

pages of histories are illumined by cuts. The reading books abound in illustrations, some of them in colors. Scientific books rely more on diagrams and cuts. The blackboard and the scribbler have largely taken the place of the oral recitation. In magazines the printed matter is being pushed more and more into the background by the illustrations. The daily papers are transforming themselves into illustrated papers. Their comic brethren trust more to the picture than to the text. The popular lecture has become a magic lantern exhibition. The story teller has been thrust aside by the magazine, and the gentle art of conversation is hastening to join the company of the lost arts. These are a few of the signs of the times. Can the Sunday School succeed, if it persists in neglecting them and in following the methods of a century ago?

How can the Sunday School adapt itself to the changed situation? It has begun to do so already. The blackboard is used sparingly in some schools. Sometimes it is called upon to assist in the superintendent's review. In some cases it is used by the teacher. This is but a beginning. It should be in the power of every teacher to make use of it in teaching each day's lesson. The great difficulty is to find apt illustrations for some of the lessons which deal with abstract things. When an illustration fails to illustrate, common sense says it is better to abandon the blackboard than to bewilder the children. Where the blackboard is used, it is better to let the drawing grow before the eyes of the class. As it grows, their ideas grow.

The Sunday School Helps should be illustrated after the manner of the best books in our public schools. Illustrations are not there merely to amuse, but to instruct. Maps are not coverings or ornaments for bare walls. They are to be used. A single map of Palestine is good, but one swallow does not make a summer.

It is not necessary to go further into details. If the superintendent and teachers are intelligent and are convinced that the main appeal should be to the eye, their ingenuity will hit upon plans much better suited to the needs of their classes and the

conditions of their school than could be suggested by one a thousand miles away.

Dalhousie University, Halifax, N.S.

Follow the Christ, the King,  
Live pure, speak true, right wrong.  
—Tennyson



Miss Susan Greeley

## A TEACHER AT NINETY-SIX

Miss Susan Greeley, a member of the Presbyterian Church, and living near the village of Wicklow, in the county of Northumberland, Ontario, is still teaching a Bible class, though ninety-six years of age, and has been Sunday School teacher in the same locality for the past seventy-five years. It was a gracious action of the Sabbath School Association of Ontario to send her a congratulatory message, and THE TEACHERS MONTHLY gladly joins them and the International Evangel, to whose courtesy is due the striking cuts of Miss Greeley and her fireside, in doing her honor.

"About one hundred years ago," writes a neighbor and friend of Miss Greeley's, "Aaron Greeley surveyed three or four townships in the county of Northumberland and

W. J. Sew  
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