

plan of attack, and the grand results of the struggle. He is not so much interested in the details of the kings of Judah and Israel as in the general trend of the history of these kingdoms and the great teachings from their story.

There is another difference. One pupil can attend to only one thing at a time. His mind probably works rather slowly, and he can handle only one thing at a time. That other pupil is vastly different; he can seize what you are saying, can follow with his eye the secretary on his rounds through the room, can take in what the next teacher is saying, can flick the dust off his shoes, and perhaps softly hum the latest hymn. He can do all these at the same time, and at the end of the teaching period he may have the most thorough grasp of the lesson of any boy in the class. You may be greatly distracted at his apparent inattention, and yet all the while he has been following you clearly and distinctly.

It must be obvious, once it is realized that the human mind works in so many different ways, that the teacher's problem is different from what he often thinks it is. There is no one way in which you can hold the attention of all these different pupils. You must have something distinctive in your lesson for each one of them.

But, first of all, you must study your class and find out what types you have. One thing is certain: you cannot alter their mental makeup. If Johnnie is fond of detail and Robert of broad outline; if Sam is able to follow only one thing at a time and Jim can keep four or five things going at once; then you must take these boys as they are, and adapt your teaching and your discipline to the types before you. Have something for each, and don't worry Jimmie because he does not act like Sammie; he can't.

Toronto

Worship in the Sunday School

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Children have to be taught how to worship just as they have to be taught how to be courteous; and just as courtesy cannot be learned without practising it, so neither can worship be learned without worshiping. Worship is just as essential to a Sunday School as the study of the lesson.

A child may learn facts about God and yet live without God in the world. In God he may live and move and have his being and yet not know the God to whom he owes his existence. He must be taught to recognize God's voice speaking to him, he must learn to understand what God is saying to him, and he must learn to answer God in return. He needs to learn to sense God just as he needs to learn to sense the beautiful. God will be a stranger to the child until he and God do something together, talk together, or work together. The Sunday School through its service of worship must train the child to commune with God and live in the presence of God.

There must therefore be set apart a definite time for worship. If the Sunday School session is seventy-five minutes long, then thirty minutes may be devoted to worship. The exercises of this period should consist of a regular service of worship. The so called "opening exercises" which commonly include notices, reports, and incidental matters that may have to be disposed of, is merely an attempt to worship in the midst of distractions, and often a very unsuccessful attempt. The period set apart for worship should be kept sacred for that purpose, and no inter-

ruptions by making announcements, ringing bells, or arrival of late-comers should be allowed. These matters should be attended to either before or after the period of worship. A well trained adult might worship in spite of such distractions, but never a child.

Worship in the Sunday School should be reverent, dignified, cheerful, and should appeal to the feelings. It should afford training in the fundamental attitudes which religious education expects to develop, such as love, faith, loyalty, hope, and all others that characterize ideal family relationships and set God forth as a Father and our fellowmen as our brothers. The order of worship will usually have some central theme around which are gathered hymns, prayers, responses and a short story or talk by the leader, all of which will be suited to the age and development of the pupils. It is well, too, that the order of worship be varied from time to time, while the general form remains the same.

It is just as important that the worship of the Sunday School be graded as it is that the lessons be graded; and for this reason separate sessions are desirable for the different departmental groups, particularly in the case of the Beginners and Primary Department. Opportunity must be given the pupils to express themselves in worship in a way that is natural to them at their particular stage of religious development. The child's nature is different from that of the adult, and no adult service trimmed down to suit the child will serve the purpose. The long prayer, for example, has no place for children. One half