it will soon be evident, unless he is a paragon of intellectual precocity, that his conceptions of the first are of the mistiest

kind, while of the second they are distinct and intelligible. The words of the text form at once an outline of a picture in his mind, but of the other only a puzzling problem. What teacher has not been perplexed in trying to make clear and simple the abstract qualities expressed say in the fourth question of the Shorter Catechism, and been grieved to find at the close, how vague and imperfect were the conceptions of truth formed in the minds of his scholars. Question and counter question would but elicit the same answer. What does the holiness of God mean? "His goodness." What does the goodness of God mean? "His Holiness" and so forth, thus proving that the one term was to them but a synonym of the other, a mere dictionary explanation, but not a symbol of the two distinct truths, that "God is of purer eyes than to behold evil" and "Thou openest thy hand and satisfiest the desire of every living thing." The youthful mind often fails to grasp, what the memory retains and the tongue repeats, because the idea is far beyond the point the mind has reached, and to which it can raise itself, from the level on which it stands. What the mind has felt or known must be made the groundwork of all further successful instruction. The knowledge already invested is the only safe and solid capital with which to carry on new speculations in the mental world. The range of the mental vision of children is very limited, and they cannot discern things afar off, neither do they think with the faculties of the teacher, nor perceive truth from his standpoint, so that he who would be "apt to teach" must stand as I were in their shoes, and look at things with their eyes, or in other words, come down to their capacity. Let the teacher carry his class *with* him, as the eagle does her young brood, and not have them fluttering in cold cloud-land while he soars aloft