

your game—whatever game you like.” He had seven sticks of wood laid one after the other and one on its end. “What is it?” “Oh, that is my locomotive, my train of cars; you had better look out or you will get run over.” “What is the name of the locomotive?” Then he gave the name—a short name. “Can you spell it?” “No, I can’t spell it.” “Suppose we learn to spell that name.” And then, “What is the name of those cars?” Ah, it was at the point of contact all the time. We talk French, and Greek, and Hebrew, and all the rest of it, to our children. Let me read you something, and I am going to call upon somebody to draw this after I have read the description that I cut out of the *Montreal Herald* a little while ago—a description of a monocycle: “The mechanism in this monocycle is simple. The large sprocket wheel, which is a foot in diameter, works upon a 2½-inch diameter smaller sprocket wheel, which runs rail-fashion in a large 6-foot circle. This circle is held upright by two front and back smaller flange wheels horizontally set in the extremities of the cross-bar passing under and holding the seat, and an upright guide holds the whole working mechanism upon its sprocket and flange wheel at the lower part.” Now, Mr. Chairman, please draw the mechanism. (Great laughter.) That is the way we teach the Sabbath School lesson so often; that is about the way we put Justification by Faith to the boys and girls, and then we wonder that they don’t understand it! (Renewed laughter.) Another principle is, easy words and apt illustration. How does a child gain knowledge? Well, here is a thing he knows, and there is a thing he does not know. What is to go between? Light—an illustration—a lustre to light up, to put a light in a dark corner. Do you know what an illustration ought to be for? To light up, to try and make it clear. That is what we need to learn—how to illustrate. Do you know what an illustration is? It is a comparison. How does anyone obtain knowledge? By comparisons; and I have a Bible at home that translates the Saviour’s words, “And without comparison spake he not unto them.” The sixth principle is definiteness. Here is one of the commonest mistakes we are making. The first thing is to get the Golden Text for the quarter; the next is to get one definite spiritual thought for the quarter. For this quarter, here is the man Paul, the hero; every lesson this quarter is, “Paul, the Hero”—Paul, the willing hero; Paul, the suffering hero; Paul, the fearless hero, etc. What am I going to teach the children next Sunday? Paul, the cheerful hero. I am going to get one central spiritual thought, and I am going to drop all the rest out of the lesson. I don’t care if I drop out eleven verses. The only exception would be an exegetical class. One thought for the quarter, one thought for the lesson. Variety—change the plan often. Don’t always begin at the Golden Text; begin at the application sometimes. Fix it up so that the children will not see that same old thing coming every time. My grandmother used to give us cranberry pie seven days in the week and pretty nearly three times a day; but

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