

HINTS TO S. S. TEACHERS.

(From Editorial Notes in the American S.S. Magazine for April)

WORK for your class outside of Sunday school hours. Have them spend an evening with you and select some entertaining book to read aloud to them.

KEEPING boys and girls out of the street is good missionary work. There are thousands of young people in our cities who are away from home among the temptations of the towns, and need to be looked after when business hours are over. The reading room in the parish house is an excellent offset to the attractions offered by the cheap places of amusement. There are so many parishes where the young people can be led to find their pleasures in connection with parochial entertainments that it is well worth making a study of the art of entertaining the young under the auspices of guilds and brotherhoods.

THE art of leading the young to what is profitable must be made a regular study if it is to effect any great results. What skill is devoted to leading the young astray in the cities! Decorated advertisements, enlivening music, brilliantly lighted rooms, luxurious seats invite into evil associations. The plain and uncomfortable accommodations of the parish building are at a discount when compared with the average places of amusement. There is much yet to be learned of the children of the world, who are wiser in their generation than the children of light.

PERSONAL leading is one of the great secrets of success in Sunday school work. A brilliant and attractive leader is God's highest blessing to a parish. Think what such leading can accomplish in every day life. In a social gathering good generalship that keeps the company alive with bright variations of music, games, conversations, is the most inspiring and essential feature of success. It matters not how vast the gathering, or how varied the forces collected in your parish building, there can be no real union of the people without a leadership that is in touch with them. For such leadership we must look among the clergy or laity to find the qualified person. There is at least one such in every hundred men and women if the gifted person can only be influenced to come forward. The proof of this may be readily had from reflecting on the management of any small social party, or from the well-known fact that in every college class there can always be found a few active spirits in mischief, if not in goodness. There is plenty of energy and talent if it can only be directed into the proper channel.

EDUCATION and instruction are both the work of the teacher. Education is more than instruction, for in education the training of the mind and body is the teacher's aim, while instruction is solely the art of imparting information. To instruct is 'to build in' knowledge as the interior finishing of mind; to educate is 'to draw out' the faculties of the scholar, to make them available in the activities of useful life. Neither of these duties can be neglected in the office of the teacher. In the Sunday school the idea of education somewhat overshadows the idea of instruction. In English Sunday schools more attention is paid to imparting knowledge than with us in America, the proof of which is found in the English habit of cultivating examinations both of teachers and scholars, very little of such examinations yet appearing in American records of Sunday school work. We are on the right track in emphasizing the importance of training children to be Christians and sound Churchmen,

but we must not forget that *intelligence* is also indispensable in Christian living and work.

TEACHING is the chief object of the teacher, and the schools will not do their best work until this truth is appreciated. The model Sunday school is often inspected by visitors, and the standard that is held up to the visitor is often little more than good drill, spirited music and perfect order. All these things are good in their place and quite indispensable, but are they after all the real test of a school? Are they not put higher in the scale than the acquisition of knowledge? It seems to us that there is a great difference between the way we test a good secular school and the way we judge a live Sunday school. Popularly, the Sunday school where all goes merrily as a marriage bell is voted a tip top school, but what parent would be satisfied with such a standard applied to the day school or the college? Let us remember that the Sunday school is an educational field, and the education the children get there is the real thing to be looked at.

EDUCATION has been revolutionized in the secular schools. New principles have been applied to developing the mind and the body, but who hears of the application of these principles to the Sunday school? The infant school has learned something from the kindergarten. This is beginning at the right end, but why does the main school not feel the upward movement? Is it because our superintendents are asleep on this point? Do they rest in the fact that they are good managers and interesting talkers? Among the teachers is the thought of an ordered scheme of education as much in vogue as in the field of secular instruction? The situation is serious. The clergy themselves are the heads of instruction, but their function as preachers has overshadowed their activity as teachers. Every clergyman in a parish is responsible for the educational features of that parish; but where is the man who brings to the training of the young any real knowledge of the science of teaching? No doubt the clergy are sensible of the obligations and are conscientious in their discharge of the teaching function as far as they have given it attention. From the Divinity school the young deacon goes out to superintend a large Sunday school without hearing in his theological training one word about pedagogy as a science. Hundreds of superintendents have never looked into an educational system and cannot name the standard authorities on the art of education. There is need of a great stir in this valley of dry bones.

WHY A CHILD SHOULD BE BAPTIZED.

1. Because the child has already received one baptism, for by its birth it was baptized into Adam's sin—into Satan's kingdom, a child of wrath, Eph. ii, 3. Born in sin, for the Scripture hath included all under sin, Gal. iii, 2. It has need therefore to be born again of water and of the Spirit into the second Adam.

2. The Jewish child was a stranger and could not eat of the passover until circumcised, so a child now, is of the flesh merely until 'made a member of Christ' by baptism, Gal. iii.

3. The blessings of Christ are a free gift, Rom. iv. An innocent child is surely more fitting to receive them than the older sinner.

4. God placed Adam in Eden, and the choice he gave him, was not coming there, but staying there, so a Jewish child had no choice in coming into God's covenant, but in staying in it. A child, therefore, is brought into God's family, to stay in it, or become a prodigal as he shall afterward choose.

5. If, therefore, a child is capable of receiving the wound of the first Adam, he is surely capable of receiving the healing of the second

Adam. If a child, without faith can be brought into Satan's kingdom, it can equally so be brought into Christ's kingdom. If Adam's sin can condemn a child without choice, God's grace may save a child without choice. If a child be brought into a state of spiritual death through no fault of its own, it may surely be brought into spiritual life by no effort of its own. If by the sin of others a child is placed in the broad way that leadeth to destruction, it is surely no wonder that by the mercy of others it can be placed in the narrow way that leadeth to life.

6. To the Gospel feast the poor, the maimed, the halt and the blind the bad and good were called; if, therefore, sin was no hindrance to the blessings of the gospel, we are very sure helplessness is not.

7. The infants of Israel were all baptized with their parents in the Red Sea and all drank of the spiritual rock and that Rock was Christ, 1 Cor. x. It is thus proved that this was a type of Christian baptism, in which infants were included.

8. If a child can receive any spiritual blessing from prayer, or consecration, he may do so in baptism, which unites him to Christ.

9. To neglect baptism is to neglect God's mercy: for Christ is put on in baptism, Galatians iii, 27.

10. If the seal of faith—circumcision was given to a child when it could not believe—why may not the seal of faith, now baptism be given to a child likewise without faith? Rom. iv, 11.

'Suffer little children to come unto me and forbid them not.'—Richard Johnson, Liscombe, Nova Scotia.

THE CHRISTIAN'S BULWARK.

It is a happy feature of the Christian Year that it maintains steadily what St Paul calls the 'proportion of faith,' and it is not at all a happening that it does this. Evidently, the Christian Year may be rightly deemed a divine arrangement for teaching and keeping before the mind the basis of the truth on which the believer rests in perfect proportion and beautiful harmony. For the entire forty days between Easter and Ascension the uppermost thought of the services of the Church is the resurrection. Aside from the fact that our risen Lord was here on earth during these first forty days, we have only to think of what the resurrection means to see how befitting and how necessary it is that our thoughts should be drawn to dwell for so long a period upon the splendor and glory of that which assures our hearts of the resurrection life. The position of the doctrine of the resurrection in the body of truth is well illustrated by the persistent and unflinching steadiness with which St. Peter and St. Stephen proclaimed it in the face of Sadducees to whom it was so repugnant and whom it stirred to mad and vindictive hostility; and though the quick-witted and intellectual Athenians treated it with sarcasm and ridicule, yet St. Paul pressed it upon them with unyielding insistence. The unbelieving world all along through the centuries past have trained their keenest, skillfullest thought in steady attack upon the resurrection; still it stands to-day the bulwark of the Christian faith, unmarred, not a stone loosened, stronger in human belief than ever before, the support and defense of millions who have committed their hopes to Him, who said: 'I am the Resurrection and the Life.'—Church News

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