

separate division for each book, and each division is numbered as in the catalogue of books. A card is provided for each child, with his name on it, and columns where he can write the numbers of three or four books, any one of which he would like to get. This card is given by the child to the librarian. He glances at the shelves, and sees whether the book is there, gives it to the child if it is, and puts the card in the pigeon-hole where the book was. On the succeeding Sabbath, if the child applies for a book, the librarian sees at a glance whether he has returned the book he had received before. If he brings the book with him, the librarian puts it in its proper place, and gives the boy the book he wants, leaving the card in its place as before.

In some schools the books are given out before the exercises begin. Now the superintendent announces the lessons for the next Sabbath, and questions the school on the lessons of the day; or occasionally gives a short address—after the model of Todd's Addresses to Sabbath School children—or some doctrine or duty, as on keeping the Sabbath holy, duty to parents—the nature and necessity of Christ's atonement, the need of a new heart and how to obtain it, our love to Christ, and the duty of showing our gratitude by keeping all his commandments. Generally the lessons will bring up these various themes and, then questions to the whole school, or from class to class, will interest the children better and fix the lesson more deeply in their memories. Their knowledge of scripture, history and doctrine may thus be tested and cultivated, and much information be given on everything relating to a knowledge of God's word, and the duties we owe to him and to one another. The whole exercises should not exceed an hour and a half.

9. In order to be successful there are certain things requisite for every teacher to attend to.

1. The teacher should carefully and prayerfully study the lesson at home, using all the help he can to ascertain its import and the lessons which should be drawn from it. He should take notes while reading marking whatever will assist him. Ralph Wells devotes 8 or 10 hours to close, earnest study of the lesson, endeavours to master it in all its bearings, and then out of the abundance of the heart it is easy for the mouth to speak. Simultaneous teaching is altogether preferable to individual. Questions may be put round the class and thus keep up the interest of all.

2. The ablest teachers hold that teaching by questions, or catechizing is the best method to draw forth and develop the intellectual and moral faculties. We find many examples of this method in the word of God. "Adam where art thou?" "Where is Abel thy brother?" "The baptism of John was it from heaven or of men?" But let the questions be put in such a way as really to exercise the minds of the children. Thus if the lesson was in 2 Chron. 36, the worthless method which some adopt would run thus, "Was Manasseh the King of Judah? Yes. Was he a good king? No. Did he worship idols? Yes. Did God punish him? Yes." The children will grow languid and careless under such a method, and lose all interest in the exercise. But let the questions be put so as to draw forth the information from the scholars, thus, "Who was Manasseh? King of Judah. What was his character? He was a bad king. How did he show this? He worshipped idols." Frame your questions so that they will be compelled to reflect and reason on the lessons.

The following maxims of J. G. Fitch, one of the leading Educationists and Sabbath School men of England, should be carefully pondered. 1. Never to teach what you do not quite understand. 2. Never tell a child what you could make him tell you. 3. Never to give a piece of information without asking for it again. 4. Never to use a hard word if any easy one will convey your meaning. 5. Never to give any unnecessary command nor one which you do not mean to see obeyed. 6. Never to permit a child to remain in the class even for a minute, without something to do, and a motive for doing it. Mr. Pardee adds—1. Always call back in a child's own language all you have taught him. 2. Always bend everything during the lesson, singing, praying, teaching, clearly towards the one central, practical thought of the lesson.

3. Teachers should be familiar. A teacher once had great influence with Ralph Wells when a child, because he put his head on his head, and asked him how he was. When teachers meet scholars in the street, they should ask after their welfare.

4. Teachers should be child-like, not childish. A teacher should always remember that he is speaking to children, but at the same time that he is not a child. You cannot teach a child, but by coming down to his level. Some find this difficult, they are naturally stately, or stiff, or distant. Teachers must use simple short words and sentences, and make everything plain, lively and interesting. At the same time their

language should be dignified, that the children may feel it something different from their ordinary amusement.

5. Teachers should be prayerful. They should pray for a blessing on their studies and instructions before going to the class, for the Holy Spirit to enable them to teach aright and to accompany them with saving power the instruction they impart. They should lift up their heart from time to time while engaged in the class for divine aid and blessing. They should also pray, not only for the whole class, but for the conversion and spiritual welfare of each individually. The Holy Spirit who has appointed this method of seeking the good of others has greatly honored it in the conversion and salvation of many.

6. Teachers should be punctual. This is very important for any one engaged in public labours. The devoted John Angell James during a ministry of over 50 years was never late coming to a meeting. Teachers should set an example in this as in other things. The want of punctuality robs God, the Church, and the young of time dedicated and sacred. The want of it often destroys confidence in a man, and may seriously injure his usefulness; and it has caused some to lose situations. Be in your place before the hour, never five minutes late.

7. Teachers need to be patient. They may expect many things to try their patience. Some scholars are dull and careless; others are rude and mischievous. Yet by patience and kindness, you may win their love and confidence, and lead them to the Saviour. Many cases are recorded of persons very unpromising being converted before those that the teachers thought the most of. "In the morning sow thy seed, in the evening withhold not thy hand, for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good."

8. Teachers should be earnest. Do not let any one say, as the actor did to the bishop, "You speak truth as if it were fiction; and I speak fiction as if it were truth." Children soon perceive whether their teachers are in earnest. If not you cannot expect them to become so. Seize the most favourable opportunity of making a lasting impression. When the heart is aroused with interest, and the mind is anxious and solemnized, then press home the great salvation. Urge its acceptance; show the danger of delay, and the duty of the immediate surrender of the heart to Christ. Speak lovingly and tenderly, that you may win the youthful heart. Unfold the Saviour's love, and show that His arms are stretched forth to save them. Be pointed and brief in your appeals to them, lest interest flag and impressions die. Don't be always making appeals, lest they harden their hearts against them.

9. Teachers should sympathize with their scholars in their difficulties. Some are driven into infidelity through want of sympathy with them in their anxieties. A little boy once asked a chaplain: "How do you know that the Bible is true?" He replied, "Oh! you little boy go along." The boy felt that the Bible was not true because of that answer, but his mother's teaching and his father's prayers led him to Christ.

10. Teachers should study the character and habits of the scholars, stimulate the dull, employ and guide the lively, gain the confidence of the evil disposed, by patient persevering kindness, ask their assistance in your work, show them special attention, and you may thus save their souls.

11. Teachers should be persevering. Some are easily discouraged, because certain children are troublesome, they give up the class, leave the school, and thus lose the reward promised to him that converteth a sinner, and saves a soul from death. Perseverance is a mark of superior character; and no work tests it more than Sabbath school teaching. The teacher should hear the Master's voice saying, "Follow me, in this work of sowing the good seed in the hearts of the young, and in due season you shall reap, if you faint not."

Be earnest—salvation's the prize,
Be patient—the cross you must bear
Be holy—Be gentle—Be wise,
Be constant—Be fervent in prayer

12. Teachers should illustrate their subject by comparison and incidents, to make divine truths glow and become plainer and more impressive; yet illustrations must not displace the lesson, but be held in subordination to it. The Great Teacher employed this method largely in his Parables and Discourses. He illustrates divine truth by comparisons, or by allusions, to objects of nature, or scenes and incidents of every day life. Teachers should after his example liken the truth which they explain to objects with which the children are familiar, and thus help them to understand it. Illustrations may thus be drawn not only from nature, and the facts and incidents that are continually occurring, but also from history, biography, geography, from maxims, emblems, science, art, manners and customs. Bible truth may be illustrated by Bible fact, as the saying: "Thou God seekest me," by the case of Achan.

Pictorial teaching is closely allied to

this, and is a word picturing or describing the objects, persons or incidents so vividly that they stand out before the mind, as a photograph in a stereoscope. Examples of it are given by Pardee in his Teacher's Index, as David slaying Goliath; David thirsting as the hart for the water brooks.

11. Object teaching is another form of illustrative teaching, and is especially useful in the infant class. Our Saviour practiced this mode. He placed a child in the midst of the disciples when he would teach them the spirit which he required of his children. When asked if it was lawful to give tribute to Caesar. He called for a Roman penny, and inquired what image it bore. When told it was Caesar's, then came the inimitable application "render unto Caesar the things that are Caesar's." So he pointed to the lilies of the field and the birds of the air. Pictures of animals and birds, and other objects, especially those mentioned in Scripture, should be hung round the room where the infant class is taught, as a help to both teacher and children. The teacher of the infant class should have a gift for this mode of teaching, or at least should carefully practice this method, and should use books with pictures of each Scripture scene described, such as 'Mamma's Bible Stories.'

12. It is very important to retain young people over fifteen years of age at the Sabbath School. Earnest teachers are needed for this work who will spare no pains to interest and instruct them, illustrating Scripture from nature, history and everyday experience, from knowledge of mankind, the motives by which they are influenced, and the tendency of certain habits and causes, in order to guide them in the right way and to warn them against the danger that will beset them if they turn aside, and the certain ruin that will result if they indulge in evil ways. Examples should be set before them to show them the presumption of supposing that they can venture where others have fallen and perished. Thus an English gentleman despite the warning of his guide, ventured on the verge of a fearful Alpine precipice in order to gather flowers. But just as he grasped the flowers his foot slipped, and he was precipitated a mangled corpse, a thousand feet upon the rocks below. Thus men often venture to dally with sinful indulgences till eternal ruin comes suddenly upon them. Treat them as friends, invite them to your houses, and hold social meetings for them where they can be interested and instructed by lectures and otherwise. Put them in training for becoming teachers, show them what an honour it is to work for Christ, and endeavour to get them to enlist as volunteers in His service. Give them work to do in bringing others to the school, in distributing tracts, and in other ways. Get them to write short exercises on some doctrine or other Scripture theme, and thus deepen their interest in the study of the Word of God.

13. Teachers, visit your scholars at their own homes as often as you can. If absent, never let a week pass without calling and enquiring the cause. Visitation increases the interest of the teacher in the scholar, and of the parents in both the school and teacher. The children are greatly pleased with it, and become more attached to the teacher, and more susceptible of good impressions. Deserters have been restored, and parents have been won to the Lord and the Church by the Christian visits of the children's teacher. Many scholars in cities and towns are drawn from families that do not attend public worship. When the teacher visits the homes and speaks for Christ, he acts as a city missionary. Teachers who are careless in this matter often lose the precious opportunity of directing the children to the Saviour, on their sick and dying bed—and are thus unfaithful to Christ, and to souls specially committed to their care.

14. Sabbath School children should be taught to take a deep interest in the cause of God at home and abroad. They should be trained to work for Christ by their own personal efforts, in order to advance His kingdom on earth; and to make and save money for this object. Examples should be given them, such as that of the H. N. Wm. E. Dodge, of New York, who, when the son of a poor widow, raised onions and sold them, and gave the dollar-and-a-half proceeds to missions; and for many years has given his \$1,000 a year to the American Board of Foreign Mission. Missionary intelligence should be circulated in the Sabbath School Library, and by addresses and sermons from time to time. Every effort should be made to impart a missionary spirit to the children of the Church. This is pre-eminently a missionary age. The King of Zion is everywhere opening doors before his people, and calling upon them to enter in; and we cannot be faithful to our Great Leader if we draw back or refuse to do the work thus placed before us. Children should be taught the value of money dedicated to Christ, and the power of "littles" when combined, by showing them that missionary ships have been purchased by the contributions of Sabbath School children. Missionary collections should be taken up, and the children be practically taught to take a lively

interest in missions. 15. Every effort should be made to guard Sabbath school children against the vices by which many are ensnared to their ruin, and all the efforts of teachers and parents defeated, such as intemperance, profane swearing, and all those follies which are so seductive to the young, and so ruinous to the human soul. Many think that youths Temperance Societies, and Bands of Hope, should be formed under the auspices of the Sabbath school teachers. At least all candid, earnest Christians will admit, that intemperance is one of the greatest evils of our day, that it destroys its thousands, you its hundreds of thousands, and that every proper Christian effort should be made to prevent the young from coming under this degrading and ruinous vice. In this case truly, "Prevention is better than cure." But the only sure preventive is to get them to abstain altogether, from everything that intoxicates, and that from love to God, their own soul and their fellow men, for if they drink at all several of them will become drunkards. It is affirmed by those who have examined the matter in England that more than a third of the Sabbath school children of that land, fall by intemperance, and are lost to their God and their country; and many of them are thus led to commit crimes that bring sorrow and suffering upon them and their friends. Many a father would rather see the shackles of the bond-slave on his children, than have them enslaved by this fearful vice, so ruinous for time and eternity.

16. Arnot says to teachers, "Dress plainly. Gaudy dress in any circumstances is not like a Christian, but in the Sabbath school it is peculiarly injurious. It both proclaims the teacher's vanity, and impedes the progress of the scholars. Those who are given to the putting on of apparel make a great mistake when they suppose themselves called to be teachers. They may teach, but at the same time they lay a trap to ensnare and turn away the children's minds from the truth." Arnot and Blake and other British visitors, notice that the children in American schools are too well dressed. The Sabbath school children in British cities are more plainly dressed than in the Sabbath schools of our cities and towns. This fosters a spirit most injurious to the highest interests of the children, and leads them, in after life, to spend on vanity and display money which should be employed to honor the Lord and aid Him in the great work to which He has called His people, the work of converting the world to Himself, and which can only be done by His people imitating His own self-sacrificing spirit. This, I believe, is the reason why British artisans and labourers give far more freely to the cause of God, even with smaller wages, than the same class among us. Here, so much is spent on unnecessary finery and display in dress, that money cannot be had to aid Christ's work; and mean expedients are adopted to evade a generous liberality, altogether unworthy of those bearing the Christian name.

17. The children's service of praise should be carefully cultivated. The New Testament Dispensation was heralded by an angelic anthem. Its glad tidings of great joy have been the songs of Zion. The early Christians were distinguished for this service of God. And when the spiritual life of the Church was revived at the Reformation, it found expression in appropriate songs of thanksgiving. The hymns of Luther and others were only second in their influence to their preaching. The same occurred in the revival of last century, under Whitefield, Wesley, and Newton. It is a rule of Church history that earnest evangelical religion ever improves the service of song. Praise is one of the chief expressions of gratitude for redemption, as well as of faith in the Redeemer. It is one of the essential parts of the worship of the Church. The youth, who are the Church's hope, should be trained to sing the praises of God, and be thus fitted to take part both in domestic and public worship. Praise is essentially gladness and gratitude; the music of the sanctuary should therefore be joyous. The Gospel is essentially glad tidings of great joy; its psalmody should therefore be lively, and children be taught to delight in it.

18. The teacher's reward. A glorious reward is promised to all faithful workers in the Lord's vineyard. They have the present happiness which result from conferring the best blessings on others—making them acquainted with Christ and salvation. The writer can say that some of his happiest hours were spent in imparting instruction in the Sabbath School.

And with reference to the future world, we are assured by Him who cannot deceive nor disappoint, "They that be wise, shall shine as the firmament; and they that turn many to righteousness as the stars forever and ever."

1. Rewards.—Pardee is opposed to a system of premiums and rewards as needlessly expensive, and because it is almost impossible to administer the system impartially and so as not to discourage some that are deserving. Teachers, however, should be very careful in giving rewards, to avoid even the

appearance of partiality, and not to foster the selfish spirit of attacking for the sake of the reward. They should be taught they are debtors to the teachers, and to love the school for its own sake, and the higher benefits to be derived from it. Rewards should be given chiefly for some special work done, for fetching others to the school, committing portions of Scripture to memory, or for special attention and punctuality. Every child that can read should have a copy of the Scriptures of his own, and be taught to read it through, in course a chapter or more, daily, and study the doctrines as systematically set forth in the Shorter Catechism. But in all this, the great aim must be to set forth Christ and His work as the way of salvation. The teachers must imitate the apostles in this matter of their teaching. They ceased not to teach and to preach Jesus Christ—Act v.—12. Set Jesus in the midst and let all nature, providence and revelation radiate around. In the words of the Romanists the head of Jesus is always distinguished by rays of light. Teachers may crown Him King in another way. Let all the lines of Scripture, histories, types prophecies, preaching, sufferings—let all converge in Him and form a halo of real glory round his head. If you will have a child understand the solar system, you must teach him that the sun is central and the planets revolving round it. In like manner, you must teach a child the central place of Immanuel in the word and works of God. You should not teach the several portions of the Bible as so many isolated lessons, but as so many witnesses, each set in its appropriate place, and all saying, as with one voice, "Behold the man!" The creation, the fall, the first promise, the flood, the call of Abraham, the deliverance from Egypt, the Passover, the temple, the Kings, the Baptist, the Apostles, the Evangelists—all are "looking unto Jesus." The matter of your teaching is Christ revealed. In presenting that object, teachers will need, each in its own place, every portion of the Bible. And if, like Paul, they unfold to the children the free grace of the Gospel; they will like him too, beseech them "by the mercies of God," to be not conformed to the world, but to be transformed by the renewing of their minds. They will show them that grace reigns; but also that it reigns through righteousness; and that faith fully establishes the law. As oft as they tell them that there is "no condemnation to them that are in Christ Jesus," they should also tell them that they who are justified in the righteousness of Christ, "walk not after the flesh, but after the spirit." Arnot says, that the principal lesson should be a portion of Scripture. By all means let catechisms and hymns be introduced, as additional and subordinate exercises, but keep the Bible always in its own place of supremacy before the children's minds. Let all the words of men bear upon the Word of God, and all the Word bear upon "God manifest in the flesh."

3. Committing to Memory.—Children should be taught both by parents and teachers to commit certain portions of Scripture to memory. No one can have too great a stock of the very words of Scripture stored in memory either for his own use, or for the instruction of others. It is ready to be called forth when needed for use. Great is the difference between those who are familiar with the Scriptures and others who are ignorant of the truth of God. These pure words of God come to mind in after life, when the Holy Spirit waters them, especially in time of affliction, and then they often bear fruit in the conversion and salvation of the soul. The portions committed should be the most spiritual and instructive portions, such as the Psalms, portions of the Prophets relating to the work of Christ, the Sermon on the Mount, and the Gospels generally, the Acts, and the more prominent passages of the Epistles. This practice should be begun early, and should be continued all through life. It is one of the greatest helps to the Minister of the Gospel to be thus familiar with the Word of God, and to be ever ready to prove or enforce his instructions with the sayings of the Divine Book. His teachings then come with authority and power, such as mere human reasoning, apart from God's word, never can possess. The most useful Ministers and School Teachers have had the words of Scripture thus at command. Yet Teachers should not cultivate memory exclusively, nor encourage the children merely to commit very large portions at a time. A few years ago "Memory" was crowded to its utmost extent to the injury of the scholar, and mere memorizing was the "habit" in most of our Sunday Schools. Then the "imagination" was pushed in turn, and wonderful stories were in great demand. Then "intellectual" teaching was everything, and commentaries, travels, histories, &c., were ransacked. This was succeeded by mere "exhortation" and sympathetic appeal under the specious name of heart or spiritual teaching. While now, the best teachers have found that they must comprehend fully, and rightly use them all, but rely solely upon no one. The "Memory" is the grand storehouse of

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