

so-called secular education, is brought to bear upon this sacred work.

What school is there—apart from a Sabbath School—in which identically the same lesson is ever assigned for all the classes, regardless of the stage the scholars have reached in their mental development? Who would think of asking the highest class in a high school to sit down at the same lesson with the lowest class in the common school and seriously spell “c-a-t cat!” Or who would for a moment expect a four or five-year old tot who has not even learned to spell “cat” to sit down with the high school pupil and enter upon studies in Euclid, or algebra or chemistry. Yet, with the one-scheme-for-all plan now in vogue that is practically what we do in the Sabbath School.

We have no right to complain of the incompetency of teachers who find it next to impossible to interest those in their care in a passage that has been selected for them by the framers of an inflexible scheme. When teachers of the smaller children find the passage for the day too abstruse or too advanced to make clear to those in their charge, some of us are in the habit of encouraging them to choose a lesson for themselves and feel no scruple about it. Anyone who has looked into the notes prepared for teachers of primary classes and published in the best lesson helps must have been sadly impressed with the desperate straits to which the writers are sometimes driven in their endeavor to make intelligible what never was intended to be intelligible to a budding mind and heart. We have absolutely no warrant for acting as if the same passage of Scripture were adapted for study by all who gather together under one roof on a Sabbath afternoon. All Scripture is inspired; but all Scripture is not equally inspiring,—to the little tot, the growing boy or girl, the full grown young man or woman!

The Coming Scheme of lessons is one which will fully take into account the varying stages of development which those in the different departments of a well graded school have reached.

In the new century, let us hope, sanctified common-sense will secure for the little ones, at least, the invariable selection of a passage that lends itself to pictorial treatment, something with a story in it; or a picturesque situation that may be graphically described so as to secure and hold the attention and allow of that minimum of application which alone is suitable to little tots. If the invidious name, “Infant Class” disappears with the better system of grading, the infants themselves will not disappear; and infants should be given milk, not strong meat.

As we proceed with the re-organized scheme up through the various grades to the highest adult class, we shall be able to find a fitting place for many lessons, now set down for all alike, that should be studied only by some. That is not to say that all the harder passages will be picked out and reserved for the older scholars, who will have to study them, willy-nilly. It simply means that the scheme which recognizes grades in the school will be so flexible that we shall not any longer be under the necessity some of us were recently under of expounding to restless boys and girls injunctions addressed to old men and women and persons who have entered on the married life. If the ideal school of the future happens to include scholars who have not with advancing years outgrown their love of Scripture study, such a lesson may find an effective place in the Adult Department, in which older men and women take their place.

Fergus, Ont.

A Master in Encouragement

See 2 Tim. 2: 1-8

By Rev. James W. Falconer, B.D.

That Paul knew when and how to encourage is evident from this letter to Timothy, wherein he affords an excellent example of his skill.

Timothy was beginning to fail beneath the burden of church work laid upon him in Ephesus.

He was by temperament one of those timid and shrinking natures, which require