

writer, and also by Col. D. C. McCoy, of Meadville, Penn., an old friend of the Doctor's, who had come to take the body to Worcester, Mass., for interment. Among those who sat upon the platform was Governor Hoyt, of this Territory.

Dr. Young had won the confidence and affection of the whole community. The prospects of the church here were most hopeful, but this sudden loss of their pastor seems most painful and disheartening. But they feel that the standard which has so suddenly fallen from the hands of this strong and able leader must be placed in other hands immediately. The stricken church shares the sympathy of the entire community. The Doctor's death leaves vacant one of the most important and promising of our Western fields. Who is to fill the vacancy left by this beloved and faithful leader?"

F. M. E.

Denver, Col., Feb. 25th, 1879.

Selected.

THE BEST TALENT FOR THE INFANT CLASS.

"So many perpetual motions! some of them timid, some bold and ungoverned, some noisy and roguish, and all restless as the billows of the ocean; to keep such a group from crying or laughing, or whispering and playing together or striking, pinching, pushing, and hair-pulling, is by no means an easy task—it requires tact." So remarks a fellow-worker.

And he speaks truly; but this is not all. It is a greater difficulty to interest these little ones, and to render their associations with the class both pleasant and profitable. There the best talent is needed. Some would have us believe that any self-confident youth is competent to take charge of the infants, his main qualification being a willingness to do so. "The talented," we are told, "are required elsewhere; we want them for the Bible classes." By all means the best you can get for your young men and women's classes. And yet we say, if any class must put up with inferior teaching power, it must not be the infant class. Secure for that the greatest amount of talent—the best consistent with adaptation to the particular work to be done.

The infants are the most susceptible of the elements of which your school is composed; at this stage one sentence may do more towards shaping the life than will twenty a few years onward.

"People," says an American writer, "make gardens in the spring. A handful of seeds may represent so many plants, if they are put into the soil at the proper time; and they may represent as many failures in direct ratio with the untimeliness of their sowing. Let us not wait with the seed God sends us forth to sow, till the cares of life have trodden the heart as hard as a highway. Let the strongest and the best labourers go forth while the fields lie fresh and moist in the dew of the spring-time. Then shall the good seed, cast into good ground, bring forth some thirty, some sixty, and some one hundred-fold."

Not only must infant classes have the best talent, they *must* have the best rooms. Some seem to think any sort of a place will do for the little folks. They will not protest. Perhaps not now. But wait a few years, and see how you will have to work to get them to Sabbath school at all. Do you know they

are now forming their likes and dislikes for their lifetime? Children are passionately fond of brightness and beauty. They cannot comprehend the glory of the Sabbath school idea. They must be helped to it by pleasant surroundings, a cheerful airy room, with flowers, pictures, and music, making the Sabbath school hour the brightest of the week. Do not have all your fine frescoes in your auditorium, leaving your infant classrooms blank and bare. Children live in a world of fancy. They can turn a walking-stick into a horse, or a roll of rags into a live baby, in a twinkling. They will get more beauty out of your frescoes, a hundred to one, than adults will, and they will never forget it. I remember an imaginative little girl of a half-dozen years, who used to lie in the morning twilight and conjure up all sorts of people, in all sorts of costumes and attitudes, upon a whitewashed wall. How she would have enjoyed frescoes of Jesus and His wondrous acts of love, and how they might have helped her to comprehend His truth!

And now a few words to infant class teachers. You must learn the *why* of your work upon your knees, before God. You may listen to ever so fine argumentations upon the momentous issues pending upon your efforts, but unless God speak into your souls the high motives that ought to thrill every fibre of your being, you will never be half awake to the work. You must learn the *what* of your teaching from the Bible, and the *how* from the experience of others, and your own common sense. The sculptor's first hold is his statue. Then an earnest purpose impels him to work out his thought in marble; then day by day, stroke by stroke, till the stone is rounded in almost breathing beauty. So, if you would mould children into the image of Christ, you must have first a right ideal. A man does not go beyond his ideal in anything. You must think about this work. You must plan out the very best thing possible for you to do with the material you have. Ask yourself often, "Am I doing my very best to bring this class?"—not into the most showy shape for visitors' reviews, but—"the nearest possible to Jesus?" Never be guilty of the indolent trick of locking the care of your class in the drawer of your desk, with your manual, to lie there till the next Sabbath. Give week-day thought to it. Bring up your ideal by studying the modes and successes of others. If you spend a Sabbath in a neighbouring city, better one hundred times forego a star sermon than an opportunity of observing the workings of a class where stars are gathered for Jesus' crown.

You must have an earnest purpose to work up to your ideal. We are all indolent. Cares press us. We can get stamina to hold us to our work, only from God in prayer.

We shall glide into the slipshod and easy-going, in spite of our good Sunday resolutions, unless we go to Christ, and wait before Him for the endowment of strength. When we bring ourselves to His terms, we may be sure this will be forthcoming. It will be the fault of nobody in the wide universe but our own sluggish selves, if we lack a stirring purpose to work to our ideal.

You have only an hour in one hundred and sixty-eight to give the only lessons about Jesus some of them ever have. Think of it. The world, the flesh, and the devil, have one

hundred and sixty-eight chances to your one.

You must bring yourself to your utmost strength by study. Anything that gives you mental grasp, be it mathematical gymnastics or mere historic reading, will be a help to you. The more familiar you are with good authors, the simpler and clearer will be your way of saying things, the less will your thought be lost in the rattle of the word-vehicle you send it out in. Of all books, however, THE BOOK must have the preference.

You must study child-nature; and this, by the way, is quite another thing from man and woman nature. The lion-tamer studies all the ins and outs of lion-life. He learns where the courage lies, and lets that point alone. He finds where the fear lurks, and makes his attack there. You have grown away from your own childhood's whims and fancies. Your reason has put your imagination in the stocks, and you have nearly forgotten the time when the poor captive was your queen. Children believe far more devoutly in fairies and wishing-caps than they do in continents and oceans, obligations and duties. Grown people do preposterously mis-measure the distance between themselves, on their worldly stilt, and the little folks. When you talk to children you must get down where they are; talk in range with their ideas; speak their vernacular; or you might as well preach to a Chinaman in Cherokee. You must beware of big words. Grown people have a fashion of using them because they sound so incomprehensibly erudite. But one of them may wreck the most richly freighted cart.

Singing is an important means of teaching God's truth to children. They love music. They may not understand all the words they sing, but they will remember them till they do get their meaning. More truth can be sung into children's hearts than can be talked into them.

And the little hymns echoed in their homes, day after day, may do a good work for older sinners.

It is not enough to care for your class in a general way, you must know them individually. If you call Tommy "Dick," no matter how graciously you smile, he sees that you don't know him—Tommy—his individual self. Ten chances to one he will say, "She don't care anything for me after all." And the little scapegrace will bolt you out, with your fine lessons. Show each that you do know him and her, by a personal recognition; a word about the invalid mother at home, or the baby, or, what is better, by a call when they are ill. Not unlikely the extravagant little fellow will get your identity confounded with that of the angels pictured in the big Bible.

But, after all, your main dependence for success must be upon prayer. I see my advice is according to that saying of Origen, "Begin and end all things in prayer." It is none the less pertinent, however. Go to Him that made the little mind, and understands its thoughts afar off. He will give you access to its surest stronghold, that you may capture it for Himself.

Your Sunday school work, wrought in faith, hope, and love, *must endure*. God gives you a chance to trace on many little hearts their first moral lessons. The world may write its falsities over them, but at last, like the sacred