

teacher who studies his pupils cannot afford to neglect.

Imitation is a second instinct which both reflects and furthers mental development. There are, of course, various stages in imitation, from the earliest, almost unconscious, form, in which a child will reflect a smile or a frown, to the highest stage of hero worship, in which he consciously sets before himself an ideal to which he strives to attain. In all its conscious forms it is the child's way of learning to do things with greater ease, and his method of measuring and testing for himself the value of the actions of others. Studying the pupil includes studying his capacity for imitation and discovering what he imitates, in order if possible, to give a proper direction to his activities.

Having studied the original nature of the pupil and the agencies of growth, it may be profitable to ask ourselves, what characteristics we expect to find in the average pupil at a given age. When, for example, is selfishness shown to be at its strongest? When do religious feelings awaken? At what age is it possible to appeal to his reason? To such questions as these, modern educators are able to give us a fairly definite answer. We are told that, roughly speaking, the age one to three is the period devoted to the gaining of bodily control; from three to seven, the age of curiosity and imitation, when the child becomes acquainted with the external material world; from seven to eleven, an egoistic period, devoted to physical development and the gaining of mental control; from eleven to fifteen, the period of adolescence, when the social, æsthetic, moral, and religious feelings more fully awaken, and the reasoning powers begin to come into fuller play. This is only an approximate classification, and individual children often vary greatly from the average; but it may serve, nevertheless, as a general guide.

What has been said applies not only to the secular school, but also to the Sunday School. The teacher must study his pupil whether in the Sunday School hour, or through the week, for he cannot properly present his material or properly apply it, unless he is in touch and in sympathy with the pupil.

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The Making of a Sabbath School

By Rev. Alex. Macgillivray

I. ORGANIZATION

The class is the unit in the organized school. Given a child capable of receiving instruction, and some one capable of imparting instruction, who loves the child and the child's Saviour, and you have your school, with its untold possibilities for time and eternity. Time and place of meeting, grading, Helps, Library, Illustrated Papers, Teachers' Meetings, are incidents that are sure to follow. You have the one essential—life.

My earliest and most abiding memory of a Sabbath School is of one that foregathered in a log schoolhouse on the "Town Line". It was before the time of the International Lessons. The organization was simple, and the equipment limited; but the will to do was there, and those of the "graduates" that remain, cherish the memory of those who helped them to a knowledge of divine things. This is mentioned to show that "life is much more than environment". "New occasions teach new duties." With changed conditions, there will be a variety of methods. But it is the same spirit at work that gets results in country or town, in log schoolhouse, or modern city building.

Adequate organization will seek and secure the enrolment of the children and young people of our denomination in the district that the local church serves, and of all others unattached to any School, and whom no church claims. This ought to be done; and what ought to be is possible to those who will. I know a School, with probably a higher reputation than it deserves, that studies to "possess" its field. It enrolls new scholars almost every Sunday. One year, one teacher brought twenty-six. This past year, a sunny-faced lad,—the youngest son, by the way, of that same teacher, brought fifteen. Many come; many more are sought and brought.

Adequate organization will provide a sufficient number of teachers, and will train them for their work, will make the most of available resources. "What is that in thine hand?" "What hast thou in the house?" Use that. A live school will not have all it wants, but it will get all it needs.