

understand. She must then see her pictures, decide how she will present each, and have on her blackboard or her sand-board, either illustrations or pathways made that will take her pupils with her from the time Joseph leaves his father's home, till he meets the stranger, goes on to find his brethren, is put in the pit, taken out and sold, and then finally on his way to Egypt and lodged in prison.

6. What are the chief characteristics of the Junior? How can his tendency to hero worship be made to contribute to development of character?

He has an excess of energy which prompts to activity of all kinds. He has a wonderful memory. He is a worshiper of heroes. He has a desire for companionship.

The Junior has lost some of the winsomeness, innocence and sense of dependence of younger children. They have exceptional intellectual and physical vigor. They begin to assert their individuality and are keen in all forms of rivalry. They have a widened circle of interest. They are strong in their likes and dislikes, and emphatic in the expression of these. At about the age of eight the brain reaches its full size, and now are being formed those connections along which nervous force must pass. Every action means that some current has passed along some pathway, and left behind a trace of its passage. The system is strong to resist disease, and the games chosen are those of a strenuous nature. There is an excess of energy which prompts to activity of all kinds. Children of this age have wonderful memories. It is a period of habit formation, and hero worship, and the social instinct within calls for companionship in sports and games.

Because he worships heroes, the teacher can, as perhaps at no other time, lead him to a nobler life. He can point out the grandeur and beauty of the holy, consecrated life, the life of service. Sin may be loathed, and selfishness became a passion. Teachers who are wisely evangelistic should be in charge of the classes. He (the pupil) will begin to live when he begins to live for others. Jesus may be sought, not only because He saves from sin but because he presents in His own life the beauty of holiness.

7. What special opportunities lie before the Junior Teacher, and what difficulties must be overcome?

Because juniors have such energy and delight in matching their strength, the teacher can arrange his classes where he can get in closer touch with his pupils.

Because juniors possess such memories, by using proper incentives, such as praise and appeal to honor, the teacher may have them learn portions of the Bible, famous hymns, and choice selections.

Because juniors delight in proving their constructive ability, it is advisable necessary to suggest the fitting up of a room or making of a chart to get a volunteer or volunteer party. One who has helped is usually an ally. Because they are hero worshippers, the teacher himself should be heroic, and can point out the heroism of Jesus as He went about doing good.

Because they like to prove their ability, he can encourage healthy emulation. In the learning of verses, getting to school on time, winning new pupils, he can arouse interest. A class badge will do wonders in some cases.

Because children of this age delight in companionship, they may seek the company of active but undesirable companions; because they love to read they may take to the reading of sensational literature. These are dangers which the teacher must remember. The child as yet

is lacking in wisdom, and the teacher should converse with the parent. Better times at home than anywhere else are necessary, and abundance of reading matter from Sunday School and home which contains worthy and imitable ideals is necessary to overcome these dangers.

8. What is the adolescent period? Give an account of the spiritual awakening that may be expected at that time.

The adolescent period is the period of storm and stress in every life. New physical powers manifest themselves, new feelings are experienced, and new ideas of life are entertained. It is said of adolescence that it is a new birth. We enter upon it with the intermediates (12-15), and nothing better illustrates the fact that it is a new birth than the fact that the senior (16-21) show such independence of thought.

With the intermediates the change of voice and awkward movements indicate the change in the whole system, and along with the new physical powers a spiritual awakening may be expected. The teacher will use the utmost tact. He will find that best results are not found unless personal work is done. The best way is to throw himself so heartily into his work that pupils will catch his enthusiasm and forget everything else.

9. What, in your opinion, should be the essential qualities of a teacher of Senior Scholars, and why?

The teachers of senior scholars should be those who give good examples, are masters of the subject they are supposed to teach, and who are sympathetic. The senior will not heed one whose life does not accord with his sympathies. He will not respect one who does not know what he is trying to teach. The heart of the senior will not be reached unless the teacher possesses sympathy. He should be a man and a leader. He should be sound in the faith in order to lead pupils through this period life, and he should possess some worldly knowledge or be in touch with one who has, in order that he may be of use to his pupils at the time when they are choosing a vocation.

10. Concerning the Adult Bible Class: (1) At what should the class aim? (2) What practical work may adults do? (3) In what way do the needs of adults in the Sunday School differ from those of scholars in the Intermediate or Secondary Grade?

1. The Adult Bible Class should aim at perfecting the lives of those who attend the class; at bringing the members of the class and the church into closer relationship and co-operation; at developing such an attitude to God and the world that in so far as the members of the class are concerned the command of the great acquisition will be observed.

2. The adults should come together to receive their "fighting orders." They may receive reports upon and discuss the Christian in business, in the home, as a citizen, a steward, as an evangelist, social and moral reformer, home and foreign information and a minimum of theory. They can also arouse through discussion their duty to their home, state and vocation. There could be some members whose duty it would be to visit the sick and give reports on their work. Others could have charge of the exchange of literature and papers; others could visit the poor; while others could be on the look-out for strangers and new members.

3. The adults need a longer period than the other grades. The studies should be elective, and it is better that more than

one do the teaching. One could talk on social and moral reform, another on capital and labor. There should be milk for babes, strong meat for men, and lengthy arguments are sometimes necessary to furnish these minds with convictions. There should be opportunities for as many as possible to take part in the devotional exercises. They should also have a good reference library at their disposal.

PART V.

The Sunday School

The questions and answers following are from the examination paper of Duncan A. Kingsbury, Rouleau, Sask.

1. State in your own words what you consider the main purpose of the Sunday School?

The main purpose of the Sunday School is to give every member thereof a knowledge of God's dealings with mankind. It is the Bible studying and teaching session of the school, and there the foundation of a perfect life should be laid. In the Sunday School each member should, if possible, be brought into personal relation with the Lord Jesus Christ, and be trained and fitted for active Christian service.

2. Give some Scriptural facts that show the importance attached to the religious education of the children and youth in Old Testament times.

In many places in Deuteronomy the Hebrews were instructed to call their families and servants together and give them instruction in religious matters. This duty was laid upon the head of the family. He was to recall the wonderful dealings of Almighty with their fathers, and their obligations to Him, and to impress upon them the necessity of following Him and not going after other gods. If they disobeyed, punishment was sure to follow. The instructions were to be given "to their children and their children's children." In Chronicles we are told of the effort put forth by Jehoshaphat to teach in a systematic way the young of the land, and to give them a knowledge of the law. We find the schools of the prophets established where the youth might be fitted to teach the law. After the captivity, Ezra and Nehemiah gathered all the people, young and old, together, and read and explained the law to them. This work was continued in the synagogue, and was deemed of so much importance that in B.C. 80 attendance at these synagogue schools was made compulsory. In many other places the value and necessity of training of the young is referred to. "Train up a child in the way he should go and when he is old he will not depart from it." Solomon often advises the young to seek wisdom.

3. Who was Robert Raikes, where and when did he live, and for what is he justly held in great and high regard by the whole Christian world to-day?

Robert Raikes was the publisher of a paper in Gloucester, England, in 1780, after the great Wesley revival, he recognized the needs of the poor and ignorant children of his city, and of the latent possibilities in them. In a small kitchen one of the houses of his city he gathered together his first class of waifs on the Sabbath day. These were not only instructed in religious subjects but were taught reading and writing. His first helpers were paid scholars, but this proved too heavy a charge, and volunteer teachers were enlisted. Raikes used his