

school knows one-third of all he ever will know." What an appalling thought this is! and how it should stimulate parents to such painstaking, conscientious work in the training of their children that the superstructure of the primary teacher may have a solid foundation!

I have said that all parents are primary teachers, and it goes without saying that unless this preparatory work is wisely carried on, and for the express purpose of fitting the child for a life of usefulness here and for the higher life hereafter, the parents have made a wretched failure of their mission. The influence of the primary teacher is far-reaching and of untold value, but it is too much to expect that in one hour of the week she can counteract the results of the parents' indifference or indolence or, perhaps, positively evil example during the first few years of a child's life.

Important lessons may be taught to even very young children; such as those of regularity and obedience, which will materially aid the primary teacher in her work of moral and religious training. We hear much talk now-a-days of the lack of respect for parental authority noticeable in children of this generation. If this virtue is disappearing from our homes let the reproach fall where it should—on the parents themselves, and on their defective and slipshod methods of training. The advice of the ancient sage may still be read in the Sacred Record—"Train up a child in the way he should go," and it is as valuable today as in any former time.

Children may be trained to regularity from the very beginning; and this is a much more important feature than may appear at first sight. For regularity is favorable to morality, inasmuch as it acts as a check on impulse; for though there are beautiful and lovable impulses, yet a life of impulse is always an imperfect one, and may be positively evil. At the best it is a life full of peril.

Very young children may be trained to obedience. When I speak of a child's will coming in contact with that of a parent, I am aware that I am treading on dangerous ground. Still, I maintain that a child should be made to realize that there is a higher law than the law of his own will, and that the parent is, at least during the early years of his child's life, the embodiment of that law. A child may be made to yield a wayward and ignorant will to a firm and enlightened one,

and that without "breaking his will" as it is foolishly called.

A child may be trained to reverence at a very early age. So soon as he begins to hesitate between alternative lines of conduct, one course being good, another bad, we know that, in an elementary way at least, the child's conscience is coming into play. But it may be asked how does he come to know that one course is good and another bad? Largely through the instruction of the parent, whose word, at the present, is the child's final authority. Every properly trained child regards his parents as on a higher moral ground than himself; he trusts, then reverences, and it is their duty to deepen this sentiment by precept and example worthy of the child's reverence; for out of it will grow proper respect and reverence for all rightly constituted authority, and for the highest of all laws, the law of God.

In all our plans and methods of Sunday-school work, then, the duties of parents should be considered and emphasized. It is the duty of parents to see that their children attend the school regularly, to be particular that the teachers be always spoken of and treated with respect in the presence of their children and to further assist the teacher by aiding their children in the preparation of lessons, so far, at least, as memorizing is concerned.

If it be true that parents have duties to the teacher, it is equally true that these duties are reciprocal. Indeed, a heavy responsibility rests on the teacher to keep as much in touch with the home as possible, and to do all in her power to brighten and strengthen it. She must seek in every legitimate way to know all she can of the home training, environment, habits, and companions of her pupils; otherwise she will find herself handicapped at every turn in her study of her class; and without a knowledge of her pupils' natures her progress in religious instruction and influence will be slow, imperfect, and unsatisfactory. She will, to a certain extent at least, fail in one great aim of Bible teaching—the training and developing the child soul, that in the temptations, difficulties, and conflicts of life he may be able to decide as to the right, choose it, and with persistence and determination follow it.

Vankleek Hill, Ont.