

OPEN LETTERS
TO PRIMARY TEACHERS



SARA J. CRAFTS.

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OPEN LETTERS

TO

PRIMARY TEACHERS,

WITH HINTS FOR INTERMEDIATE CLASS TEACHERS.

BY MRS. W. F. CRAFTS,

[SARA J. TIMANUS.]

WITH AN APPENDIX, CONTAINING SPECIMEN LESSONS AND CONCERT
EXERCISES FOR LITTLE CHILDREN



“FEED MY LAMBS.”

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To

D. L. Moody,

through whose influence
I became a Sunday School
teacher, this little volume
is gratefully dedicated
by his friend

Sara J. Crafts.

CONTENTS.

	Page
I. ORGANIZATION	9
II. QUALITIES AND TRAINING OF THE PRIMARY TEACHER..	16
III. PLACE AND PROGRAMME	21
IV. THE LESSON	30
V. ATTENTION AND DISCIPLINE	38
VI. THE ART OF QUESTIONING	44
VII. THE ART OF MEMORIZING	56
VIII. THE ART OF ILLUSTRATION	70
IX. VISIBLE ILLUSTRATION	80
X. THE CULTURE OF BENEVOLENCE	95
XI. TEACHING LITTLE CHILDREN TO SING	102
XII. THE TEACHER'S SOCIAL WORK	108
XIII. THE HOME AND THE CLASS	113
XIV. THE TEACHER'S SPIRITUAL WORK	117

TWELVE LESSONS ON THE LIFE OF CHRIST.

I. THE CHILD JESUS	126
II. THE BAPTISM OF JESUS	129
III. THE LAW	133
IV. POWER OVER THE SEA	137
V. THE MIND OF CHRIST	142
VI. PARABLE OF THE SOWER	147
VII. THE WIDOW'S TWO MITES	151
VIII. THE WITHERED FIG-TREE	155
IX. THE ANOINTING AT BETHANY	161

	Page
X. JESUS THE KING.....	166
XI. JESUS ON THE CROSS.....	170
XII. THE RISEN LORD.....	174

PRIMARY CLASS CONCERTS.

I. JESUS OUR SHEPHERD.....	179
II. PRAYER.....	184
III. TEMPERANCE.....	188
IV. MISSIONS	191
V. CHRISTMAS.....	195
VI. HOW TO SPEND CHRISTMAS.....	198

PREFACE.



WHILE these letters have been written especially for teachers of Primary Classes, they will be found nearly as appropriate for teachers of Intermediate Classes. Many of the chapters are adapted to all grades.

“Teach us what we shall do unto the child.”

“For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: that they might set their hope in God, and not forget the works of God, but keep his commandments.”

“Is not the teaching of men a part of the divine gladness?”

“Whatever the ways or the means you take,
Do it alone for the Saviour’s sake.”

“Only through prayer comes the blessings down,
That wins them as gems for the Saviour’s crown.”

“Whoso shall receive one such little child in my name, receiveth me.”

“It is not the will of your Father in heaven that one of these little ones should perish.”

“From a child hast thou known the Holy Scriptures.”

“Feed my lambs” said Christ, our Shepherd;
Place the food within their reach;
And it may be that the children
You have led with trembling hand,
Will be found among his jewels
When you reach the better land.”

“The learned and self-confident Saul must become as a little child, asking ‘What shall I do?’ and reaching out his hand to be led, before he can enter the kingdom of God as a teacher.”

OPEN LETTERS

TO PRIMARY TEACHERS.



I.

Organization.

DEAR TEACHER FRIEND:—Does your class number a hundred scholars, more or less, and are you perplexed to know how to keep the attendance of so many; how to tell whom you ought to visit on account of absence or sickness; how to learn not only their names, but also their souls' needs; how to give each child a personal share in the lesson time; how to get the interest and attention of all; how to save the distraction and trouble required to hush a noise here and quiet a child there; how to judge of the effect of your lesson upon each little heart; how to make each child feel that you are his special friend for Christ's sake?

I think I understand how it is with you. You stand upon your platform so that you may see every body; you feel the disadvantage of the distance between yourself and the little ones who need, more than any other kind of an audience, the influence of personal magnetism; you long for a closer contact, where you can

gather them in your arms, look into their eyes, and bring heart and heart in sympathy. Let me suggest how you may accomplish these desires, as far as the children's interests are concerned.

Separate the little people into knots of ten, endeavoring to put those of like capacity together. While age may be some guide in this matter of grading, the most important consideration is a child's power to understand. It may be necessary to form more than one class of the same grade. It would be better to have less than ten in a class than more.

Give each little group a teacher, who will have them in charge during twenty minutes of the session, in which time the attendance is marked, the collection taken, and specified portions of the lesson taught. Thus each child will receive in the class close and personal attention, which should also be extended to the home by visiting during the week, especially in case of absence or sickness.

One of the greatest advantages of this class system is found in connection with transfers to the general school. Instead of having those who are transferred scattered promiscuously through various classes with strange teachers and strange classmates, or even placed together under the same teacher, but a new one, the mature classes may be transferred at appropriate times with their teachers, thus keeping the relations of growing interest and affection unbroken. As a rule, I have been accustomed to transfer children at about eight years of age. This may suggest the inquiry, At what age should children begin to attend Sunday-school? I think it is

not ordinarily profitable for those under three years of age to do so.

Your duty as Primary Superintendent will be to lead the whole class in prayer and song, (getting some one to sing if you cannot,) and to give the introductory exercise of the lesson and closing review, each filling about ten minutes. You should employ yourself, during the twenty minutes the teachers are at work, in intercepting all disturbing influences, such as tardy scholars, visitors, and calls of various kinds, in a manner I will describe in a future letter.

By this method of subdivision the advantages of the large class and of the small class are combined, and variety, one law of childhood, is gratified. Harmony and unity between the teachings of the Primary Superintendent and the teachers is secured by a definite plan being mutually understood beforehand.

Are you saying, "This is all impracticable for me?" Perhaps the very queries sent to me by one of my teacher friends may be arising in your mind, and that to answer her may be to reply also to you. She asks, "To superintend such a department as your ideal contemplates, would it not require an executive ability, a consciousness of power and skill in leadership, an amount of educated talent to inspire confidence in others, as well as a heart sympathetic and loving toward childhood?" Skill in leadership would certainly be a desirable attribute to bring to the position—the best of every thing is always in demand—but it seems to me that an ordinary ability will develop the necessary skill to direct the workings of a subdivided Primary Class.

The effort to do so will of itself produce educated talent. Self-confidence rather than ability is the element usually lacking.

“Are there not many persons who can govern and teach the little ones well, who feel that they are not qualified to become Normal teachers?” The position of Primary Superintendent does not necessarily imply the duties of a normal teacher, although the “ideal” Primary Superintendent could and would assume them. The next letter will contain more explicit words upon this point.

“Can you always find persons willing to be teachers in the Primary Department?” Yea, I am persuaded there need be no difficulty in this. In several schools, where the superintendent had found the usual difficulty in supplying his classes with teachers, I have organized such a department, and, by the aid and counsel of the pastor, have found a sufficient number of suitable persons who had not previously been Sunday-school teachers.

I know that my plan of organization will seem complicated to you; but I am confident its working will not prove so if you will but give it a fair trial. Nevertheless, I am disposed at this point to give a few hints relative to a large class under the care of one teacher. Probably the most perplexing question for such a teacher is, “How can the attendance be kept?” All agree that it is essential. The calling of the roll takes too much time. Even when the roll is called, there will be many little ones too timid to answer to their names. Meanwhile it will be difficult to maintain order. This cannot

be considered in any sense, either for teacher or pupils, a profitable way of spending the one brief and precious opportunity of a whole week for teaching and learning the way of salvation. It has been suggested that an assistant might quietly look over the class and mark the attendance during the time the lesson was given. The objection to this would be that the teacher would never learn the names of the children; and, indeed, I do not see how the assistant could do so, or how it would be possible for her to take the attendance without such knowledge. For one year I kept the attendance of a class numbering three hundred in the following manner: An indexed blank book was secured. The names of the children were alphabetically arranged in it, with the residences written opposite the names. During the half hour before the time for the school to begin I was seated at a little table near the door. As the children came in they fell into line, and as they moved by me in single file, each child stopped long enough to give me his name. While I was turning to it, there was a moment's opportunity for getting acquainted. It became possible in a short time to call them all by name.

When the time came for opening the school an assistant took my place, and marked the few stragglers who came late. It was, also, my custom during that year to make out, immediately upon my return from the Sunday-school, a visiting list for the week. This was done by looking over the class-book and writing on a slip of paper the names of all who had been absent two Sundays. Thirty was the average number of calls to be made each week. This method of conducting a Pri-

mary Class, in contrast with the plan of subdivision, might be compared with the effort to do the work of thirty persons instead of setting thirty persons to work. But you ask, "How can you, as Primary Superintendent, learn the names of the children any better when thirty assistants take the attendance than when it is done by one assistant?" A sly question! You will have the law of association to help you. At the weekly teachers' meeting you will enter into conversation with the teachers about the children in their classes, and they will be so frequently spoken of by name that the task will be made very easy.

I would not have you understand by the prominence I have just given to this matter of keeping the attendance, that I consider that the chief duty of the assistant teachers. I am aware that some primary teachers of prominence, who advocate the subdivision of the Primary Class, make only a *business* use of the assistant teachers, requiring them only to mark the attendance, keep order, distribute books and papers, and take up the collection. The plan of subdivision is, to my mind, thus shorn of its greatest benefits, namely, the close personal attention which each child ought to receive in connection with the lesson, and the opportunity for the culture and training of teachers.

With one more thought, I will bring this letter to a close. Do not speak or write of your class as "The Infant Class." According to common usage an infant is a child in arms. You have none of these among your scholars! According to law an infant is a minor, that is, a person under twenty-one years of age. Your

class does not take in such a range! The majority of teachers in the school might with equal propriety say they were teaching infant classes. In the second place, the name is displeasing to little children. Of all persons in the world, they are the most desirous of being called "*big*." Under the name "Infant Class" it will not be possible to retain them as long in this department as they ought to be. In the third place, the name "Primary Class" more truthfully and completely describes all of the conditions. Its highest significance is given in the following epitome by Dr. Vincent:—

"They are the dearest of all.
They are the weakest of all.
They are the strongest of all.
They are the purest of all.
They are the most accessible of all.
They are the most susceptible of all.
They are the most promising of all."

They are the Primary Class, then, because they are the first in affectionate interest, the first in need of care, the first to reach by influence, the first in hopefulness, therefore of primary importance.

Yours in loving service,

S. J. C.

II.

Qualities and Training of the Primary Teacher.

DEAR TEACHER FRIEND:—Have you ever painted in your imagination a portrait of an unknown person, about whom you have often heard? I am quite sure you have; even to the details of stature, complexion, color of eyes, etc. I have in imagination painted your portrait as a primary teacher, and I want now to describe it. If I have given it qualities that you do not possess, it will be possible for you to attain them.

I am uncertain about your age, and also about some points of your condition in life. You may be in early youth, or at any other point in the journey of life; but whatever your age, you have a youthful heart, a child-like spirit. You realize that the tree of life never bears the sere and yellow leaf; that immortality need not put on age. You may be to other children either father, mother, sister, or brother; but to your own class you are the loving Christ-friend, who has faith in child piety, believing it possible for the lambs to be gathered into the fold of the Church before they have wandered

“Away on the mountains wild and bare,
Away from the tender Shepherd’s care.”

You may not have attained to a thorough knowledge of spiritual things, but you are an earnest student of the truth. Your lesson is prayerfully kept in the under

current of your thoughts all the week. Every thing which you touch does not turn to gold, but somehow all things which you see or experience do turn to lesson.

You have a warm sympathy with childhood. This is shown in your choice of words while teaching. Your sympathy has led you to observe children closely, that you may learn their peculiar idioms to adopt when teaching. Thus your language has become *simplified* without being *sillified*. The child idioms are your pass-words to the child mind. I cannot commend, however, the habit of that primary teacher in a mission school, who made it a point to make the same mistakes in grammar and pronunciation which his pupils commonly did, in order that he might show himself in sympathy with them. It was a decided error, although it came from a loving heart. Not the mistakes of children should be imitated, but their bright, natural sayings.

There is about your picture an unmistakable vivacity. I might say of you as a little child once said of his sister: "My heart is warm when I look at you." Your good cheer, I know, is not assumed, for that would be a counterfeit soon discovered by even the smallest child in your class. I can imagine that your vivacity will lead you to be playful with your little pupils, not idly so, but rather with a desire to lead the children to love what you teach them. With children particularly there is a close relation between the emotional nature and the intellectual faculties. Your purpose to lead the children to love what you teach them makes you ear-

nest while you are playful, and playful while you are earnest.

I see in your face a mildness tempered not with ill nature, but with determination. I should call the combination, loving firmness. If you were loving without being firm, you would become involved in many perplexing questions about controlling your pupils. If you were firm only, how could you teach the mercy and loving-kindness of God?

If I have not in all points correctly drawn your portrait, will you not strive to make it true?

You may also use this picture of a model Primary Class teacher to identify those whom you would make your assistants in case you desire to organize a class on the plan proposed in the preceding letter. The best teachers in the school ought to be in the Primary Class, for the impressions made are to have a longer influence on life than those made anywhere else, because there is more of life to influence. Mothers of little children make the best primary teachers. Hardly second to these are young ladies who are apt to teach, and whose Christian life needs the developing influence of Christian work.

After you have chosen your teachers, you can secure for them a course in training by a weekly meeting of the teachers of sub-classes with the Primary Superintendent, either for the purpose of drill in methods of teaching, or to secure harmony of thought and purpose between the class exercises and the general exercises. In order to make a complete co-operation between the Primary Superintendent and teachers, it will be necessary that the division of the lesson, both in matter and

time, be understood by all. And it is desirable, also, that the hearts of all should be informed and enthused by conversation and prayer on the lesson. When a lesson can be secured which is prepared for a class thus organized, (as in the specimen lessons given in the Appendix of this book,) not much time need be spent in studying the lesson, but most of the hour can be devoted to normal work, that is, studying how to teach. If the teachers are inexperienced, this meeting may be conducted as a Normal Class. Specimen and practice lessons should be given, followed by discussion and the taking of notes, with hints upon various topics connected with teaching. Members of Bible-classes can thus be developed into enthusiastic, skillful teachers, and in the end find the work vastly more to their spiritual profit than simply the hearing of the Word. A working Christian is always a growing Christian. It is very desirable that these teachers should also attend the regular teachers' meeting for their own personal profit in the study of the Scriptures.

If you, as Primary Superintendent, are able from your own experience and reading to give normal suggestions in the primary teachers' meeting, that will be the best mode of instruction; but if not, and you can secure the services of any person competent for this work in or outside of the school, let it be done. If neither of these two plans is practicable, let some good book be selected for study, and at the weekly meetings let there be a conversation upon a chapter or theme designated one or two weeks beforehand. Two of the best books I can recommend for such use are "The Infant Class," by

Mrs. Knox, and "The Infant Class," by Charles Reed, M. P., of London; or you might thus use my Letters.

In the following list of books, which can be purchased at a trifling cost, there are parts which might be adapted to the primary teachers' weekly meeting. Those marked with the asterisk are English publications. *Our Work*,* Groser; *Child and Book*,* Dunning; *The Art of Securing Attention*, Fitch; *The Art of Questioning*, Fitch; *The Use of Illustration*, Freeman; *Illustrative Teaching*,* Groser; *Through the Eye to the Heart*, (with an appendix for Primary Teachers,) Crafts.

A course of primary reading will be invaluable for every teacher in addition to the study of the normal text-book. *Dream-life*, by Ik Marvel; *Child Pictures*, from Dickens; *Childhood the Text-Book of the Age*, Crafts; *Children with the Poets*; most of George MacDonald's books; also, books written to children, as *The Children's Church*, Faith Latimer; *Peep of Day Series*; Dr. Newton's *Sermons to Children*; *Talking to Children*,* A. MacLeod. Children's periodicals will also be helpful to the primary teacher, such as *St. Nicholas*, *The Nursery*, and *Infant's Magazine*.*

The most important element of all in the training of teachers is the personal study of childhood.

"A geologist never passes a cliff without noticing the formation. A mineralogist sees a rare stone, or a botanist a peculiar flower, as he rides rapidly along the road. A teacher of children should study with equal care the words and ways of every group of children seen by the fireside or the wayside."

Yours, in loving service,

S. J. C.

III.

Place and Programme.

DEAR TEACHER FRIEND :—Have you ever read Mrs. Whitney's "Hitherto?" If so, you will readily recall the *dream houses* which the "Polisher girls" built. Said one of them to Hope Devine, "I declare we've had it over so much that I can see every identical thing, and smell the grapes; it's quite old in our minds, you see, though we've never got the chance to do it. We sit out here when it gets shady, and tell on about it till it seems real."

"I think that's beautiful!" cried Hope, her eyes shining; "you can have so many things so."

As yet, my ideal primary class room is a dream; but now I am going "to tell on about it till it seems real." First, you will want to know how it is situated. It is just as near the Superintendent of the Sunday-school as possible, where the sight of the children is a delight to all others, and where the Superintendent can use them to advantage in the general exercises, and also where the children are in the best position to see blackboard work and to be interested. When I have seen a Superintendent try to enlist the attention, and talk with a large class of little children at the back part of the room with the whole school between him and them, I have often been reminded of the child's song:—

“A little bird sat in a cherry tree,
And whistled and sang ‘You can’t shoot me,
Cuckoo, cuckoo.’”

My ideal room has large folding doors entirely of wood. It has no glass at all, for we do not care to look out, or to have visitors look in, while we are saying our lessons. The floor is level, and covered with a bright, cheery carpet. By my side stands my little table, useful in many ways. My bell is not on it, for I lost that some time ago, and I do not care to get another, having found greater magnetism in the voice, to call to order or direct, than in the tongue of the bell.

I am sure you never saw any thing more comfortable or cunning than those little cane-seated chairs without arms, and with seats only twelve inches high. During the introductory and closing exercises the little chairs are arranged in straight rows in front of me, but when I give the lesson to my assistant teachers they are clustered in groups about each teacher, who also sits on one of the little chairs, so that she may literally become as a little child. Such a cosy arrangement would not be possible upon a floor elevated by tiers, which has become a popular plan, although its popularity cannot be based upon comfort.

There is still another advantage in the level floor; that is, the room need not be given up wholly to the primary class, but may be used for other purposes during the week.

There is plenty of light and fresh air in my room, abundance of sunshine coming in and making us all glad.

There are pictures and mottoes on the wall, brought by the children to decorate their Sunday home. There are plants and vines at the windows which require a little of my attention through the week. They add much of that element of "at-home-ateness" which I would have pervade every thing.

Over in a corner is a small cabinet which has in it treasures for illustrating the lesson, such as my picture scrap-book, maps, blackboard outlines, etc.

My blackboard is not very large, and stands on a light easel, so that I can move it to the most advantageous positions.

The organ is placed at my right hand. Its sweet and sure tones enable me always to give the children the right pitch, and in other ways it is a great help to us all.

"It's quite old in our minds, you see, though we've never got the chance to do it." But instead, (if it will be any comfort for you to know it,) I have taught sometimes in dark, damp basements, sometimes in the prayer-meeting rooms with high settees. Only once have I had the little chairs; only in two instances has there been a carpet on the floor. Sometimes I have used a *door* for a blackboard, and, indeed, have made the best of every kind of inconvenience, with promises and hopes of better things by and by. I have tried to submit patiently to all these drawbacks to my work, being very decided upon one point, however, that is, not to teach my class in the general Sunday-school room.

I firmly believe that my ideal room must contain some features within the reach of every Sunday-school, and

for those who are building or remodeling, its complete realization would not be extravagant.

You will find more reality than dreams in the following

PROGRAMME.

I. GREETING :

Primary Sup't. Jesus said, Suffer the little children to come unto me.

Children. The Lord is my shepherd.

[As a change for alternate months the following may be used:]

Primary Sup't. They that seek me early shall find me.

Children. O satisfy us early with thy mercy, that we may rejoice and be glad all our days.

II. PRAYER (by the Primary Superintendent, children repeating clause by clause—sometimes to be made by one child for all the rest.)

III. SONG, (all rising.)

IV. MONEY COLLECTED.

V. RESPONSE.

Primary Sup't. Come, ye children, hearken unto me ; I will teach you the fear of the Lord.

Children. The fear of the Lord is the beginning of wisdom.

VI. MARKING THE ATTENDANCE.

VII. INTRODUCTORY EXERCISE by Primary Superintendent. (10 minutes.)

VIII. LESSON TAUGHT by assistant teachers. (15 minutes.)

IX. Song, (appropriate to the lesson if possible.)

X. CLOSING EXERCISE by Primary Superintendent.
(10 minutes.)

XI. CLOSING PRAYER.

XII. SONG.

XIII. BOOKS AND PAPERS GIVEN OUT.

XIV. DISMISSION.

In the above programme no provision is made for the Primary Class to take part in either the opening or closing exercises of the main school. Little children are apt to become weary and restless during the opening exercises, which are usually long, and thus the freshest and most valuable moments are lost. For this reason it is advisable that they should not then be present. But it would certainly be well for them to join the main school at the close, if they are given a part in the Review Exercises.

It may be said in general, the place and programme should be arranged with due regard to the instincts of childhood. In adaptation to the "Instinct of Activity," there should be the greatest possible variety. Interest, attention, good discipline, and almost every other good quality, die in monotony. Very few changes, of course, can be made in the place; occasionally, however, the arrangement of the furniture and decorations may be varied. On the programme there may be variety not only in the order, but in the exercises themselves; for instance, in singing, sometimes let the boys or girls sing separately, or let the teacher sing alone; and at other times let the whole class sing together. In praying, let the teacher sometimes pray alone; at other times let one child pray; or let the teacher pray and the children

follow, sentence by sentence; or let the whole class engage in silent prayer; or let as many as will pray successively. A change in the programme could be made by singing and praying out of the usual order; by sometimes having the Primary Superintendent teach the whole lesson; at other times, by having the assistant teachers give the introductory and closing exercises, and the Primary Superintendent teaching that part usually assigned to the assistants. One of the most restful changes that can be made is a change of position. Little people must move frequently, and it is certainly better that they should do it in an orderly than in a disorderly manner. Therefore, a wise teacher will provide frequent changes of position. One of the most agreeable ways in which this can be done is to adapt motions of the hands and feet to songs. I shall write more about this in a future letter.

Among the most vivid memories of my childhood are the spells of "fidgets" that used to come over me when obliged to sit still. I can liken them to nothing besides the nightmare transformed from sleeping to waking moments. It is one of the greatest follies a teacher can commit to command children to "be still." "Never tell children to keep still" is an invariable rule with me in my teaching; but instead, I try to keep every body so busy by a frequent change of exercise that the Instinct of Activity is fully employed.

"The Instinct of Horticulture," which leads to so many delights in the child-world, is gratified by seeing plants or bouquets in the Sabbath-school room, and by the use of them, as often as may be, for illustration.

“The Instinct of Invention and Imitation” is, perhaps, one of the most marked characteristics of childhood. Children are not only miniature men and women in stature, but in pursuits and pastimes as well. Mother has her family responsibilities and cares; the little daughter assumes the same with her family of dolls. Father has a store; the little son must have a store, too, with a chair for a counter, and toy money for hard cash. The Sabbath-school teacher will by the way of this instinct find an easy and pleasant method of teaching and controlling her class. It has been abused by some teachers, who require children to repeat things which they do not understand; for instance:—

Teacher, [reading from a book.] Adam and Eve lived in the garden of Eden. Repeat.

Class. Adam and Eve lived in the garden of Eden.

T. In the middle of the garden stood the tree of the knowledge of good and evil. Repeat.

C. In the middle of the garden stood the tree of the knowledge of good and evil.

T. The serpent tempted the woman and she did eat. Repeat.

C. The serpent tempted the woman and she did eat.

The most delightful exercise of this instinct may be found in the movement songs before referred to; in looking at mottoes or pictures on the blackboard, or in the drawing by the children themselves when it is possible. (See specimen lesson on *The Cross*.) In managing the class do yourself what you desire the children to do, since it will be easier for them to obey by imitating you than by any other way. Sing louder if you

want them to sing louder; sit straight if you want them to do so; be cheerful and bright if you would have them so. You will quickly see how powerful is your example, and how strong is the tendency of the children to imitate. In the readiness with which they will copy these slight things, there is a deep significance for you. They will just as closely imitate the unconscious influence which you are exerting—the silent side—what you *are* as well as what you *do*.

“The Rhythmic Instinct,” shown in the love of music, may be provided for in the programme by frequent singing, and also by concert recitations, such as repeating together the Twenty-third Psalm and the Ten Commandments, and occasional simultaneous replies to questions. The movement songs are also gratifying to this instinct.

“The Instinct of Investigation,” which prompts children every-where to inquire into matters, even to break their toys to see how they are made, may be given delightful exercise by the frequent changes recommended in the place and programme. The state of curiosity as to what will come next will help to keep attention and interest. It should be the aim of the Primary Superintendent in the Introductory Exercise to arouse this Instinct of Investigation, so that the soil, the heart, will be readily prepared for the lesson-seed which the assistant teachers will put in.

“The Social Instinct” is gratified by gathering together children of the same age in one room, that by example and sympathy they may be a help to each other. In a general way, the Social Instinct is gratified

in the prayers, songs, introductory and closing exercises which are participated in by the whole company. It is more perfectly done when the children are gathered in little groups about the assistant teachers.

“The Instinct of God-trust” is exercised in the Sunday-school room by association with things which are remindful of God, such as the place itself, a part of the church, the mottoes on the walls, and the plants in the window. The employments should also be remindful of God; the prayers and songs full of devotional spirit; the lesson, not the reading of some cunningly devised fable, but an earnest and simple presentation of God’s own truth.

Let there be harmony and unity in all things pertaining to the place and programme: *harmony* between the child-nature and its surroundings; harmony between the surroundings and the occasion; harmony between young hearts and the great heart of God; *unity* in making every thing contribute toward this high end, excluding all that simply answers or entertains.

Yours in loving service,

S. J. C.

IV.

The Lesson.

DEAR TEACHER FRIEND:—Is it not deplorable, that after visiting a large number of Primary Classes and hearing from others, that one should be obliged to say, “It is the exception and not the rule to find the International Lessons taught to small children?” Do you ask how the teachers are occupied and what the children do? Some you would find clinging to the use of the Catechism, asking still, “Who was the first man?” “Who was the first woman?” etc. Others use question books that have gone completely out of print; it is astonishing how long a few old copies will last. The lesson in these is usually marked by two crosses. One Sunday I was asked to take a class and “hear a lesson” which had thus been assigned. They all said “they knew their lesson by heart.” So I proceeded to ask the questions in my own way, making slight changes in the language. The result was nobody could “say their lessons;” but when I afterward followed closely the question book the answers were rattled off unhesitatingly. Then I endeavored to show them how those questions might be changed and receive the same answers, which caused a new light to break into all their faces.

Other teachers you would find who use a series of lessons selected by an indefinite somebody, but which

they know to be good, because they have tried them for thirty years! They thus deprive themselves of helps and shut themselves in the darkness by excluding the light and magnetism which is shed abroad in the Christian world through the International Lessons.

Other teachers occupy themselves in "hearing verses." Under such circumstances you would probably find most of the children occupied with making mischief, and the teacher quite engaged in "trying to keep them still."

Several years ago I spent a Sunday in a Primary Class where the children were taught to read from a sort of religious primer. Great efforts were expended to have them read and spell such sentences as "Sin is woe." The memory of those torn and soiled books is very vivid. They were in no way suggestive of the clean hands and pure heart which are a part of the religion undefiled before God.

You know how very attractive the singing of little children is. You would find that some classes are taught to do little else than sing. Worst of all, you would find some teachers, and not a small number, occupying the entire hour in relating those frivolous, fascinating tales and fairy stories, so readily obtained from the columns of our newspapers, and the works of fiction with which our Sabbath-school libraries abound. To these the pupils listen with the utmost eagerness, the earnest look and changing tone betraying the ascendancy which these narratives are gaining over their susceptible minds. One teacher said,

"It keeps me busy during the week hunting up incidents to amuse my little boys and girls, as they cannot understand Bible truths yet."

What a mistake! No books so well adapted even to the children as the Bible: and no truths will interest them like the truths of the Gospel.

Why are not the International Lessons in general use in primary departments? Teachers reply, "It is not possible to teach them to little children." The aim of the Lesson Committee is not to select the hard things of the Bible to confound the wise, but rather such portions as contain both "the strong meat" and "the sincere milk." Where could one find more attractive stories than those about Joseph, Moses, Joshua, and the Israelites? Or what could so touch the heart of the youngest child as the incidents in the life of One who regards them with a love unspeakable? An experience of five years in writing the International Lessons adapted to the primary department and in teaching those same lessons has proved the possibility to my entire satisfaction. And I have seen the most gracious results upon the children, and upon other portions of the school as well, who, while listening to a review of the lesson, were astonished that out of the mouth of *babes* praise should be perfected, and were thus themselves stirred to a new interest in the truth. So much and more might be said about the *matter* of the lesson; but lest my letter should grow too long, we will now consider the *manner* of teaching the lesson. Miss Lathbury says, in the *Sunday-School Journal* :—

"There is nothing prettier than a bed of pansies, except an infant class. The class I have in mind numbered about one hundred, and looked as if a summer wind were passing over the pansy-bed, there was such a

restless bobbing of little heads. There stood the lady teacher before them, giving the most charming of talks. But she did not hold the eyes of the children. She tried to draw them with questions, but they answered without looking at her. She interspersed bits of song, but all did not sing. I was ready to say, 'What *can* interest children if *this* doesn't?' But I saw the difficulty. The teacher talked with her voice, but not with her face; *that* was unsympathetic, expressionless, cold.

"In the progress of the lesson the teacher related an incident in which she must have had a personal interest, for the color came into her cheeks, and her whole face was full of feeling. I looked at the children, and I saw she had gained them. They were all daisies now, looking straight at the sun.

"I wish the teacher could have held them through the lesson; but when the light died out of her face the daisies all became swaying pansies again."

The import of this is that a teacher must have an interested, sympathetic face, which shall be the expression of a deep and personal interest in Christ.

I want to give you also a bright bit from Dr. Ormiston, which contains a helpful hint: "When a boy I amused myself, as is common, in hunting birds' nests. In order to feed the callow young birds it was necessary to chirp to them like the old bird to get them to open their mouths to receive the food. I found that chirping right was very difficult. So you infant-class teachers will find it very difficult to *chirp right*. The mother-bird feeling has to be pretty strong in one in order to get the knack of that chirp. But when one has that

there is no difficulty whatever." That same mother-bird feeling in the heart of the mother is always suggesting some little gift or service for the child, though not as a reward, and so it should be in the heart of the teacher.* A gift connected with the lesson would be most appropriate—the golden text given in some attractive form which would induce the child to learn it. A few Sundays ago each child in our class was given a paper cross on which was written, "I have set before you life and death, blessing and cursing." Longer ago we gave small paper flags fastened on little sticks, on one side of which was written "Jehovah-nissi," on the other, "When I cry unto thee, then will mine enemies turn back." (For other examples, see specimen lessons.) Just as the children put such little gifts carefully away in their treasure boxes, so God's words on them shall be counted among their heart treasures.

Almost unconsciously, one may become the slave of written or printed preparations of the lesson. When a mother holds an earnest conversation with her child she does not read something which she has prepared beforehand, although she has pondered the matter in her heart and has determined what she will say at the time she talks out of the abundance of her heart. As teacher-mothers, let us then accustom ourselves to teach without a paper, or book of any kind save the Bible. Mr. Moody has well said, that a question book, or lesson leaf in a class, are like a lump of ice between two lovers. Our lessons should be learned so well before coming to the class that we should not need any helps to memory.

* See gift suggested in specimen lesson on "The Mind of Christ."

Thus are fulfilled the two best conditions of the teacher as given by Dr. Vincent, that is, a fixed purpose, and an emancipated eye.

One of the most essential things to do in teaching the lesson is to get the children to think. "He has no opinion of his own," we sometimes hear said of some one, The same might be said of many people by whom opinions are accepted rather than received. And oftentimes what we call "changing the mind" is simply the first thoughtful decision. But do you think it is safe to teach children the religion of Christ, a matter which must decide their soul's eternal welfare, in such a manner that a thoughtful awakening may open the way to doubt? Should not the understanding be converted as well as the heart? One of the best rules ever given to teachers is, "Never tell a child what you can lead him (by questions and illustrations) to discover for himself."

We will take away half the pleasure of the lesson if we tell children every thing we want them to know. Let us for a moment try to put ourselves in their places. It is a great delight to visit a green-house in the winter; the fragrant air, the bright blossoms, the genial warmth and springing life offering a wide contrast to the winter-land outside. Which should we prefer, to be invited by a friend to pass through the green-house, or to be left outside and be told simply of the beauty within? I am thinking that we are in danger of taking all the gladsomeness out of the child-heart by depriving it of the sweets which it might gather in the genial summer-land of thought.

Perhaps you would ask now, How can children be aroused to think? Make an interrogation point out of every child in the class. "The Instinct of Investigation" is the teacher's most available point in the child's nature. To teach a class of children without arousing this instinct, might be compared to eating withered radishes which have lost all their pungency and fresh crispness. Yes, but here S——, by my side, says, "You have unbolted one door only to lead to another as closely locked. How are we to arouse curiosity?" I will tell you, as I did her, of a missionary talk which I heard a speaker give to a company of children. After talking for a few moments about missionaries, he said that he had brought a large number of missionaries with him. Would they like to see them?—they were under his handkerchief on the table. At that point I saw considerable unavailing peeping done, but the "interrogation points" were left to grow still more full of wonder while the great good which missionaries do was told them. Then the handkerchief was lifted and a pile of pennies was seen. The children were then urged to send many such missionaries every Sunday. This same curious interest will be a great help to the memory, and surely if there is any thing we should seek to do it is to give the lesson in such a way that it will be remembered. We should not be content with reviewing lessons once each quarter, or each month, but rather review from week to week, and indeed no lesson is well taught that is not largely made up of reviews of parts already given. "Never give a piece of information without asking for it again." Have you not had gratify-

ing proof of your success in teaching a lesson thoroughly by hearing a parent tell you that the child day after day repeated your precepts in his play Sunday-school?

There are yet four other points which occur to me about this subject of the lesson. I will simply state them, and leave their elaboration to your own thoughts.

1. Seek to make one definite point rather than to teach the entire lesson.

2. Study to make a variety in method.

3. Learn a great deal more about the lesson than you expect to teach.

4. Make the lesson contribute to the child's love of the Bible. I must add a few words upon this point. It is a sad fact that there is no book so neglected by Christians as the Bible. A class of Christian ladies of average intelligence were unable to answer the question, "What was the tabernacle?" One thought it was a pile of stones. Would there be such deplorable ignorance if there were a greater interest in the Bible among Christians? It has been truthfully said that if rightly taught or read to a child the Bible would prove the most attractive of story books. In my own teaching, when the interest of the class has been raised to the most intense degree, I make it a rule to open the blessed book and connect it with what they are hearing by reading a part of the story. To cherish a love for God's book is the most important work a teacher has to do, next to the conversion of the child's heart.

Yours, in loving service,

S. J. C.

V.

Attention and Discipline.

DEAR TEACHER FRIEND:—I have made a visit to Miss T.'s class, having heard much of her excellent methods of securing attention and good order. Knowing so well the great interest you have in your work, and knowing, too, your desire to go on to perfection in the art of teaching, I want to give you the advantage of what I saw and heard.

When Miss T. entered the room the assistant teachers and the children were all in their places. She came before them with a bustling, cordial manner, laying her Bible on the little table. For the moment every eye was upon her, and before those eyes had time to wander and carry the attention with them she had commenced the exercises. It seemed as if she had swept the "pansy-bed," and held them all in a beautiful bouquet close to her heart. After the "introductory exercise," the lesson was given to the assistant teachers. Each little group of teacher and class put their heads so close together that you could almost have put a bushel basket over them.

I said to myself, I do hope no tardy ones will break up those interested little circles. Just then the door opened, and in came two little tots. Miss T. gently intercepted them, and gave them seats so near me that I heard her ask, "What has made my little friends late

this morning?" "Breakfast wasn't in time," was sobbed out. "Look over to your class and see how hard they are thinking and talking about the lesson. If you go there they will forget about the lesson and talk about you; will you go there, or stay here?" "Stay here." I noticed that these children were allowed to take their places in the class just before the closing exercise, in which Miss T. then assumed full charge with a manner that indicated such perfect confidence in the children's disposition to do right that for them to have done otherwise would have been like betraying trust. If it had not been a mission school I should have said to myself, I wonder where the troublesome children go to Sunday-school? surely not here. Nothing was said about order during the whole session. Just before beginning the closing exercise the children were allowed to rise and sing a song, accompanied with appropriate motions. I thought it was a happy way of resting little bodies that would otherwise have to move and be called disorderly. I noticed that Miss T. made the motions which she wanted the children to make, and also that she sat as a signal for them to sit, and stood when she wanted them to stand; thus making their obedience an exercise of the favorite "instinct of imitation."

I was favorably impressed with the naturalness of her voice. She always used pleasant conversational tones, and in this regard differed from the majority of primary teachers I have heard, whose voices have either been too loud, too low, or had in them a patronizing element. The quality of the voice has great influence in a class.

Have you not yourself felt this when listening to different public speakers whose voices seemed to have the power either to soothe or irritate?

At the close of the school Miss T. apologized for not speaking with me before, saying that it was her habit to devote herself wholly to the class during the session. We walked away from the church together. And now I want to give you a few extracts from our conversation, for I am sure I gained some hints which must be a part of her secret of success. I said, "I was gratified by the order in your class; but are you not sometimes obliged to give reproof, or ask for quiet?" "I never tell children to keep quiet," was her reply, "but I correct myself, rather than the children. If my class becomes restless, I am sure that I have grown tedious, so I either brighten my lesson or change the exercise. Sometimes there will be a degree of inattention or play in any class, for which the teacher is hardly responsible. In such cases I ask the disorderly ones questions on the lesson; or, if possible, go and stand by them, making no mention of the fault, however, as that would destroy the attention of the whole class."

I remarked that I had read in *Our Own Fireside* a short article by a medical writer, in which it was stated that "Infant schools would only promote death if they were not conducted in a playful manner, with frequent exercises of hands, feet, and voices."

Miss T. said that Theodore Parker had written at least one true thing among his many errors. It was this: "Men often speak of breaking the will of a child,

but it seemed to me they had better break the neck. The will needs regulating, not destroying. The instruction of children should be such as to animate, inspire, strain, but not to hew, cut, and carve; for I would always treat a child as a live tree, which was to be helped to grow; never as dry, dead timber, to be carved into this or that shape, and to have certain moldings grooved upon it. A live tree, and not dead timber, is every little child."

"If you should not succeed in checking the disorder by diversion, what would you do?" I asked. "Quietly dispose of the offender by seating him alone, continuing all the time to talk about the lesson." "Some teachers, you know, have difficulty not only in keeping, but also in securing attention." Miss T. replied, "Children should not be required to pay strict attention until there is something to receive for it. To request attention before the exercises or lesson begins reminds me of the individual who had agreed to teach a class of boys and girls to whistle. He began by saying, 'Prepare to whistle.' The smiling which followed rendered whistling impossible. I am persuaded that the quickest, surest, and pleasantest way to gain the attention is not to ask for it, but to win it. I cannot say that I have ever had the perfect attention of a class from the beginning to the end of a lesson, but I have been able to prevent habitual inattention on the part of any children by asking several in succession to give answers to the same question, and by having their replies repeated by the whole class simultaneously, or by any one who seemed disposed to be inattentive. In all this, then, there is for

you and me this thought: Win attention, and order rather than demand it."

I was here reminded of what Dr. Gregory has said about securing attention. He says in substance, attention is of two sorts—compelled and attracted. The former is only momentary, because it is mechanical, and therefore purely external. The latter scarcely knows any fatigue, because it is vital: hunger, seeking food; excited interest, seeking gratification. "Yes," Miss T. replied, "but we must not forget that 'fixed attention is physically impossible in a child for any lengthened period.'"

I was then led to say that I thought teachers were too apt to consider only the children's relation to attention. We would not think any one who did not know how to read himself capable of teaching others to read. Neither is any one who cannot control his own attention capable of fixing the attention of others. A disciplined mind is essential to the disciplining of other minds. Children feel the reserve power. They are true psychologists, invariably seeking out the inner man, and acknowledging the power they feel by allowing themselves to be swayed by a superior intelligence. We must, then, try to perfect ourselves before we look for perfect results in others.

Now I am going to close this letter by giving you a few extracts from Pestalozzi, "the father of popular education:"—

"When I recommend to a mother to avoid wearying a child by her instructions, I do not wish to encourage the notion that instruction should always take the char-

acter of amusement, or even of a play. A child must, very early in life, be taught that exertion is indispensable for the attainment of knowledge. But a child should not be taught to look upon exertion as an evil.

“I would suggest that the best means to prevent this is to adopt a mode of instruction by which the children are less left to themselves—less thrown upon the unwelcome employment of passive listening—less harshly treated for little and excusable failings, but more roused by questions, animated by illustrations, interested and won by kindness.

“Interest in study is the first thing which a teacher, a mother, should endeavor to excite and keep alive. There are scarcely any circumstances in which a want of application in children does not proceed from a want of interest. There are, perhaps, none in which a want of interest does not originate in the mode of teaching adopted by the teacher. If he is not, with his whole mind, present at the subject—if he does not care whether it is understood or not, whether his manner is liked or not—he will never fail of alienating the affections of his pupils, and rendering them indifferent to what he says. But real interest taken in the task of instruction—kind words, and kinder feelings, the expression of the features, and the glance of the eye—are never lost upon children.”

Yours, in loving service,

S. J. C.

VI.

The Art of Questioning.

DEAR TEACHER FRIEND:—The world owes about all it has of good to people who have asked questions. The law of gravitation is the answer to Newton's question about the falling apple; the watch and clock are the answer to Galileo's question about the swinging of the suspended lamp; the railway is the answer to Watt's question about the steam of the tea-kettle, and the telegraph and the cable are the answer to Franklin's question about the lightning. What a wise world this would be if all the people were in the habit of asking questions! Let us congratulate ourselves that, as teachers, we can exert an influence to bring about that state of things. As Sunday-school teachers we are in a position to do more than to arouse minds to discoveries connected with temporal welfare; yes, even to lead souls to search out the mystery of godliness, for Christ has said, "Ask, and ye shall receive." To accomplish these desires, our first effort should be to stir the children to self-activity.

Make thought the coin which a child must pay for the lesson which he receives.

Dr. Vincent has said, "It is the business of the teacher to set the mind of his pupil to thinking:—

- " 1. Thinking—to feel its need of truth.
- " 2. Thinking—to explore old truth.

“ 3. Thinking—to get new truth.

“ 4. Thinking—to grow by truth.

“ 5. Thinking—to make a wise use of all truth.”

The teacher, then, in order to fulfill the conditions of his business, should train the children to observe, to recall what they have been taught, and to draw from the resources of their present knowledge. This self-activity, this thinking, this observation, can best be aroused by the question method of teaching, called the Socratic method after one of its earliest and most illustrious practitioners.

“ Socrates was constantly intent on making his pupils independent and self-reliant. He did not value results of instruction that were merely handed over, already complete, by the teacher to the pupil. He desired to associate his pupil with himself as his productive partner and helper in the search for truth. No mind could come into contact with him and not be roused to activity. It was lively work to answer his questions. It took thinking. And thinking was the chief intellectual result at which Socrates aimed. There was no humdrum monotony in his method. He was full of ambushes and surprises. His pupils had to be perpetually on the alert or they would be caught in some absurd self-contradiction. He never approached them twice in the same way. Now, perhaps, he would ask them to define for him some term in ordinary use. Taking up their reply, he would then, in a series of apparently remote questions, bring them back, after long circuits, to the starting-point, to find that they had quite abandoned their own definition. Again, he would begin by stating

some startling paradox, which his pupils would at first, on being questioned, dispute. By a course of subsequent interrogation he would bring them to a point at which they were obliged to confess that they had unconsciously admitted it to be true. Yet, again, he would set out with letting his pupils acknowledge as true some commonplace principle, and then fetch them a long way around to discover that, according to their own answers, it must be false. He never talked long without interrupting himself to make sure of the attention and interest of his pupils by asking them some question. His teaching was talking—talking, back and forth—conversation.”*

It is noticeably true that the most renowned teachers are also renowned questioners. It has been wisely said, “No one teaches well who does not question well.”

To any in the habit of teaching without responses from pupils, the use of the deaf mute language might be suggested, because its appeal to the eye has more power than the sound of the voice to control the attention. The ideas which a mind gains by effort are not only understood, but indelibly stamped upon it. It is only the digested food which contributes to the growth and strength of the body. Any excess is positively a source of weakness and disease. Likewise it is only the truth received that is inwrought, and so becomes subjective, that develops and strengthens the mind.

Try to fill a glass with water by dashing the contents of a pitcher into it. It cannot thus be filled; but gently

* Wm. C. Wilkinson, D.D., in “The Normal Class.”

and slowly pour from the pitcher and soon the glass will be filled to overflowing, and not a drop will be lost. The same principle will apply in our teaching, and will lead us to question the lesson into the children rather than tell them all about it.

Curiosity is the most favorable state of mind for receiving ideas. With young children it is the appetite which prepares the mind to relish its food. *Make pupils curious to know* is the first rule I would urge upon inexperienced teachers. *Tell them nothing they are not curious to know* is a second rule of like importance.

The teacher may learn a lesson from the process of making rock candy. When the melted sugar is ready to crystallize threads are placed in it, so that the crystals may be formed around them. Let a teacher make a child's curiosity the thread which shall gather about it the crystals of truth.

The Bible expresses the value of questioning in the words, "That thou mightest know the certainty of those things wherein thou hast been instructed," (catechised.)

Questions are not only a help to the children, but they are the teacher's most faithful assistants. They show how much the children know; how much the children are able to do; how much the teacher has accomplished in each lesson. If you knew of any person who could accurately tell you these three things, what effort would you not be willing to make to avail yourself of his assistance? The art of questioning is a yet more valuable assistant than that person would be to you, because it will clothe you with just the power you seek in another. A teacher who does not become cognizant of these things,

and therefore teaches the lesson without any thought of its adaptability, might be likened to that dealer in ready-made clothing who was asked to furnish a coat for a boy twelve years old. But when the coat was brought from the pile which usually supplied twelve-year-old boys it hung in awkward folds on the little fellow, who was not up to the average size. The dealer insisted to the parents that it was right. "Dere ish no trouble. De coat ish all right. De coat ish de broper size; but de poy, ah! the poy ish too shmall."

The aim of questioning is, in brief,

"I. To measure the pupils' knowledge and power,

"1. For the teacher's information;

"2. For the pupils' information.

"II. To stimulate the pupils' desire for knowledge and their purpose to secure it.

"III. To assist the pupils in such purpose and effort,

"1. By questions put to them;

"2. By questions elicited from them.

"IV. To prove the teacher's work."*

According to the purposes enumerated, questions may be divided into three classes: examining, developing, and reviewing.

I feel that you are telegraphing this question to me: Where in the lesson must these different kinds of questions be used? I cannot give you an invariable rule, except it be, *study to make the greatest possible variety*. If a lesson is one of a series, reviewing questions would naturally be the first, in order to muster the stock of knowledge about the old lesson for a better understanding of

* Dr. Vincent.

the new lesson. But this should not always be so. Sometimes, but seldom, it might be well to ask an examining question first, to find out how much the children know about the lesson before teaching it to them.

Usually a better way is to follow the rule of the following aphorism: "Show the child a certain quality in one thing and let him find out the same in others." This would be done by developing questions. See specimen lesson on "The Mind of Christ."

Developing questions "stimulate the pupil's desire for knowledge and his purpose to secure it;" also, "assisting him in such purpose and effort." Examining questions "measure the pupil's knowledge and power." Reviewing questions "prove the teacher's work." It should be your study to know how you can best adapt these means to an end. In teaching a primary class lesson, developing questions should generally be used. I cannot agree with that writer on the subject of questioning who says, "Except in the case of infant or feeble children, questions should never suggest answers." I think questions to children should never suggest answers in any other way than that included in the Socratic method, by which the answer to the first question suggests the second, in this way supplying a series of steps. Questions which do not suggest the answer in any other way than this help young minds to grasp ideas. It is really wonderful to what points of understanding even "infants" may be brought by a gradual series of developing questions.

One delightful use I have made of examining questions has been to bring out the children's differences

of opinions, asking, What do you think? Why do you think so? [See specimen lesson on "Jesus, the King."]

Reviewing questions should be asked not only for the purposes of recalling previous lessons or of closing each lesson, but also to test every point in the lesson during its progress, in order to make the work thorough. Never tell a fact, or develop a thought, without asking for it again.

Dr. D. once said in a sermon, "I make it a point to repeat to a friend any fact which I wish to remember within three weeks after reading or hearing it. I am thus disseminating knowledge while benefiting my own memory."

The effort which a child must make to respond to reviewing questions will benefit not only himself, but every little classmate as well. His ability to tell what he has been learning makes sure that he knows those things wherein he has been instructed.

Notwithstanding the interrogative method is so stirring in itself, I have seen a lesson on this plan fall dead upon listless pupils. The reason why this was so was because the questions were not judiciously framed or properly uttered.

What are injudicious questions?

1. Questions beyond the pupil's ability to answer, either in the light of his present knowledge, observation, or reasoning power. Thus there is a tendency to check thought rather than to create it, to discourage rather than to help.

Such a question was that of a clergyman, who asked

a class of young children, "Can you tell me whether, in the work of regeneration, the Holy Spirit operates casually or instrumentally?"

2. Those which are indefinite or vague. They develop confusion on the part of the children, and perplexity on the part of the teacher. Questions are of this character when the teacher has not a clear idea of what she wants to teach, or when the questions are so long that the idea is lost in the labyrinth of words. The following questions, selected from *A Question Book for Younger Classes*, are of this sort: "What does the reason God gave for diminishing the army of the Israelites tell us about the character of God's people?" "Did God select those who lapped the water because they drank in this way, or did they drink thus because God had selected them?" Questions should be as short and concise as possible.

3. The third kind of injudicious questions includes those which contain much of the answer. The children reply to these by guessing rather than by thinking; for example, "Esau used to hunt; what was he? *A hunter.* Jacob used to take care of sheep; what may we call him? *A sheepher.*"

Shakspeare gives us a striking example of this sort of questions in the conversation between Hamlet and Polonius:—

"*Ham.* Do you see yonder cloud that's almost in shape of a camel?"

"*Pol.* By the mass, and 'tis like a camel indeed.

"*Ham.* Methinks it is like a weasel.

"*Pol.* It is backed like a weasel.

"*Ham.* Or, like a whale?"

"*Pol.* Very like a whale."

The intonation of the teacher's voice frequently shows whether the expected answer is "yes" or "no," and the children, without thought, answer as they think they are expected to. A gentleman was visiting at a friend's house where there was a little boy three years old. The father was accustomed to ask Harry, in a tone of peculiar affection, "Are you papa's nice little boy?" The visitor said, "He doesn't really think about what you are asking when he answers 'yes,' and I'll prove it to you." So he asked the child, in the same tone the father had used, "Are you papa's bad little boy?" "Yes," replied the child. Then he asked, rather gruffly, "Are you papa's good little boy?" "No."

The teacher's tones may check thought in yet another way, that is, by having in them a sort of mathematical precision, or a certain kind of dispatch, such as one would show in throwing missiles. Fear is thus caused to take possession of the children.

What now may be considered judicious questions?

1. Those about things which pupils can see or hear. (Opportunity may be given for observation by means of object illustrations.) 2. Those which are so systematically arranged that each question is naturally developed from the preceding answer. 3. Those which are so simple and direct that only one answer can be given. Still other varieties of judicious questions might be developed from the following rule of Dr. Vincent: "Tax the memory, judgment, invention, and conscience of the pupils in your questions."

The whole aim of questioning is comprehensively summed up in the following extract from an English Sunday-school paper:—

“Would you arrest and sustain attention—question.

“Would you discover what scholars already know—question.

“Would you provide teaching adapted to the wants of the scholars—question.

“Would you have hearty co-operation between teacher and scholar—question.

“Would you fix truth in the mind—question.

“Would you continuously refresh the memory—question.

“Would you pointedly and powerfully deal with the conscience—question.

“Would you clearly and successfully direct the anxious—question.

“Would you ascertain the actual results of your teaching—question.

“Before you begin the lesson—question.

“As you proceed with the lesson—question.

“At the close of the lesson—question.”

The success of a lesson taught according to the question method depends greatly upon the bearing of the teacher. It is not enough that a teacher should have in mind a well-arranged outline, but she must possess the tact to carry it out so that it appears like a free conversation. All of the children must be interested and engaged, for that is a propriety which should enter into all conversations. There will be a tendency which

must continually be guarded against to conduct the lesson with the few children who are most ready to talk. Simultaneous replies should not be given by the class until a few individual answers have been made, for there may be a great show of knowledge where, for the most part, there is emptiness. I should not advise you to ask questions in regular order around the class, for I too well remember the sense of relief from responsibility that I used to feel when "my turn" had passed.

The best plan of asking questions is to address them to the whole class, without any intimation as to who will be called upon to answer. Request all who can answer to hold up their hands, and then let one or more persons be selected to reply. Afterward request simultaneous repetition of one or more of the answers given.

The teacher should work out her plan with sympathy. If the children give wrong answers it may be possible to work them into the lesson plan, or, at least, a kind "no" can be spoken. A heartless "no!" is sometimes worse than smiting a child.

A successful use of the question method depends, too, upon the efforts of the pupils. On their part there should be a disposition to try; prompt, definite, and distinct answers, and a willingness to wait until called upon.

It requires peculiar skill on the part of the teacher to question well. It comes more naturally to some than to others, but it may be acquired, in a greater or less degree, by all. Having taken upon ourselves the responsibilities of teachers, it is a solemn duty to so develop ourselves that strength shall be cast over weakness.

Thus a deficiency may cease to be a blemish in becoming a bud of growth.

I would recommend to you, if you desire to become a skillful questioner, some good work on mental philosophy. I can assure you that you will find no more readable book on any subject than *The Human Intellect*, by Prof. Porter, of Yale College. Let any one carefully read the chapters on "Consciousness," "Sense-Perception," and on "Representation and Representative Knowledge," "Intuition and Intuitive Knowledge," and he cannot fail to appreciate how utterly at variance with the laws of mental development are methods almost universally adopted.

Socrates should be studied by the teacher, not for *what* he taught, but to see *how* he taught. But you need not seek far-away helps. You will find it a great assistance in the first days of your trial of the question method to confine yourself to questions beginning with *W*—Who? What? Why? When? By whom? To what? For what? After a little time you will not need to be so circumscribed.

After all your best guide will be practice, both in the class room and with little friends you may meet. Take a fact which you may wish to tell a child; write out a series of questions by which you could develop the thought in a child's mind, and then ask some little friend, or even a friend of larger growth, to be your pupil until you can "try on" your plan.

Let your aim be to "make children skillful finders of truth rather than patient receivers of it."

Yours in loving service,

S. J. C.

VII.

The Art of Memorizing.

DEAR TEACHER FRIEND:—Have you not noticed that a reform sometimes carries public opinion as far in excess of the right as it was lacking before, and that a rebound is necessary to establish a healthy condition? The awarding of prizes for the greatest number of Scripture verses committed to memory was a reform instituted to correct the total lack of a study of God's word. And now we are having the rebound in the demand that what is memorized must first be understood. The result will be *intelligent study of the word*. The memorizing of Scripture is good, even more, it is indispensable, for three reasons: 1. That hearts may have a help within for the hours of temptation, affliction, and prosperity. 2. That habits of thinking God's thoughts and speaking in words of godliness may be cultivated. 3. That Christ's followers may be able to meet controversy in God's own words, and may have for ready use that weapon which is sharper than any two-edged sword. A moment's thought will prove to you that without an understanding of it, no amount of Scripture would meet the needs just enumerated. One who possesses simply a word-knowledge of the Scripture might be likened to a man who purchased a field in which lay an inexhaustible mine of gold, but without knowing of it, lived on year after year meeting his necessities by

hardest effort. To know the words of the Bible without grasping the spirit of truth under them is to live on the surface, where neither love, joy, nor peace can be drawn from God's great treasury. If it were necessary, which it is not, that we should choose between teaching our pupils simply the words of the Bible or inculcating its truths, I would choose to do the latter; for I know that such a course would inspire a desire in the minds of the children to read and study for themselves, would give them strength to bear the trials of life, and would help them early to grow Christ-like. If an empty bucket is let down into a well and drawn up hastily, it will be returned as empty as it was sent; but if the bucket is allowed to sink below the surface of the water, it will be running over when drawn up. And so if words are allowed to sink into the depth of consciousness and feeling, they will be filled with the water of life for human hearts.

Perhaps you are thinking of the same question that was asked at our teachers' meeting: Is it not proper to require the Scripture to be memorized and then have it explained? A reply was given in the form of three questions, namely: Did man in the beginning inherit a language, or has the language grown out of his necessity? Then is not the natural order, ideas first, language second? Should our teaching be based upon natural or artificial methods? Language has grown out of necessity, each new invention or experience bringing a new word into our vocabulary. Language is, therefore—relative—*the expression of the impression*, and should be second to ideas in order of development.

I think it is not too much to say that all passages of Scripture should be understood before they are memorized. A child who had been taught to think about what she was learning was one day asked to repeat the Golden Rule. She hesitated, but evidently the idea was struggling for expression; finally it burst forth in this wise: "What you don't want other little girls to do to you, don't you do to them." Better for a child to have such a clear idea of the Golden Rule than to be able to repeat it perfectly without understanding it. Of course both can and should be done.

It is useless to urge, as some do, that because all Scripture is given by inspiration of God there is no need of explaining it. The inspiration of the writers of the Bible does not imply that its readers are also inspired. It is also urged by some against explaining the Scriptures before memorizing, that the Holy Spirit is the one great Teacher of the word of God. In John xvi, 13, we read, "When he, the Spirit of truth, is come, he will guide you into all truth." Christ taught his disciples things which they did not and could not understand until after his resurrection and the coming of the Spirit. But no other teacher should plead Christ's example in this respect, as the necessity for such a course no longer exists. As well expect miraculous manifestations of healing to the degree of apostolic days, as to expect the same miraculous manifestations of teaching. In these days, Christian teachers (and no other kind should be appointed) must lead other hearts to see the beauty of the Lord and of his word. Have not passages which seemed dull and obscure to you been greatly illuminated by the ex-

planations of some friend or speaker? I once listened to some remarks by Miss Sarah Smiley upon the text, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." She said she determined to read the Bible with that passage as a key. When she came to the first genealogical list it took her some time to discover how those almost unpronounceable names could be in any way "profitable" to her. At last the thought dawned upon her that although the records of those persons were unknown to men, God remembered all their service. Then she said, "When I have passed away and am forgotten—even the sound of my name—God will remember me." What if Miss Smiley had been given in childhood the task of memorizing those same names? Do you think the Spirit would then have taught her the sweet lesson which was afterward the reward of prayerful study? Ruskin speaks with enthusiasm of his mother's faithfulness in this matter of Bible reading: "As soon as I was able to read with fluency, my mother began a course of Bible work with me which never ceased until I went to Oxford. She read alternate verses with me, watching, at first, every intonation of my voice, and correcting the false ones, till she made me understand the verse, if within my reach, rightly and energetically. It might be beyond me altogether. That she did not care about; but she made sure that as soon as I got hold of it at all, I should get hold of it by the right end. In this way she began with the first verse of Genesis, and went straight through to the last verse of the Apocalypse."

Ruskin also says : “ It is unfortunate, but very certain, that in order to attend to what is said, we must go through the irksomeness of learning the meaning of the words. And the first thing that children should be taught about their Bibles is to distinguish clearly between words that they understand and words that they do not, and never to think they are reading the Bible when they are merely repeating phrases of an unknown tongue.” It is, perhaps, true that “ some persons have come to a knowledge of the truth without any creature helps.” “ Man’s extremity is God’s opportunity.” Whatever is necessary for a Christian that his own efforts cannot secure, God provides for him ; but what man *can* do for himself, God will not do for him. The Bible is not like that magic ax which, without hand to guide it, cut its way through dense forests. Neither is it any argument against the explanation of Scripture before memorizing to quote Luther’s example when he claimed the privilege of reading the word of God “ without priestly comment.” Luther renounced priestly comment only to substitute his own thorough study and explanation of the truth. It is hardly just to assume that all teachers are false teachers, and will pervert the truth. If it perpetuates errors to explain Scripture, then our whole system of Sunday-school instruction, and preaching too, for that matter, is wrong ; and the only right way would be to place a copy of the Bible in the hands of pupils, and let them spend the hour usually devoted to the study of the lesson in private and individual reading, “ without explanation or comment.”

Dr. Hall says : “ Let the Bible speak for itself, and it

will make itself interesting. Exhibit the naked sword of God's truth, and it will cut its own way into the heart and conscience. But be careful, and see that in using the sword you take hold of the handle. Many persons seize it wrong end first, and succeed in doing double execution; they stun their hearers, and cut themselves."

We want to give our pupils the sword of the Spirit by the handle, and not by the blade, when we ask them to memorize Scripture. Very many of the passages of the Bible are so plain that their meaning is evident at the first utterance; but those which are not so should be explained to the child as far as possible, enough, at least, to give him an intelligent thought in connection with them. I do not say that the meaning of every word should be explained, but the general thought of the text should be understood; and this plan would suggest that memory verses and golden texts had better be memorized by the class after the lesson containing them has been taught, rather than before. Otherwise the words spoken in the sixteenth century by Roger Ascham of some pupils who learned their lessons without understanding them, will be made true of the scholars of to-day: "Their whole knowledge was tied onely to their tong and lips, and never ascended up to the braine and head, and therefore was soon spitte out of the mouth againe."

Put in contrast to this the following incident. In the days of persecution a boy had secretly secured a Testament. The priest found it out, and, taking it from him, threw it into the fire. As the boy watched it burning

with tears in his eyes, he turned to the priest and said, "Sir, the first ten chapters of Matthew are hidden safe where you cannot burn them."

"Tell me where they are or *you* shall burn!" said the priest, sternly.

"I have them *in my heart*," was the boy's brave answer.

Professor Gillett, of the Normal College of New York city, once said in a Sunday-school teachers' gathering where this subject of memorizing was being discussed, that it had been a principle with him for years not to request a lesson to be learned until it had been the theme of conversation in the class, or had been explained in some way. The testimony of hundreds of educators in our own and other countries would show the same plan.

Why is it that many Sunday-school teachers are so blind to the right of development of a child's mind, and that they strongly urge there is no necessity in understanding what is memorized, but that "the word hid in the heart will some day be quickened into a source of help and strength?" I should like to ask them if Sunday-school instruction is not for the purpose of training up a child in the way he should go for present help; is it not to give him power to overcome temptation in "another's greater strength?" The Scripture passage (Psa. xix, 9, 11) which teaches the hiding of God's word in the heart, declares that it is to be done to cleanse the soul and keep free from sin. It surely is not reasonable to overlook the child's present need, that there may be laid up for him wisdom for maturity, when, indeed, not

only for present help, but for the future as well, he would be made stronger by an intelligent memorizing of the Scripture. I am thinking that Satan does not object to "hiding of the word" in the child's heart if it is "hid" away from the child's understanding, for he looks at the possibility that the child may be called from earth before the precious seed has had time or occasion to spring into life and bear the fruit of the Spirit.

A gentleman, to show a young friend, who had studied geography several years, something about the shape and motion of the earth, took up an apple and illustrated the scientific fact. His young friend looked at the apple and at the gentleman a few minutes with great interest, and said: "Why, sir, you don't mean that the earth really turns round, do you?" He replied, "Did you not learn that long ago?" "Yes, sir," she responded, "I *learned* it, but I never *knew* it before."

Ah! there is a wide space between learning and knowing. Nothing less than to lead their pupils to know, to the depths of their souls, the blessed truth as it is in Jesus, should be our aim as Sunday-school teachers.

James Gall, the veteran Sunday-school worker of Scotland, and author of *End and Essence of Sabbath-school Teaching*, whose thoughts and practice were earnestly turned toward securing intelligent memorizing of the Bible and the Catechism, says: "A large proportion of those who could recite pages of the Bible or Catechism with perfect accuracy lived and died in ignorance of the way of life."

Mr. Gall showed "a more excellent way" of teaching religious truth, by means of well-considered extempo-

rized questions, drawing out the meaning and applications of the Bible text and Catechism answers so that the words memorized were understood when first lodged in the memory. His statement of the "effects of the old system of religious instruction as now practically exhibited in society," and of "the difference between learning a Catechism and being catechised," would, perhaps, give new light to many who now advocate a return to the old modes of teaching, or of attempting to indoctrinate the young through unintelligent memorizing.

One warning which Gall then gave is, after fifty years, still needed, not only by teachers, but by some who assume to instruct teachers. It is this: "The principal thing to be guarded against by the teacher, at this [the earlier] stage of a religious education, is the repeating, or committing words to memory, without the children's understanding them. However little they read or learn, it should always be understood."* Being understood, it will be likely to go home with the pupils and influence their lives. A beautiful instance of this is given in Nehemiah viii, 8, 10, 12.

The question might very justly be asked, Will as much Scripture be memorized by the plan suggested, as by the award of prizes? To say nothing of the miserable motives which influence the seeking of prizes, I should like the question better in this form: Will more Scripture be lived as a result of committing it to memory understandingly, or for a prize for the greatest number of verses? But I will answer the question as first given. Let two children be examined who have memorized in the two

* "Sunday-School World."

ways just named, and doubtless the one who had been striving for the prize (not for the prize of the high calling of God in Christ Jesus) would be able to repeat the largest number of verses; but let those two persons be brought together again at the end of ten years, and the result would usually prove exactly opposite; one having soon "spit them out of the mouth," while the other pondered them in the heart.

"How can pupils always come to the class prepared with their lessons, if they must understand the lesson before memorizing it?" is a question which naturally arises. I have long been in the habit of requesting the children of my classes to learn during the week the Golden Text of the lesson taught the preceding Sunday, rather than that of the new lesson, desiring them to understand what they learned. I had once the privilege of attending a course of lectures, by Dr. C. S. Robinson, on the "Exodus," illustrated by the stereopticon. After listening to each lecture, I was eager to get home that I might again read the Bible account of the Exodus, which had suddenly become fraught with new meaning. There would be great gain to the Sunday-school cause if pupils could be thus incited to study. Primary teachers can see to it that their little pupils are started in this right way. If I were the teacher of older pupils than are in the Primary Department, my requirement for home study would be mainly connected with the preceding lesson, while I should encourage the study of the new lesson also.

The principle of memorizing with the aid of the understanding has been sadly violated in teaching children the Catechism, prayers, and songs. A little child

was heard to sing, "Let me die in the harness shop." Being asked where he learned to sing the song, he replied, "In the Sunday-school." Upon inquiring of his teacher, it was found that the child was trying to sing, "Let me die in the harness"—in the exercise of Christian duty. He sang it wrong because he did not understand it. Another child, after having been taught for two or three years to pray, "Now I lay me down to sleep," etc., astonished his mother very much one evening by stopping in the midst of his prayer to ask what "*fi-e-she-die*" (if I should die) meant. How many children are thus being trained to lip service by well-meaning, but thoughtless, parents and teachers! A lady remembers having almost grown to womanhood before she understood what "manschefen" (man's chief end) in the Catechism meant.*

* In the Presbyterian Church we have got a good old Catechism—we call it the Westminster Catechism—and its theology is sound. It is good for theological students and men after they get to be thirty years old or so, but it is not intended for babes. Some give it to children of six. I know by experience, because I got the dose at six. Go to a Presbyterian and tell him not to give it to a child of six, and he will hold up his hands in holy horror! "What! not give the children that dear old Westminster Catechism? I was brought up on it and it is good!" I would as soon think of giving a babe tough beefsteak at a week old and expect it to digest it as to expect a child of six years old to understand that Catechism. But then, they say, we expect them to get it by heart—they mean by ear—and then, when they get grown up it will all come to them, and they will understand it. Why not apply the same rule to every thing, and let the child of six years old memorize the forty-seventh problem of the first book of Euclid, telling him that although he does not understand it now, he will when he is grown up? No! give them just what the Bible is full of—the milk of the blessed

In the Sunday-school with which I am now connected, a class in the Methodist Catechism, or "Church Teacher," has been organized by the pastor, consisting of about fifty boys and girls, mostly between eight and sixteen years of age. It meets for half an hour at the close of the Sunday-school, and two or three questions and answers are explained and illustrated at each session and then memorized, the exercise being accompanied with prayers and testimonies and songs by the children, and also by any adults who may be present. It is not expected that the children will get a thorough understanding of the doctrines taught, but they do at least receive some intelligent idea of each sentence they are asked to remember.

Just here I am reminded to express a desire that there might be a change in the time of the responsive reading of the lesson by the school, which it would seem might be done with a better understanding, and consequently more interest, after the attention of all had been concentrated upon it during the lesson hour, rather than at the usual time—the opening of the school.

I am thinking that some of these days, when you are advocating the principles contained in this letter, you will want to quote higher authority than your friend, Mrs. C., so I am going to furnish you with a for-

Gospel—milk for babes. Give them the Bible, which is so full of Jesus that we can feel his arm around our neck as we read. The dry, metaphysical Catechism as a substitute for it is blasphemy. I love the Catechism in its place, but this is not its place.—*Rev. Howard Crosby, D.D.*

midable list of names and evidences that I have taken from a fine article written by Rev. Henry Clay Trumbull for the *Sunday-School Times*: "Robert Herbert Quick quotes Montaigne, Milton, Locke, Ratich, Comenius, Jacotot, Rousseau, and others, as agreeing that 'only that which is understood may be committed to memory.' Said Comenius, 'In teaching let the inmost part, that is, the understanding of the subject, come first, then let the thing understood be used to exercise the memory.' Ratich affirmed, 'Knowledge of the thing itself must be given before that which refers to the thing; for if a thing is thoroughly grasped by the understanding, the memory retains it without further trouble.'"

Perhaps I ought not to do more now than name those who agree with this opinion on memorizing: Wilderspin, the originator of the infant-school system; James Currie, principal of the Church of Scotland Training College, at Edinburgh; Wm. Russell, editor of the *American Journal of Education*; Herbert Spencer; M. Marcel; James Gill, of Scotland; Rev. J. F. Sargeant, of London; J. G. Fitch, of London; Dr. John Todd; Dr. John S. Hart; Dr. John P. Gulliver; Dr. J. M. Gregory. Mr. Trumbull adds: "And so the authorities might be multiplied, but already it has been shown there has been substantial agreement on this point among representative teachers in Germany, Austria, Denmark, Switzerland, France, England, Scotland, and America."

There is another authority to be added, God's word by his apostle Paul, wherein we find the following: "If the trumpet give an uncertain sound, who shall pre-

pare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken, for ye shall speak into the air. I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.”

Yours, in loving service,

S. J. C.

VIII.

The Art of Illustration.

DEAR TEACHER FRIEND:—If you should ask me, “What are the best helps to gain attention?” I would reply, The use of apt illustrations.

One hot summer day I was trying to give my class an idea of an ancient sandal; but the children were far more interested in making mischief than they were in the lesson. I stooped down quickly, and, taking off the shoe of a little girl who sat near, held it up, saying: “Here is Annie’s shoe. If it had no buttons on it, and was nothing but a sole with strings to tie around her foot to keep it on, it would be much like the shoes people used to wear when Jesus was on earth. They called their funny shoes sandals.” Every eye was fastened upon the shoe, and all the scholars were interested and instructed.

Illustrations will also hold the attention. I have already written so much upon this point in a previous letter that I will not enlarge upon it here more than to say, so long as children are interested, they are attentive, and they are attentive so long as the lesson is within their realm, the world of picture and story, and not in the upper air of abstractions. For children one illustration is worth a hundred abstractions.

If you should ask me, “What are the best helps to

memory?" I should also answer, Apt illustrations. They both "strike and stick." As a friend once said to me, "They stick like burs in a boy's hair." Doubtless you have felt, as I have, an earnest desire to give the truth you teach such a degree of tenacity that it will be impossible for the children to forget it. What will make a teacher able to do this, was once very clearly shown by Ralph Wells. Dr. Storrs had delivered a very fine address on some topic, and Mr. Wells, in order to test what is best remembered, asked a number of persons what Dr. Storrs had said. In each case what was recalled was hung on an illustration. This law of association is one of memory's greatest helpers. Have you not sometimes succeeded in recalling something you had forgotten, but were trying to remember, by going back to the place where you stood or sat when you had the thought? Have you not been able to remember a new and peculiar name by associating it with something?

Illustration is a help also in another direction. "It lightens up or illuminates a lesson."* Until I learned to associate God's truth with familiar objects, it was very tiresome work for me to read the Bible. One day, while taking a carriage drive with a friend, these questions were asked me: "What does the Bible say about rocks? about water? about trees?" When I began to search for answers by aid of a concordance the reading of the Bible ceased to be a dull task, and passages which I had read with indifference before became bright points of interest. I do not hesitate to say that

* Dr. Vincent.

by the aid of illustration a teacher can succeed in making children enjoy and understand any lesson suitable to be given to them.

Illustration lightens up a lesson, especially by aiding the children to understand a new truth through comparison with something already familiar. "You tell us what things *are*, but never what they are *like*," was the criticism of Robert Hall on a brother minister. I wished to give a lesson on the "Resurrection" to a class of little pupils to whom I discovered it was an entirely new thought. The first step was to plant three weeks beforehand in the presence of the class a grain of corn in a flower-pot. When the day of the lesson came there was a little plant two inches high. It was drawn up, and the grain of corn was seen attached to it. The children were taught that the seed had been buried, and God had called it to come up. They were then told about the conversation of two little girls beside the grave of their little friend, Amy.

"Did you say that they planted her? Will she come up next year?" asked Annie.

"No, not so soon," answered Katy; "but some day God will call her to come up, then she will. Papa knows every thing, and he said she would."

Then the story of Lazarus was told, as giving proof that the dead would come forth when God should call them. A general resurrection was taught, and finally the children were asked how they would like to look when they should come out of their graves. One little girl, five years old, and a boy, replied, "Very pretty." Another child answered, "Just as I do now."

They were then taught that if they truly loved Jesus they would shine as the sun, and look like him.

The worship of the early Church was a grand system of illustration devised by God himself. The sacrifice of a lamb without spot or blemish was like the sacrifice of the sinless Lamb of God. The blood which must be sprinkled to insure that the life was yet in it, typified the sacrifice of a living Christ. The offering of dead blood, which would have been coagulated and could not have been sprinkled, would not have been typical of the blood which pleads for our sins. The altar to burn incense upon every morning and at even when the lamps were lighted, taught prayer to a nation who in no other way could have comprehended what prayer was. The high priest, who alone was admitted to the Holy of holies or allowed to gaze upon the mercy-seat, the throne of God, was a grand illustration of the Advocate with the Father, even Jesus Christ the righteous. Macaulay says: "Logicians may reason about abstractions, but the great mass of mankind can never feel an interest in them. They must have images." He also says that in early ages "God, the uncreated, the incomprehensible, the invisible, attracted few worshipers. It was before Deity embodied in a human form, walking among men, partaking of their infirmities, leaning on their bosoms, weeping over their graves, slumbering in the manger, bleeding on the cross, that the prejudices of the synagogue, and the doubts of the academy, and the pride of the portico, and the fasces of the lictor, and the swords of thirty legions, were humbled in the dust."

There is a certain school of thinkers who believe that

“the development of man commences with natural perceptions through the senses; its highest attainment is the exercise of reason.” Taken without modifications, this would have a rationalistic tendency.

God has given us power to receive impressions or ideas of things through the five senses of the body, and he has endowed us with the still higher capability of perceiving truth by soul intuitions, which we call reason, but would, perhaps, be better named revelation. We know some things, the knowledge of which we cannot trace to any other source than to God himself.

The teaching in our Sunday-schools will be degraded in the measure that it is mere object teaching, but to bring the higher and lower faculties to point of contact will constitute the noblest kind of teaching. The failure of so many teachers to do this in the use of objects has given to persons of fine spiritual sense a dislike to the method adapted to religious instruction. Let the spirit which the term *object illustration* embodies to a Christian teacher, but which would be better expressed by the words *intuitional instruction*, pervade Sunday-school teaching.

But while the purpose of illustration is to lighten a lesson, sometimes the effect is to darken it. This is the case when the illustration is made more prominent than the lesson-thought, by the teacher's failure to make a definite application of the illustration. In the use of illustrations there are conditions to be nicely adjusted. This cannot be done by putting the illustration in one balance and the truth in the other to test which will weigh the heavier on a pupil's mind. But the illustra-

tion must be well overlaid with the truth, as were the boards of Shittim wood overlaid with gold in the building of the tabernacle. A teacher should test his work in this direction by making inquiries of parents what the children say about the lesson at home.

It should also be kept in mind that incongruous illustrations darken a lesson by changing, as it were, the aspect of the truth, or by mingling it with ludicrous and degrading associations; that inaccurate illustrations often destroy impressions of truth. A mother had been teaching her little daughter about the ark. Some time after the child was looking at a picture of an ark, when she suddenly exclaimed, "Why, mamma, you told me the ark had only one window in it, and that was in the roof! This picture has ten windows in the ark, for I counted them."

Illustrations may be divided into two classes: first, those addressed to the ear; second, those addressed to the eye. Stories and incidents are included in the first class; to the second class belong blackboard exercises, object illustrations, and pictures. Of the former I will give some hints in this letter, but I will reserve the second class for another letter, which will be on the subject of eye-teaching.

A child's love of hearing a story is too well known to you to need more than mention. "Tell me a story" is the universal plea from children; and, therefore, no instruction given to little people would be complete without the story element. The most desirable stories for illustration are to be found in the Bible. It is of itself a "Christian Treasury." In these times the attention

of Bible students is being particularly directed to using the Bible as its own commentary. Many can say with Jeremiah, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart."

The way to make our nation a more Bible-loving and Bible-studying people is to begin a right course in childhood. All that we can do as teachers to interest children in the Bible will tend toward the accomplishment of this.

Bible stories are apt to have a sort of unreality about them to the minds of children. This is, perhaps, due somewhat to the difference of customs, names, etc., between those times and our own time. And these stories have been so often repeated that it is hard to realize them, just as we do not realize the common blessings of life because they are so constantly bestowed. I have found it well to tell a Bible story, withholding all Bible names, (see Specimen Lesson on Jesus, the King,) and have thus been able to carry the interest and attention of the class until the end of the lesson, or to a point where I could lead the children to know for themselves that I was telling them something from the Bible.

Second to Bible stories for illustrations are incidents which may be gathered from many sources—home-life, school-life, play, etc.

These should never be told simply for amusement. They should enforce thought rather than make up for the lack of it.

"An illustration is merely a channel which is dug, through which thought flows more easily into the mind,

and the channel is useless if the water of truth does not flow through it."

Besides stories, another class of illustrations addressed to the ear are word-pictures. The following poem, by the "Poet of the Sierras," so beautiful that I have copied it for you, will give an idea of what I mean by word-pictures. A prominent daily paper says: "It makes us think of some canvas after Murillo or Rubens."

BEYOND JORDAN.

"And they came to him, mothers of Judah,
Dark-eyed and in splendor of hair,
Bearing down over shoulders of beauty,
And bosoms half hidden, half bare ;

"And they brought him their babes and besought him,
Half kneeling, with suppliant air,
To bless the brown cherubs they brought him,
With holy hands laid in their hair.

"Then reaching his hands he said, lowly,
'Of such is my kingdom ;' and then
Took the brown little babes in the holy
White hands of the Saviour of men ;

"Held them close to his heart and caress'd them,
Put his face down to theirs, as in prayer ;
Put their hands to his neck and so bless'd them,
With baby hands hid in his hair."

Does not the poem help you to see, better than you have ever seen it before, how it all must have been when Christ was blessing the little children? If we cannot be poets, we can at least become teachers, who are able to make Bible incidents appear as vivid pictures to the imaginations of children. In word-picturing the

pupil will acquire no more definite and vivid view of the lesson than the teacher himself possesses.

The list of illustrations addressed to the ear would not be complete without allegory. I never realized how much an allegory could be to a child until I read *Little Women*, by Miss Alcott. You will remember how the lives of the four young girls were patterned after *Pilgrim's Progress*. At least this grand masterpiece of allegory should be studied by you, not only to gain illustrations, but also to help you make original illustrations of a similar character. I know of a mother who allegorizes the naughty ways of her young children by personifying them in mice and other animals. She thinks they are thus enabled to see themselves as others see them.

As my next letter is to be devoted to the other department of illustration—eye-teaching—I will occupy the remainder of this letter in suggesting how to acquire the art of illustration.

Several excellent books of illustrations have been published for the use of Sunday-school teachers. These serve an important purpose, but more valuable than any book or collection of illustrations is the acquirement of the illustrating habit. This is to be gained by cultivating the observing powers and by a course of reading. I know of a teacher who never sees or reads any thing which interests him without asking himself the question, "What can I illustrate by this?" A good illustration is not given by him to a treacherous memory to keep, but is placed either in a repertory, or *index rerum*, or labeled envelopes, classified in a way to make it easily found when needed.

“What is it like?” as an habitual question in connection with every lesson, will gather illustrations as a lodestone gathers about itself iron filings. Ask yourself the question, What is like this truth in the Bible? What is like it in home life? What is like it in nature?

A course of reading that would be most beneficial to prepare one's self to illustrate would include, first, the Bible; second, sermons and essays written by persons celebrated for their illustrating habit, as Guthrie, Arnot, Spurgeon, Beecher, Talmage, and Newton; third, handbooks on illustrative teaching, as *The Art of Illustration*, by J. S. Fitch; *The Use of Illustration*, by Jas. M. Freeman; *Illustrative Teaching*, by W. H. Groser; *Art of Picturing*, by W. H. Groser; *Through the Eye to the Heart*, by W. F. Crafts.

Finally, the best way to acquire the art of illustration is to be a thorough Christian at heart, for only that which has made its way from the head of the teacher to his heart and conscience will succeed in making an impression upon the conscience of the children.

I like to think that an aptitude to teach others is a part of that living water which Jesus has promised. By his power the heart of a teacher may indeed become a fountain springing up into everlasting life in many souls.

Yours, in loving service,

S. J. C.

IX.

Visible Illustration.

DEAR TEACHER FRIEND :—The case before us now is Eye *vs.* Ear in teaching. A farmer told his man, Patrick, to feed the oxen with corn in the ear. He came back in a little while, saying, “Sure, sir, I did as ye tould me. I fed them with corn in the ear, but they shook it all out. Niver a bit of it could I get down.” Perhaps you have had a somewhat similar experience in teaching little children. You have found that the lesson “went in at one ear and out at the other,” or, perhaps, it has proved difficult to get any lesson at all into their ears.

Horace, in giving directions to a dramatic writer, makes the remark that “those things which enter the mind through the ear make a less vivid impression than those which enter through the eye.” This holds true of all ages, but especially of the period of childhood.

It is through observation that children gain the most of their early knowledge. The most observant child is usually the most intelligent. The eye is the principal agent in observation. The impressions gained through it are more numerous and more correct than those acquired through any other organ.

The eye might well be called the king of attention, for where it leads attention will follow. A teacher has

only to hold up an object, or touch the blackboard with a piece of chalk, and, whether he draws any thing or not, attention is arrested. During the last few years object lessons have become very popular in our public schools. The use of objects in the Sabbath and day-schools is for widely different purposes. In the day-school objects are introduced that the observing faculties may be strengthened and general intelligence increased.

As a practical result, "a child is made to see for itself by the aroused activity of its intellect, to advance only as it comprehends, and to become accustomed to habits of self-command and confidence."

In the Sunday-school object illustrations are given rather than object lessons, the object being employed only to teach spiritual truth by comparison and association. When this is accomplished the object should be put out of sight or it will have just a contrary effect, diverting the attention rather than concentrating it.

I was once giving a lesson on the surety of God's promises. The first step was to ask the children to tell what a promise is; secondly, to get them to tell of some promises they had made; thirdly, to inquire whether or not they had kept their promises; fourthly, to take a fine thread from my pocket and snap it, to illustrate how easily their promises are broken; fifthly, to recall some of God's promises; sixthly, to take a wire from my pocket and vainly endeavoring to snap that, to illustrate that God's promises are not broken. In this example it will be seen that two object illustrations are given.

Truths thus associated with familiar objects are made plainer to the mind, and they are longer in the memory than when they are taught abstractly. Familiar objects are thus made continual reminders of God.

There may be excess in even so good a practice as this. Victor Hugo has said: "The excess of a good quality becomes a vice. The generous man is not far removed from the prodigal, or the prudent man from the miser." Excess in illustration would tend to materialize truth.

You ask, "When should object illustrations be introduced in the Sunday-school lesson?" Some would say, in the beginning of the lesson; others, when the lesson is two thirds taught. But no general rule can be given unless it be this: give illustrations when they are needed to make the truth clearer. "How can it be done?" I will answer this question by giving some specimens which I have gleaned from a number of my lessons. When telling about the rainbow as a sign of the covenant between God and man, have a prism to throw the colors on the wall, where they can remain while you talk about them. Get the children to move their hands in the shape of the rainbow.

When teaching that the pillar of fire was light to the Israelites, but darkness to the Egyptians in crossing the Red Sea, show a piece of paper red on one side and black on the other. When this lesson was taught in my class, I provided each one of my assistants with such a piece of paper.

When describing the vail of the Tabernacle show

some white linen, and blue, purple, and scarlet threads, and, if possible, a piece of embroidery done with these colors.

In teaching the lesson about "Joseph making himself known to his brothers," to show that Joseph reminded his brothers of their wickedness not to punish them, but rather to make them love him more and despise evil, bring before the class a branch covered with leaves and a branch stripped of its leaves, and follow a line of questioning and development similar to this: What is the difference between these two branches? One has leaves on it and the other has none. Which one might we call a whip? [Children point.] Listen to the voices of the leaves, [The teacher shakes the branch with leaves.] Joseph wanted his brothers' thoughts about the wrong they had done to him to be like voices telling them not to do wrong any more, rather than like a whip, to give them sorrow. [Here some of the details of the story would be given.] As they went home their thoughts about the wrong they had done to Joseph [shaking the branch with leaves] made them very kind to Benjamin, and they did all they could to keep harm from coming to him. [Let the scene now be described when Joseph sent every one out of the room save his brothers, when he made himself known.] Did Joseph want their thoughts of him to be like a whip, or like a branch with leaves?

I think he wanted to take their thoughts about him and make them into crowns of love to wear around their hearts. [Let the teacher hold the branch of leaves in the form of a crown.] God wants our thoughts about

the wrong we have done to be not like whips, giving us sorrow, but like voices, telling us not to do so any more. God has forgiven us our sins for Jesus' sake, and, of course, he does not wish to punish us for them, but he wants to make a crown of love for us to wear around our hearts out of the memory of our sins.

In teaching about a walled city, Jericho, for instance, set up a toy village with a high row of blocks around it, and explain the similarities and contrast between the toy city and the walled city.

In teaching about the twelve stones which were set up in Gilgal as a monument of God's mercies to the Israelites, and applying the same thought to our remembrance of God's mercies to us, procure twelve marble chips. Write on them: Jesus Christ, The Comforter, The Bible, Heaven, Life, Prayer, Forgiveness, Home, Friends, Reason, Food, Clothing, and let them be set up as a monument before the class.

Let a little boy about three years old—he will probably have long hair—be placed before the class to illustrate Samuel's age and size when his mother took him to the tabernacle to be trained as a servant to the Lord.

When teaching about deaf mutes cured by Christ, you may find a deaf mute who is willing to come into the class and show the children how powerless he is either to hear or to talk.

Illustrate the blessing of sight by showing an opera glass and telling what it enables us to do. Show how it must be regulated, then tell that each child has a more wonderful pair of glasses, with which he can see things

both near and far, and which are self-regulating, self-cleansing, and beautiful in color. Tell the children that these "glasses" are their eyes.

To illustrate God's love by comparison with man's love, the following order of development may be used. If you should see a ball as large as this whole room, would it seem large or small to you? See what a little ball I have in my hand, [a very small round seed.] Our love to God is like this little seed, but God's love for us is greater than a ball as large as this room would be.

To explain Jesus' name, "Light," illustrate as follows: How many of you have tried to look at the sun? Do you think you could look right at the sun while I could count twenty? Do you know of any thing as bright or even brighter than the sun? [They do not.] I do. Jesus in heaven before he came down to die for us, and Jesus in heaven now. He was and is brighter than the sun. When Jesus came from heaven his shining was all shut up in a body like yours and mine. While Jesus was here among men there was one time when his God-light shone through his body and his clothes too. How well his name of Light fitted him then. This illustration was used in a lesson on the transfiguration.

When teaching a lesson on the feeding of the multitude, bring before the class five loaves made to represent oriental bread. A very good imitation can be made by mixing Graham flour and coarse Indian meal and bran with water, rolling the dough thin and cutting out some round cakes, which should be about ten inches in

diameter and half an inch in thickness. They should be dried rather than baked in a slow oven.

A lesson on humility might be illustrated in the following manner: What can you make? "A kite, a boat, a doll," etc. Endeavor here to recall the pride which has filled their hearts when they have succeeded in making any thing.

How many of you have heard the sweet music which the organ makes? Why does it not make music now? No one is playing on it. Is it right, then, to say that the organ makes the music? Now Miss —— will play on the organ. How does she help the organ to make music? She puts air into it and moves the keys. Each one of you is somewhat like an organ. Who gives you air? "God." What do you call it? "Breath." And it is God who teaches your hands how to move to make things. He tells you how, and puts strength into your hands to work. Even men and women could do nothing themselves. God helps every body. Just as the organ cannot make music by itself, so no one can do any kind of work unless God helps. What if the organ could talk and should say, "What beautiful music I can make!" Would that be true? What should it say? "What beautiful music Miss —— can make on me!" You told me a little while ago that you were proud when you made any thing that was nice; is it right for you to feel proud and say, "How great I am!" What should you say instead? "How great God is that he can show me how to do these things!"

In teaching how we have "freedom by the truth," refer to the slavery of the colored people, then show a

fac-simile of the Emancipation Proclamation, or a large sheet of paper with the following words written upon it: "I, Abraham Lincoln, President of the United States . . . do order and declare that all persons held as slaves . . . are, and henceforward shall be free." Tell the children about the results of that document upon the condition of the slaves. Teach them then that they are Satan's slaves when they do wrong. Jesus wants to make them free. Hold up the Bible as Jesus' Emancipation Proclamation, and read from it how we may be made free; "the truth shall make you free," that is, by trying to do as the Bible teaches us we become God's free children.

Let us now pass to the other department of Visible Illustrations: pictures, and blackboard work. I have in my home a copy of *The Child's Bible*, a quarto volume, which contains one hundred and fifteen full page illustrations, and as many, if not more, half-page pictures. It has been invaluable to me in giving vividness to my ideas of Bible events, and has, therefore, been a great help to me in my preparations to teach the little children. In some instances I have taken the pictures into my class. Such a Bible would be a perfect delight to a child. He could, by aid of the pictures, gain a pretty good knowledge of the Bible before learning to read. I once heard Dr. Arnot say that it is the habit of the world to read the pictures in God's book instead of the words. The lives of Christians are those pictures. You will readily recall instances where this has been so, and where God's cause has suffered through the example of some unfaithful Christian. But this is not the point

I wish to emphasize. You can frequently find pictures to illustrate your lessons in commentaries, Bible dictionaries, and in books on Bible manners and customs. I have several times been much gratified by seeing my assistant teachers bring in these small pictures to illustrate the lesson to their little classes. For such purpose a picture scrap-book would be almost invaluable. Material for it could be gleaned from newspapers, magazines, and various other sources.

Such pictures are apt to be small, and, therefore, useless to the Primary Superintendent to show to the whole class. But such a collection would be very suggestive, and pictures or parts of pictures might sometimes be copied from it on a large scale upon the blackboard.

There have been published on large sheets pictures representing some few Bible scenes in the style of blackboard outlines, which, if pinned to the blackboard, cannot be distinguished from an actual chalk drawing a few feet away.

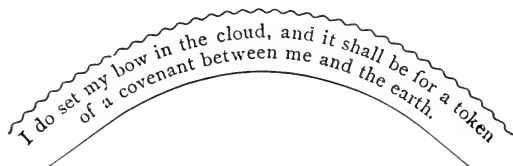
There will also be occasions when you will need to make use of the blackboard.

To say "that you cannot draw" is no argument by which to excuse yourself from doing so. If we take advantage of the imaginative powers of children we shall find that it will answer nearly as well to represent people, journeys, and places by dots and lines as by elaborate pictures. Do you not remember that rows of broken bits of dishes, arranged in a little cupboard which you made out of blocks and stones, were like so many rows of China in a handsome sideboard to the eyes of your imagination as a child? You have seen chairs con-

verted into a railway train with perfect satisfaction, and probably, too, you have seen a journey undertaken with a hobby-horse, or a saw-horse, accompanied by all the enjoyment and perplexities of a real trip. If we take advantage of this peculiarity of the child's mind, it will be a comparatively easy task to make good and efficient use of the blackboard, although we cannot draw well.

As additional encouragement I will give you a few examples of simple blackboard work, taken from some of my lessons.

Print Gen. ix, 13, in the shape of a rainbow when teaching about that sign of God's covenant.



Make innumerable dots to represent manna when teaching about God feeding the Israelites in the wilderness.

Draw a line representing the journey of the Israelites from Egypt to Canaan, thus:

When the course of lessons was the Israelites' journey from Egypt to Canaan, this line was placed by degrees upon the blackboard or slates of the assistant teachers until it was complete. Very many of the children learned to draw it, and at the Quarterly Review they were able to locate the different places about which they had



learned. At that time a red mark was drawn across the journey line to represent the Red Sea; a little green branch was drawn at Marah; dots representing manna located the Desert of Sin. A flag was drawn to represent Rephidim, where the Israelites fought with Amalek; the two tables of stone at Mount Sinai; a small straight line to represent a stick in Moses' rod at Kadesh; a serpent at a point midway between Mount Hor and Ezion-geber; and a bunch of grapes at Mount Nebo to represent the place from which Moses looked over into the Promised Land and saw that it was a land of plenty.

In teaching about the passover draw a door and frame, and put some red marks on them to represent the blood which the Israelites were instructed to put upon the door posts and the lintel.

In teaching the significance of the passover make a cross thus—

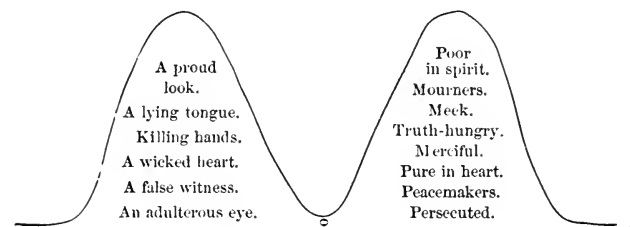


with the motto, "Christ our passover is sacrificed for us," on it; or, if you prefer it, the figure of a lamb, with the motto, "Behold the Lamb of God," as an explanation of the words, "Christ our passover is sacrificed for us." If you cannot draw the lamb you can get some one to draw it for you, or paste a picture on the blackboard.

When teaching about the mountains of blessing and cursing, Mount Ebal and Mount Gerizim, draw the outline of two mountains with a valley between. Make an application of the lesson by printing upon Mount Ebal the seven things which the Lord hates, and upon Mount Gerizim the eight things which he blesses, thus:—

GOD HATES :

GOD BLESSES :



To illustrate the lesson about the four lepers who sat at the gate of Samaria draw a square to represent the city, leave an open place for the gate, and make four dots by the gate for the lepers.

In teaching how it may be possible to live right in the sight of God, tell, first, the story of the widow whose little pot of oil Elisha caused to increase until it filled all of the empty jars which she had brought in from her neighbors' houses. She then sold the oil and paid her debts. Draw on the blackboard a row of seven jars, drawing a small heart above them. Then make use of them in the following manner:—Here is a little jar for each day in the week. Tell me what letter to put under each line, S, M, T, W, T, F, S. [Then point to the heart.] From that we are to fill each day [pointing

to the jars] with goodness. "Could the widow fill her empty jars with the small quantity of oil which she had in her little pot? Do you think you have enough goodness in your heart to fill all of the days?" "Yes." "Let us think about this. How many of you have sometimes promised your fathers and mothers that you would be good all day? Try to remember now. In a little while were you not doing wrong and feeling very sorry about it? You surely did not have enough goodness in your heart to fill that day? I will make a picture of all the goodness you had. [Represent the jar about half full.] If we pray to God to help us do right he will send his Holy Spirit into our hearts, and we shall then be able to fill all of the days full of goodness, for the Holy Spirit will bring God's goodness to us." [Represent all the days as full by rapid use of the chalk on all the jars.]

In teaching the lesson about David and Goliath, to give an idea of Goliath's size draw on the blackboard a shoe and a hand twice the size of those belonging to a man of ordinary size. When telling about the weapons which David used in the combat with Goliath, show the children a sling cut of sheep-skin of an elliptic shape, five inches long and three inches wide, with a coarse leather string, three yards long, passed through holes at each end. Show also a stone to fit it.

I will now give one more illustration of simple blackboard work which can be applied to many different lessons. It is a portion of my lesson on Ruth and Naomi. "I wish we had some large and beautiful pictures for our lesson to-day, but as I could not get them we will '*pre-*

tend' that we have some, and I will make some frames for them. [Drawing the outlines below.]

Three widows,
Naomi, Ruth, and
Orpah, walking to-
gether from the land
of idols to the land
where God was wor-
shipped.

Naomi kissing
Ruth and Orpah, and
trying to get them
to go back to their
friends and let her
go alone.

Orpah turning back,
Ruth cleaving to Naomi,
saying, Entreat me not to leave
thee nor to return from
following after thee,
etc.

Naomi and Ruth
coming into Bethle-
hem all the people
looking with wonder
at Naomi, whom they
had not seen for ten
years.

They came to Beth-
lehem in the begin-
ning of barley har-
vest. Men were cut-
ting and gathering it
into sheaves and maid-
ens were gleaning.

The words in the above outlines are not to be written, but to be repeated by the teacher. The success of the method will depend upon the ability of the teacher to control the imaginative faculties of the children. Make the ideal real; point to a place for the persons and things mentioned. This will give "to airy nothings a local habitation and a name."

The greater part of the examples which I have given may be used by assistant teachers, who will draw them

upon slates instead of the blackboard. I hope you will see to it that each one of your assistants is provided with a slate as one of the necessary equipments.

It is much the best plan to do all blackboard work in the presence of the class, as children take great delight in seeing any thing drawn, and besides attention will be thus collected as I have already intimated. But if the drawing and printing cannot be done rapidly it had better be made before the class comes together, and kept covered up until the time for it to be used. If this is not done, the illustration will be found, when the time comes for using it, to be like an uncorked bottle of perfumery from which all the fragrance has evaporated.

Before closing this letter I want to give one caution about the use of the blackboard. It is altogether wrong to associate God's truth with deformity. It will be hard for a child ever afterward to think of it as beautiful. I have seen blackboard work which reflected ridicule rather than light upon a lesson. Therefore, unless you can draw well, or can learn to draw well, I would advise you to get some one to draw for you, and to attempt nothing more complicated than dots and letters yourself.

Yours, in loving service,

S. J. C.

X.

The Culture of Benevolence.*

DEAR TEACHER FRIEND:—What do you suppose a child thinks about the money which he brings to your class?

“Here, Johnny, is a cent to take to Sunday-school,” says a mother to her little boy.

As Johnny skips along he wonders what the cent is for; he has never thought of it before; perhaps it is to buy candy for the teacher, or perhaps it is to pay for getting in. Johnny remembers that when his papa took him to the circus he had to pay for him to get in. It occurs to him that he will ask the teacher what the money is for, but there is no chance, and so he drops it quietly into the collection box. The act has less purpose in it than if he had thrown a leaf upon the stream, for he would have stood to watch what became of that. Do you and I not know that this aimless giving is what to-day constitutes in the majority of primary classes the culture of benevolence? “There is no more beneficence in the transaction than there would be in dropping in so many buttons.” Even worse than this is the plan I have sometimes seen carried out, by which the money brought by the children is devoted to the purchase of their own books and papers.

I have heard that a school which raised fifty dollars

* See also “Specimen Lesson on the **Widow's Mites.**”

last year sent five of them to the mission work and kept forty-five for their own support !

Call it, then, the culture of selfishness, and let no one suppose that children thus trained will be developed into the generous Christians who would be willing to sell all that they have and give it to the poor, if so the word of the Lord should come to them. Between neglect at home and indefiniteness in the Sunday-school the child is in danger of growing up without a knowledge of the blessedness of giving, and that love of the Father which is promised to the cheerful giver.

Why should children be taught to give ?

Because we have the "Church of the future" in our molding hands to-day.

There are usually three motives presented for Christian giving : pity, duty, and profit.

That higher purpose suggested in some Churches in the use of the expression, "Let us continue the praise of God by passing the contribution box," is frequently forgotten. Instead of looking at the contribution box in this noble light, it is more generally considered a necessary evil, "Something of the world brought, from dire necessity, into the Church."

Should not the worshiper see as much beauty in expressing his thanks to God by an offering as by prayer and song? "The fruit of our lips, and the fruit of our labors, are equally acceptable to God, else why did he train his chosen people to give tithes of all they had, and to consider their worship incomplete until they had given thank-offerings? Let us do our part toward preventing

‘The Church of the future’ from having the selfish ideas of Christian benevolence entertained by the Church of the present.”

Children should be taught : 1. That God is the owner of all things. 2. That whatever a person has, God intrusts to him to keep a little while until death, when it must be intrusted to some one else. 3. That we ought to return to God a part of the things intrusted to us ; that a tenth is what God asked his ancient people to give him 4. That the Bible designates a time when God’s dues should be paid—“the first day of the week.”

Let the children be made to realize that, as in the day when the widow came with her two mites to God’s treasury, so to-day, Jesus is looking upon our gifts. They should also be made to realize Christ’s great and generous gift to them : “Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.”

“To be a cheerful giver one must somehow know the worth of the thing given.”

What means for getting money shall be suggested to the children, that they may know something about the worth of what they bestow ? A good plan is to ask them to earn what they give to God. But there is an objection to doing this, as it sometimes necessitates payment for little services which it is their duty to render at home ; or, perhaps, they are paid for being good. My ideal plan would be to have the children taught in the home some industry by which a little money could be

made. But if that does not seem practicable, perhaps the teacher might secure the co-operation of the parents to the degree that they would give their children a small amount each week to spend for specified things, with the understanding that a portion should be given to benevolence. A wise use of money, and Christian charity, would thus be taught at the same time.

The delight which a child feels in contributing of his earnings is illustrated by the following incident : Said a boy, eight years old, the other day, " I have made eleven cents by selling pins, shoe laces, and such little things. Did you know I have a store in grandpa's office ? " At a meeting when a collection was called for, this little fellow whispered in the ear of one of the collectors, " Put me down for two cents. I can pay it."

Another method of teaching " the worth of the thing given " is to explain to the children beforehand what is to be done with the money, instead of asking them in the usual way to give to the " collection." Afterward let a report be made about the use of the money. It is well to ask each Sabbath, or before taking the collection, what is the money for, which you have brought to-day ? A regular statement by the treasurer is demanded by adult givers. Such a statement made to the children, including an account of what has been done with their money, would not only stimulate them to give more, but would cultivate an interest in all good works.

Children should be taught to give with a definite purpose. In my own judgment there are no objects of benevolence so appropriate for them to be trained in supporting as those adopted by the Church, for thus

they will early become identified with its interests, and their hearts will be closely united with it in sympathy. There must, of course, be much explanation on the part of the teacher, so that each cause presented will be understood.

There is no place so holy that Satan would be abashed to enter, and no grace is too Christ-like for him to blow his foul breath upon. Why, he even tries to make us proud of our humility! And in some cases I have seen him use Sunday-school teachers as instruments for training children to bestow their gifts to be seen of men. The children are told that on next Sabbath the missionary concert will occur, and they must bring their offerings—their pennies for the missionary cause. They are exhorted to remember it by motives of banners, medals, etc. When the time comes, and the different amounts have been collected, the Superintendent announces that class No. 1, the Busy Buzzers, have raised the largest amount of money this month, and are entitled to the banner. Is not this a doubtful way of developing the unselfish feelings of the heart? In sweet contrast to it is the following: A little girl, who loved her Saviour very much for having so loved her, came to her clergyman with eighteen shillings for a missionary society.

“How did you collect so much? Is it all your own?” the clergyman asked.

“Yes, sir; I earned it.”

“But how, Mary—you are so poor?”

“Please, sir, when I thought how Jesus had died for me, I wanted to do something for him, and I heard how

money was wanted to send the good news out to the heathen, and as I had no money of my own, I earned this by collecting rain-water and selling it to washer-women for a penny a bucket. That is how I got the money, sir."

"My dear child," said the clergyman, "I am very thankful that your love to your Saviour has led you to work so long and patiently for him; now I shall gladly put down your name as a missionary subscriber."

"O! no, sir, please; not my name."

"Why not, Mary?"

"Please, sir, I would rather no one knew but Him; I should like it to be put down as *rain from heaven!*"

The child should be taught also to give systematically. Benevolence should become to him a habit rather than a matter of impulse.

A noble example of what a school may do, which is trained to systematic and intelligent giving, is that of the Fourteenth-street Presbyterian Church of New York City, Mr. Frank A. Ferris, Superintendent. For the last sixteen years it has given an annual average of \$1,000. Out of an average attendance for one year of one hundred and forty-seven, (exclusive of a large primary class, which also contributed regularly,) one hundred and forty-four brought a weekly offering. These donations were entirely for the support of missions.

The record of the amount of missionary money is kept with the same regularity as the record of attendance; indeed, the attendance is marked by the amount of missionary money brought. A large and durable envelope, containing a paper for the list of names, is provided for

each class. Opposite the names are spaces for the dates of the Sabbaths in one quarter, and a large space for the scholars' residences. Each Sabbath, when the attendance is taken, the missionary money is collected, and the amount which each child has brought is checked off against his name. If he has been careless and forgotten his money, a cipher marks his presence. All absentees are indicated by the space being left blank. At the foot of the space for each Sunday the amount of missionary money is written, and also the number of absentees. The money is then put into the envelope with the class list, and laid aside to be collected by the secretary at an appropriate time. One excellent feature about Mr. Ferris's system is that there is also a space provided in the class list for the teacher to keep an account of the missionary money he brings. In this, as in all other things, nothing speaks more effectively than example.

Let us teach our little pupils that "The great privilege of possession is the right to bestow."

Yours, in loving service,

S. J. C.

XI.

Teaching Little Children to Sing.

DEAR TEACHER FRIEND:—The opportunity for learning new pieces in the Sunday-school, which, in primary classes, must always be done by rote, is very limited. The mothers in the homes might greatly facilitate the work if they would undertake to teach their little ones the sentiments and words of songs indicated by the teacher. By this means the children would be better prepared to understand what they sing than by the usual way. It is to be feared that parents and teachers do not sufficiently realize the confusion of ideas in the minds of children, resulting from a failure to understand what they sing.

A little child was heard singing about his home, "He taught me how to *wash* and pray." Must he not have had a very singular idea of Christ's relation to him?

In direct contrast to this is the following incident from the revival in England:—

"A milk-boy on his rounds was heard by a lady (herself converted through one of Mr. Moody's addresses) singing one of Mr. Sankey's hymns. The lady said to the boy, 'Those are very solemn words you have been singing; do you think of them as you sing, and do you understand them?' Then such a great change came over the boy's face, and he said, 'That I

do, ma'am, and I sing them as I go my rounds, hoping that just a word or two may fall into some one's ears.' Surely the missionary spirit in this lad will be blessed. That is, indeed, 'sowing seed in the morning and in the evening not withholding the hand.' Shall it not prosper? Shall not even this little child of God win jewels for the Redeemer's crown?"

Children should be taught "to sing with the spirit and with the understanding." In accomplishing this some simple illustration, an object, perhaps, or a rough sketch on the blackboard, will frequently assist. By this means the sentiment of the hymn to be learned will be impressed. For example, in teaching the song—

"When children give their hearts to God
'Tis pleasing in his eyes ;
A flower when offered in the bud
Is no vain sacrifice."

Let the teacher provide herself with a full-blown rose and a rosebud. By questioning, the children may be led to tell that the rose will soon fall to pieces, but that the bud will last some time, so that we can enjoy its sweetness much longer. Then the heart of childhood may be compared to the bud, and the heart in old age to the rose. God wants us to give him our hearts. When shall we do it—when they are like the bud or like the rose? Surely while we are young, so that he may long have our love and service.

In teaching "Jewels," we may ask, "What do we call persons who wear crowns?" Let us see what a crown looks like. [The teacher draws one or shows a picture.] What are set in the crown to sparkle? [Show

rings containing jewels.] I know of a King who wants different jewels for his crown :—

“ Little children, little children
Who love their Redeemer
Are the jewels,” etc.

Who is this King? Jewels shine, so shall those whom Jesus gathers for his crown.

“ Like the stars of the morning,
His bright crown adorning,
They shall shine in their beauty,
Bright gems for his crown.”

When will Jesus gather his jewels? “When he cometh, when he cometh.” Yes, Jesus is coming again some day. May you all be his, dear children, “in that day when he comes to make up his jewels!”

In this connection it might not be inappropriate to give a few thoughts about the character of the songs or hymns which children should sing, and the manner of singing them. You probably think as we do, that a good primary-class song should contain Gospel truth instead of pretty jingle. Simple and silly are two qualities which get strangely confused in the minds of those who write for little children. The compass should not be high; Dr. Tourjée says “never above E flat.” A strain upon young voices renders singing any thing but a pleasure, also destroying all musical effect. Dr. T. suggests also that a lady should lead children in singing, because her tones will give the proper pitch; a gentleman’s voice, even when singing soprano, usually being pitched one octave lower than the children should sing.

The song should be cheerful both in the spirit of the words and in the music. I cannot soon forget the doleful impression made upon me by hearing a large class of happy-hearted little children singing in Sunday-school, "I'm a child of sin and woe." It was like a whip-poor-will's note in the throat of a chirping wren.

Whenever it is possible the primary-class song should be accompanied by motions. The change of position which children require is thus provided for, and the consequent stirring is in order, rather than a matter inviting reproof. And then, you know, it is an old established rule, that "the more senses employed, the clearer will be the child's idea." So when the children are permitted to exercise in motions what they are singing, they will feel and know more deeply what they sing; for example, if they sing about the breath, which God sends them, let them place their hands where they can feel that breath; if they sing about their hearts, which God keeps in motion, let them place their hands where they can feel the beating of their hearts; if they sing about the snow, let their hands represent the snow-flakes, and teach them to imitate the falling of the snow; if they sing of the rain, teach them to imitate its pattering, by tapping with their finger tips upon a hard surface.

And now as to the manner of singing. A good order to observe in teaching a new song is, 1. To gain the children's interest in it by singing it yourself, or getting some one to sing it for you. 2. To hold a conversation with the children about its sentiments. 3. To sing one line alone, then repeat it immediately with the children accompanying, and after a few lines have been thus

learned, to sing them through together. 4. To encourage the children to sing without the teacher's help.

Teach them to sing conscientiously, since only the best of any thing is fit to be offered to God. Many times this worshipful element is entirely left out; and if children think at all why they sing they conclude that it is to please either the teacher or themselves. It would be well to keep the idea of praise to God continually before them by such reminders as the following, when the music is not going well: God likes you to think about what you are singing: I believe that God likes gentle, sweet sounds, rather than such loud, harsh ones: God does not like a lazy way of doing things for him, so you must sing a little quicker: God's little birds make more music than you do; certainly you can sing as well for him as they. Sometimes this worshipful element is lost sight of in the endeavor to please visitors and friends, who always delight to hear the children sing; or the purpose may be forgotten in too frequent singing. We are told to "pray without ceasing," but a primary class cannot sing without ceasing, as is sometimes the case, without degenerating into an exhibition singing school.

Children should sit or stand well when they sing. They should be told that their lungs are somewhat like sponges, and that when they sit or stand bent up their lungs are so crushed together that they cannot "sing best for God." They should sing with a quick utterance, thus avoiding the miserable habit of dragging. Tell them to make their voices skip when they sing; by this a jerky manner is not meant. They should be

in a cheerful mood. "I'm saddest when I sing," is not a desirable condition for children, at least; neither have we much sympathy with the sentiment, "Birds that wont sing must be made to sing." It is promotive of the cheerful mood to give the children a choice of what they will sing. This could not be recommended as an invariable rule, for while they may be happiest in singing what they like best, the selections might not be best adapted to the occasion.*

Yours, in loving service,

S. J. C.

*I suppose that, like myself, you have felt the lack of a sufficient number of appropriate songs to teach to the little ones. Very few are to be found in any one book of music, not enough to supply all that would be required in a class or in a home. In conjunction with Miss Jenny B. Merrill, I have prepared a singing book for the Primary Class and the home. It contains about one hundred and ninety pieces, partly original, and the remainder "winnowed" from a large number of singing books. It is called, "Songs for Little Folks," and is published by Biglow & Main, 76 East Ninth-street, New York city. Price, 25 cents.

XII.

The Teacher's Social Work.

DEAR TEACHER FRIEND :—Doubtless you have sometimes felt the pain of being unrecognized when your heart has gushed forth in friendly greeting, even though a personal slight was not intended. Dislike, however, would have been hardly less complimentary than the indifference which caused forgetfulness. We must know, then, how to pity our little pupils when we meet them on the street or elsewhere, and, in answer to their smiling gladness at seeing us, ask the cold question, “What is your name?” Perhaps when the name is spoken it does not bring back any memory of the child. It seems to me the first and most important part of the teacher's social work is to learn the names of her pupils. You say you have a large class of three hundred children, and meeting them, as you do, for an hour each week, you have no opportunity to learn their names and faces. Would it not be well to set yourself the task of learning at least six names each Sabbath?

The teacher's social work does not consist alone in learning names, but in learning the characters of children as well. Attempting to teach a child without knowing his temptations and surroundings is somewhat like a game at blind-man's-buff, the teacher having the bandage over her eyes. Unlike that, it is not an innocent game, but an almost hopeless struggle to find souls.

No teacher should assume the guardianship of souls without a willingness to seek their needs and supply the requisite help. No one would do less in the care of a body; why should they do less in the care of a soul? One hour on the Sabbath will not suffice to do full duty. A faithful teacher will find that hour to be the smallest part of the work. A devoted primary teacher once told me that she made on an average thirty calls a week on as many members of her class. And this she did although a faithful housekeeper, and the busy mother of three little children.

Two absent marks against a name should indicate that a visit ought to be made at once. Even then, sometimes the death angel will have made the visit before the teacher. One day a teacher's class was small, and in looking over the names of her pupils she came to one with six marks against her name. "Ungrateful child! when I do so much to make it pleasant for her," was the remark made. Alas! she did not know (being so neglectful of duty) that for four long weeks the sod had covered the face of that pupil.

A faithful superintendent is in the habit of placing the following blank in his teachers' class books where he discovers there are absentees:—

SCATTERGOOD S. S. ——— 187 .

M _____

_____ residence _____

has been absent from your class _____ weeks. Have you done all you can and ought for this scholar? Will you lose this one from your class? Please report on this card reason of absence, whether you have visited, and what you recommend to be done.

H. C. H., Superintendent.

But the teacher should not visit like a physician; there should be calls made just to carry sunshine when the children are well. Yes, to carry sunshine and to get it also, for in the joy of such loving service one will find himself not the giver only, but the receiver as well. In a certain district where I was accustomed to visit, it was usual for the children to follow me from one house to the other. Sometimes this increasing force numbered as high as fifteen, all laughing for very delight. Surely such an experience was abundant reward for my efforts.

If you have not become used to this pastoral calling you will wonder what to do when you enter a home. Ask for the mother as well as the child, (the child will probably have little or nothing to say and act very shy;) notice the baby if there is one; ask your little pupil to let you see her box of treasures, (among which you will find many of your own gifts of cards, papers, etc. ;) invite the mother to visit the class, and leave a gift for your little friend—a bit of candy, a picture card, or some trifle. If the child should not be at home, after a brief call with the mother leave your card. I have seen my card that had thus been left brought to the class and exhibited with great satisfaction, although in a crumpled and soiled condition. It is as important that the children be invited to the teacher's home, as that they shall be visited in their own homes. I never enjoyed a thanksgiving story more than one which appeared in the *Sunday-School Times*, about a teacher's thanksgiving dinner to the boys of her Sunday-school class. If the class should be too large to invite to tea, or a thanksgiving dinner, or at any one time, it would be found

very convenient to have a "children's hour" each week, perhaps from three to four on Saturday afternoon, when the children would be free to call upon their teacher and find pleasant entertainment in looking at pictures, listening to music and stories, the interview to be closed by prayer.

In carrying out your social work as a teacher, I wonder if you have ever tried bird-parties, grape-parties, orange-parties, etc. The plan was suggested to me by Mr. Moody when teaching the Primary Class in his Sunday-school. Some of the children came from miserable homes, and it was desirable to put some cheer into their lives, which they could not have gained in any other way. These gatherings were held in the basement of the church on Saturday mornings. Since then I have held one in my own house, which I will describe to you. The "bird party" was announced from the pulpit, so that the mothers would understand that the little people were wanted at the parsonage. It was the event of the week to which the children looked forward from Monday until Saturday. They came promptly at the hour appointed, each bringing a little bunch of flowers to decorate the church on the following Sunday, as all the classes were accustomed to do in turn. A number of stuffed birds had been procured, which, together with the skeleton of a bird, formed interesting material for a little talk by the teacher, who tried to impress upon the children many lessons about God's goodness to "the fowls of the air." Then each child was given a chromo of one of the birds; all of which were birds of the Bible. The chromos came in pack-

ages of twelve, and cost only fifty cents per dozen. An hour was spent in play, and the children went home with loving thoughts of God, after such bright glances at his handiwork.

It is not to be wondered at that I should write such a long letter on so social a subject, and I shall be quite satisfied if you receive as much pleasure and profit from reading the letter as I have had in writing it.

Yours, in loving service,

S. J. C.

XIII.

The Home and the Class.

DEAR TEACHER FRIEND :—A song that I used to sing in childhood floats through my memory this morning. The school children sang in chorus, “ ech—o, ech—o,” and in a distant room, a single sweet voice repeated, “ ech—o, ech—o.” From childhood until the present time, I have delighted to call out among the hills, and receive an answer from that mysterious being which fancy always pictures as very large and very saucy, so ready is he to pick up your slightest word and “ mock you ” as the children say.

As a teacher there are yet other echoes for which I listen—listen with deep earnestness of soul. They come to me from the lips of parents, and they sound somewhat like the following : “ Every day during the week Annie told us something new about the lesson of last Sunday ; it seemed to be in her thoughts continually.” If parents only realize how grateful such words are to the teacher they would speak them oftener ; they would be in the habit of doing it.

There is the closest possible relation existing between the home and the class, and yet, more frequently than otherwise, they are not on “ visiting terms.” How many of the parents of your little pupils have you ever welcomed to your class room ? We should not, however, be ready to give them full measure of censure

that we have seen so few of them, for we feel if we had invited them directly more of them would have come. We should not be willing to assume that their absence had been caused wholly by indifference, but rather let it be set down as an invariable rule that teachers can interest and enlist the parents as their helpers. It would seem perfectly proper to arrange a definite time for the visit, just as any other invitation is extended. This could be done while the teacher was on the round of "pastoral calling" mentioned in a preceding letter. An occasional visit to the class will acquaint parents with the teacher's methods, and they will thus be enabled to supplement the work of the Sunday-school in the home. I do not know what your preference is, but in my own judgment, so far as young children are concerned, it is better to have parents follow up the lesson given in the class than to take up the new lesson. In general this would be the most interesting thing for parents to do. It is usually less discouraging to listen to a child tell you what he knows, than to try to interest him in something which he knows nothing about. As far as the child is concerned it is certainly well that he should be thus made to feel a responsibility about remembering the lesson. The very effort which he must make to recall and repeat it will make it indelible upon his memory. Not only can the parent thus help his child to recall his lesson, but there is a still nobler work to be done during the week in helping the child to live the lesson which he learned on Sunday. It would neither be possible nor desirable for the parents to visit the class every Sabbath, and so it would be well to send occasional notes

or suggestions to them to retain them as constant helpers.

You see it is a fixed principle with me that a teacher cannot do without the help of the home, either for its encouraging results upon himself, or the efficiency of its teachings upon his pupils.

By this co-operation of the home and class a teacher's efforts are multiplied many times; they are increased in tenderness and force by the peculiar love of a parent's heart; they are made more direct, because applied to daily life.

Only when the home and the school thus work together is the highest and truest aim of the Sunday-school reached.

Perhaps you think in all these suggestions I have forgotten you as a mission-school teacher, where there is not only indifference in the homes represented, but vice and crime as well. Still I would say, You will do well to enlist the parents; this may be the lever to raise them out of degradation into godliness. Do not at least despair if you cannot gain their interest: your influence will extend far into the wretched life of the children; it will not be wholly lost, even if they are with you but one half hour out of one hundred and sixty-eight; for proof of this consider the beautiful songs they remember from Sunday to Sunday. I have sometimes marveled at this, particularly when they were learning a new song without seeing either the words or the music. Your influence will remain with them even as does the song.

Yours, in loving service,

S. J. C.

“ Suffer little children, and forbid them not, to come unto me ; for of such is the kingdom of heaven.”

“ O satisfy us early with thy mercy ; that we may rejoice and be glad all our days.”

“ Remember now thy Creator in the days of thy youth, while the evil days come not.”

“ Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.”

“ Samuel ministered before the Lord, being a child.”

“ O Lord God : thou art my trust from my youth.”

“ While he was yet young, he (Josiah) began to seek after the God of David his father.”

“ All thy children shall be taught of the Lord ; and great shall be the peace of thy children.”—THE SCRIPTURES.

“ I have seen as manifest evidence of the new birth in children of eight years of age, as I have ever seen in any adult.”—Dr. TYNG, Sr.

“ As early in a child’s life as possible, teach him implicit trust in Christ, and the full consecration of his little life with all its possibilities to Christ.”—Rev. J. H. VINCENT, D.D.

XIV.

The Teacher's Spiritual Work.

DEAR TEACHER FRIEND:—In one of my first letters to you I named, as a necessary quality for the primary teacher, faith in child piety. That faith inspires the teacher with an earnest purpose which excludes all trifling, such as teaching for a reputation, or seeking to amuse children because they are thought too young to learn truth ; or striving to educate them to a point where they will become Christians. We should crave, more than any thing else in the way of reputation, to have it known of us in heaven that we have brought many little ones to Jesus. I love my work so much that I often find myself hoping that there may be little ones to teach in heaven, and that I may have a part of it to do.

“ Too young to learn truth ! ” No one could say so if he could hear the demure little four-year-old Mamie, who comes to my class and says never a word, but goes home and tells the whole lesson to her mamma ; or if he could hear the little curly-headed, bright-faced Allie, two years and a half old, lisping about the Sunday-school to her nurse all through the week.

“ But the question might be asked, How are you going to let these little children know all the great truths of religion ? We are not going to let them understand all the great truths of religion, only one or two. The smallest child knows there is a God. Atheism was

never born in any human being. A man must work very hard to grind himself down to an atheist. All that is needed for salvation is to know God and believe in him. The smallest child can understand God, and love him for his love." *

A teacher should realize the value of a child's soul. The child's body may be a wee thing, as it were a drop of water; but his soul, it is vaster than the ocean. The souls, they are committed to our care! O that I could write these words in flame! Each Sabbath, as we come from our classes, let us ask ourselves the question, Have I done any think for souls to-day? Souls, the crowning work of God's creation, set over all the works of his hands; souls, whose value is the ransom price, the precious blood of Christ; souls that can be measured, in their height, depth, length, and breadth, only by the cross; souls that have an eternity to spend somewhere, either among the saints in glory, or in the "prison house of the lost."

A teacher should also study the religious possibilities of the child. "It is as possible to play like a Christian as it is to trade like a Christian." And I doubt not that children can be brought to exercise as much grace in their sphere as men and women do in theirs. Little Dannie had been taught by his mamma that when he wanted to do wrong the wicked spirit was in him, and that he must try to get it out before he was naughty. I can remember seeing the little fellow, when only three years old, coming to his mother, and saying with a look almost of alarm, "Ze wicket spirit is in Dannie, for he 'ants to

* Dr. Howard Crosby.

hurt his little sister." I have a theory that as soon as a child is thus able to recognize wrong he has a corresponding power to recognize good, and that he may be taught to avoid one and cling to the other. Perhaps it would be well to quote what the children themselves say about their Christian duty.

I was once talking in a children's meeting to about two hundred children between the ages of five and fifteen. The subject was prayer. I asked, How old do you think children ought to be before they begin to pray? The answers were as follows: "As soon as they can speak;" "As soon as they can understand;" "One and a half years old;" "Two years old;" "Three years old." Then followed another question: How old do you think children ought to be before they begin to pray in prayer-meeting? "Five years old;" "Six;" "Ten;" "Twelve." (No one said, Not until they are grown up.) How many of you are willing to pray in this prayer-meeting? There was a look of willingness on many faces; two little girls aged six and eight years, and a boy of twelve, raised their hands. The boy made one of the most beautiful prayers I have ever listened to, full of simple trust. After the meeting, I asked him how long he had been a Christian. "Ever since I can remember," he replied, with a radiant smile.

Would any one be disposed to doubt such a statement? Yes, I fear some persons would. Those who think that a conversion must be like the breaking up of the great deep would be apt to deny a child's conversion, either on the ground that he had not enough sin to mourn deeply for, or that it would be impossible for

him to live a consistent Christian life because much of his time would of necessity be given up to play. "He slides down hill just like other boys," was a criticism made upon a child Christian by such a person. Paul and Silas, delivered from prison by an earthquake, and Peter, delivered at Philippi silently by the angel of the Lord, represent two types of conversion.

The child's regeneration, although less marked and sudden than is usual with adults, will be made as clearly manifest by yielding the fruit of the Spirit, (Gal. v, 22, 23,) under proper Christian culture.

In a day-school of fifty little children between the ages of four and six years an occasional morning prayer-meeting, lasting for about half an hour, was well sustained by the little people. At first they needed my help to frame original prayers, but at last they became independent of this help, save a conversation which we always held previous to the season of prayer, when I tried to bring to their remembrance God's gifts and blessings and their needs. At first only one child was willing to make an audible prayer. Before many weeks had passed it was an exception for a child not to be willing to do so. They did not seem to be embarrassed by the presence of adult visitors.

Mr. Crafts delights to recall his experience with Christian children in H——, where in children's meetings at least twenty would offer prayer, some uttering only a sentence or two without any formal introduction or closing, and others making a longer prayer. At some meetings there would be thirty or forty testimonies in addition to prayers. From that band of

little people there were constant additions to the Church.

Dr. Crosby says: "We must have faith in the conversion of little children. We must not expect too much of them. We must not expect them to be like Paul, or Peter, or Apollos. We must not be too exacting with them, or expect gigantic faith, or gigantic intellect, or gigantic piety. I have always taken little children into the Church of which I am pastor, and have never regretted it. No, for they have all proved faithful; and where many who came into the Church older have been entirely lost to it, we know where to find every one who came in in childhood."

Rev. Julius Field gives similar testimony: "From the long experience of over half a century in the ministry, I have found in the Church no class of members which possessed such deep, uniform piety, stability of Christian character, and perseverance, and of whom I could report so favorably, as those converted in childhood."

Having written so much about the teacher's aim, it is fitting that the remainder of my letter should be devoted to the teacher's methods. You have seen the Catholic devotee praying with the rosary. Has it not occurred to you that every Sunday-school teacher should have a rosary? Not one of beads, but one composed of the names of scholars. Such a one I made on the fly-leaf of my Bible; those names were one by one spoken in prayer, that I might be the means of leading each soul to Christ.

There should be a spiritual application of each lesson. A few years ago I met, on a steamer going through the

lakes, a lovely Christian teacher, who said to me, "I am never satisfied to teach a lesson without bringing Christ into it." Although I then made no dissenting reply, I thought that such a course would sometimes be exceedingly inappropriate; but the longer I teach, I find myself very strongly of the opinion that I do not want to give lessons in which it is not appropriate to teach Christ. It has been very beautifully said that "Jesus is the thought which, like a scarlet thread, binds together all the books of the Bible." I am persuaded that every lesson which a teacher gives should be fastened upon that scarlet thread.

" All growing that is not toward God
Is growing to decay. All increase gained
Is but an ugly, earthy fungus growth;
'Tis aspiration as that wick aspires
Towering above the light it overcomes,
But ever sinking with the dying flame."

There should be a weekly prayer-meeting for children. This point has already received much attention in my letter, therefore I will only add, in case such a meeting is not provided by the Church, each teacher should feel the responsibility so far as his class is concerned.

If space allowed I should like to give you an account of my experience in teaching children to pray, but I can only refer you to the lesson in the concert on prayer.

Children should be taught to pray both morning and evening in their homes. While nearly all children are accustomed to pray in the evening, very many have no habits of morning prayer.

Of the two, it would seem that the morning prayer is the more important, because it is at the very threshold of temptation and duty. The habit of evening prayer acquired in childhood makes it much easier in after life to keep up regular evening prayer. A habit of morning prayer would be equally valuable and helpful.*

Personal conversation on religion should also enter

* I have collected a few morning prayers for little children, from which parents and teachers can make selections :—

1. Now I'm rising from my bed ;
Like a bird, I must be fed ;
Heavenly Father, hear me pray—
I would be thy child to-day,
Loving Thee with holy fear,
Knowing Thou art always near,
Happy in my Father's sight
All the day, and all the night,
Lest my feet should go astray,
Bid some angel guard my way,
And a vigil keep within,
Lest my wayward heart should sin.
2. As soon as I awake from sleep,
I pray the Lord my heart to keep ;
And through the day my life to save
From sin, from sorrow, and the grave.
3. Hear, O Lord, my morning prayer,
Greatly do I need Thy care ;
Save my life, my thoughts control—
I'm a sinner, make me whole.
4. Jesus, welcome ! I rejoice
In the morn to hear Thy voice ;
Soon as I awake from sleep,
Thou art come my heart to keep ;
And since Thou hast come for me,
Gladly will I follow Thee.
5. Now I'm rising from my bed ;
Like a bird, I must be fed ;
Heavenly Father, let me share
With the sparrows in Thy care.
Take my heart, and make it good ;
Feed my soul with heavenly food.

into every teacher's work. A young lady called to see a friend who was ill, and on leaving, one of the children, a sweet, intelligent little girl, took her down stairs. She was her own especial favorite and pet, and yet, being naturally of an extremely reserved disposition, she had never spoken one word to her on the subject of religion. Looking down into the thoughtful, loving eyes, under a sudden impulse she asked the question, "Maud, my darling, do you love Jesus?" To her astonishment the child stopped abruptly, and drawing her into a room which they were passing, she shut the door, and clinging closely to her, burst into a flood of tears. Looking up at last with a glad, happy face, she said, "Miss Alice, I have been praying for six months that you would speak to me of Jesus, and now you have. Every time I have been to your house, and every time you have come here, I have hoped you would say something, and I was beginning to think you never would."

Perhaps there are some little ones praying for us to speak to them of Jesus! I am aware that this will need to be done very judiciously with young children; but with the co-operation of parents, it will be possible to train up these little ones in the nurture and admonition of the Lord.

In closing this letter let me quote a familiar poem which has been a great incentive to me in spiritual work as a Sunday-school teacher:—

"When mysterious whispers are floating about,
And voices that will not be still
Shall summon me hence from the slippery shore
To the waves that are silent and chill;

When I look with changed eyes at the home of the blest,
Far out of the reach of the sea—
Will any one stand at that beautiful gate,
Waiting and watching for me?

“There are little ones glancing about on my path,
In need of a friend and a guide ;
There are dim little eyes looking up into mine,
Whose tears could be easily dried ;
But Jesus may beckon the children away
In the midst of their grief or their glee—
Will any of these at the beautiful gate
Be waiting and watching for me?

“I may be brought there by the manifold grace
Of the Saviour who loves to forgive,
Though I bless not the hungry ones near to my side,
Only pray for myself while I live.
But I think I should mourn o'er my selfish neglect,
If sorrow in heaven can be,
If no one should stand at that beautiful gate
Waiting and watching for me.”

Yours, in loving service,

S. J. C.

TWELVE LESSONS ON THE LIFE OF CHRIST.



I.

Subject.—The Child Jesus.

Golden Text.—Matt. ii, 10.

Central Thought.—A Saviour Sought and Found.

LESSON PLAN.

1. To review God's promise that a Saviour should come. 2. To teach about the Saviour king made manifest in the flesh. 3. The wise men sought him and were directed to him by a star. 4. The Holy Spirit will lead to Jesus all who seek to find him.

INTRODUCTORY EXERCISE.

Who was the first man? Who was the first woman? Who made them? Where did God put them to live? Why did God make them leave the garden of Eden after awhile? Who did he promise should come from heaven and take their sin away? Your teachers will tell you to-day about how Jesus came from heaven to take their sin away. [The above is a review of the third lesson in the first year of the International course, entitled, *The Fall and the Promise*. The following is the first lesson in the third quarter of the same year.]

THE LESSON TAUGHT.

How many of you have a little baby brother or sister at home? Do they look any thing like this picture? [Showing some large ideal picture of a baby.] I know

you had all many questions to ask about the baby when it first came. If the baby could have talked, I am sure it would have said to you:—

“God thought about me, and so I grew.”

And then if you had asked,

“But how did you come to us, you dear.”

Baby would have answered,

“God thought about you, and so I am here.”

A dear little friend of mine was one day playing church, and preaching to chairs. His mamma heard him say to them, “Once upon a time before there was any little Willie Moody, away up in heaven, God said, ‘Let there be a little Willie Moody,’ and there was a Willie Moody.”

“Let there be,” are the words which God spoke to make the light, the sky, the sea, the sun, moon, and stars. Away up in heaven, before God said, “Let there be” any thing, Jesus lived with the heavenly Father. He was so old that the Bible calls his name, The Ancient of Days; and yet when Jesus left heaven to live in this world a little while, God gave him a little baby’s body; and so we talk about Jesus being born in a manger at Bethlehem. In the Bible it is said of Jesus, “The Lord possessed me in the beginning of his way, while as yet he had not made the earth; then I was by him as one brought up with him, and I was daily his delight, rejoicing always before him.”

When the Father was ready to send Jesus to take away sin as he had promised he gave him a very little house to live in. Do you see Jesus’ little house in this

picture? [A picture of Jesus as an infant.] You do not see it? If I show you the windows you will know where it is. [Teacher points to the eyes in the picture.] Do you not all see Jesus' little house now? Do you live in larger or smaller body-houses than Jesus had? Who has the largest body-house here? You have. O how wonderful that one so great in heaven should be put into a little baby's body-house to live! He was more wonderful than any little baby God has ever made, for he was God put into a body like ours.

When Jesus came to earth God put a new star in the sky to help people find him.

Some wise men saw the star, and they knew Jesus had come. They went to the king and asked him to read out of the Bible the promise about Jesus' coming. The king sent for some other wise men who could read the Bible. They came and read the name of the town where Jesus should be born. How many of you would like to know the name of that town? It was Bethlehem; all try to say it. Jesus did not live in our city, for Bethlehem is far across the ocean. When the wise men started to Bethlehem, the star [which star?] moved as if to show them the way. How do you point when you want to show any one the way? [Children point with their index fingers.]

I love to think God was pointing the way when the wise men were traveling to Bethlehem. Perhaps the star was the end of his shining finger! I will read to you from the Bible how far the star moved. Matt. ii, 9. They found the dear God-child under the shining of the star. How do you think the wise men felt when they

found that the star had led them to Jesus? *Glad,* The Bible tells us, "They rejoiced with exceeding great joy."

THE CLOSING EXERCISE.

Try to read what I have printed on the blackboard. "When they saw rejoiced with exceeding great joy."



on the they

How many of you would like and find Jesus now? Do you

to go think

you could go to him as the wise men did, and have a star to show you the way? *Yes.* No, Jesus is in heaven now; if you tell God that you want to go to him, God will let his Holy Spirit lead your heart to Jesus today, although you cannot go to him with your body. My heart went to find Jesus many years ago, and every day now it has a visit with him. When I pray, I call that visiting Jesus. I can shut my eyes and be with him in a moment, even while I seem to stand here. How many of you want the Holy Spirit to take your hearts to Jesus? What will he do for you? *Take away my sins.*

II.

Subject.—The Baptism of Jesus.

Golden Text.—Mark i, 11.

Central Thought.—Baptism by water and by the Holy Ghost.

LESSON PLAN.

1. To recall what the children have observed of baptisms. 2. To teach about the double baptism which Jesus received at the River Jordan. 3. To teach that all who are baptized with water may also be baptized with the Holy Ghost.

INTRODUCTORY EXERCISE.

How many of you have ever seen any one baptized? Who were they? Were they baptized in the river or in the church? How was it done? You are going to learn to-day about Jesus being baptized. What do you want to know about it? *I want to know whether he was baptized in the river or in the church, and who baptized him.* Your teachers are waiting to tell you all these things.

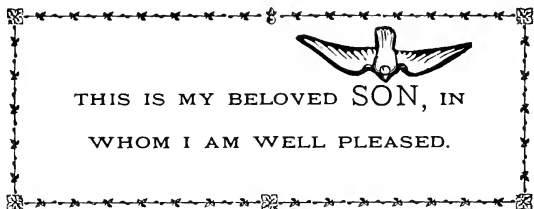
THE LESSON TAUGHT.

Jesus was baptized twice in one day! The first time John baptized him, and the second time God baptized him. John baptized so many people that he was called John the Baptist. That is the work God gave John to do—to tell the people that they should very soon see Jesus, to beg them to feel sorry for their sins, and to be baptized. John did not preach to the people in church, but in the street, by the sea-side, or in the fields. Do you think John baptized in the church or in the river? *In the river.* Yes, in the River Jordan. One day while John was baptizing some people Jesus came to be baptized. To what place did he come? *The River Jordan.* The people did not know who he was, but John did. John thought Jesus was too good and too great for him to baptize, so he said, “No; I have need to be baptized of thee.” Then Jesus talked with John, and told him it was right for him to do it, because the Son of God must be baptized in order to obey God. Then John baptized him. Where? With what? *Water.* God looked down from heaven;

what did he see? *Jesus being baptized.* Then God baptized him, not his body with water, but he baptized his heart with the Holy Spirit. The heavens were opened, and God sent down the Holy Spirit into Jesus' heart to help him be loving and gentle always to the wicked and cruel people among whom he had come to live. He had come from heaven to do good to these people, and to die for them so that God would forgive their sin. Are not you and I some of those wicked people? *No.* I am sure we are, for every day we do something wrong that makes Jesus' heart sad. With what did John baptize Jesus' body? With what did God baptize his heart? Where did John baptize Jesus? Where did God baptize him? Who saw John baptize Jesus? Do you think any body saw God baptizing Jesus? *Yes.* No one but John; he saw the Holy Spirit come down from heaven to be Jesus' helper. He said the Holy Spirit looked like a dove, and rested on Jesus' shoulder. God spoke from heaven, saying, "This is my beloved Son in whom I am well pleased." Do you think the people heard God's voice? *Yes.* If they did, they thought it was thunder; only John knew God had spoken. What did John hear God say? I have not told you how old Jesus was when John baptized him. Would you like to know? *Yes.* He was thirty years old. How old was he when God baptized him? *Thirty years old.*

THE CLOSING EXERCISE.

I wish you would all try to read what I have printed on the blackboard :—



Who said this? When? Who thought the Holy Spirit looked like a dove?

A friend once asked me which of God's animals I would like to be. I thought that was a very funny question, but still I made a choice. My friend said he would rather be a pure white dove than any thing else, because it is the sign of the Holy Spirit. A dove is the gentlest, kindest creature God has made; but we may become even more gentle and loving than a dove if we have God's Holy Spirit in our hearts; that will give our eyes a gentle look, will make our hands work to do good for others, will make our feet run to help others. How many of you want to be baptized with the Holy Spirit? Who can do it? You told me when we first began our lesson that you had seen many persons baptized. Were they baptized with water or with the Holy Spirit? *With water.* Baptism with water is a sign of membership in the kingdom of heaven. You were baptized with water when you were little babes, because Jesus said of all little children: "Of such is the kingdom of heaven." But

then we must also be baptized with the Holy Spirit. What did God say about Jesus when he was baptized? "*This is my beloved Son, in whom I am well pleased.*" When you are baptized with the Holy Spirit you will hear his voice saying, "This is my beloved [substituting the names of one or more children) in whom I am well pleased."

III.

Subject.—The Law.

Golden Text.—Rom. xiii, 10.

Central Thought.—Charity, the bond of perfectness.

LESSON PLAN.

1. To review the law as given by Moses. 2. To teach the law of love which came by Jesus Christ. 3. To teach how the keeping of the new law fulfills the duties of the old law.

INTRODUCTORY EXERCISE.

If you should try to reach out your arms behind, you could make them go pretty far back; could you not?

Now, I want you to reach your thoughts back to something you learned a long time ago, back to Moses and the Israelites. How many of you remember learning about them? What did God give to Moses on two tables of stone from the top of Mount Sinai? I am making on the blackboard pictures of the two tables of stone. [The teacher draws them.] I think you all know the words which God wrote. How many of you can say them? Perhaps, if I should print a few of the words, we would be helped to speak them together.

[The teacher prints on the first table, "No other gods," "Graven images," "Jealous God," and "Remember the Sabbath;" and on the second table, "Honor,"

"Not kill," "Not commit adultery," "Not steal," "Not bear false witness," "Not covet." The teachers and children should now repeat in concert the Ten Commandments.]

God gave more than ten commandments to the Israelites; he told Moses six hundred and three others to teach the people. Then how many commandments did God give altogether to the Israelites?

By whom did he give them? *By Moses.* Yes, God spake to the people by Moses.

Whom did God afterward send from heaven to speak for him to all the people in the world? *Jesus.* One of Jesus' names is "The Word," for he was God's word to us.

Your teachers will tell you now how many commandments God told Jesus to tell us—Jesus, the Word that was made flesh and dwelt among us.

THE LESSON TAUGHT.

How many commandments did God give to the Israelites by Moses?

What are you expecting me to tell you now? *How many commandments God told Jesus to give.*

One day a scribe came to Jesus and asked him which was the greatest of all the commandments God had given by Moses. The scribe knew all of the six hundred and thirteen commandments, for his business was to write Bibles with his reed pen. That is the way Bibles were made before people knew how to print them. The scribe had probably many times written the six hundred and thirteen commandments. What did he come to Jesus asking? Jesus said the greatest commandment is, Thou shalt love the Lord thy God with all thy heart, etc. [Let the teacher read it from the

Bible. Matt. xxii, 37.] How many commandments among the ten could we find about loving God and serving him? *Four.* And there were many others, too, among the six hundred, about serving God; some told them to make sacrifice of lambs and doves and bullocks when they had sinned. You learned about that many weeks ago.

How many commandments did Jesus give about serving God? *One.* He knew that if any body should love God he would do right without being told what he must do and what he must not do.

Among the six hundred and thirteen commandments were many that told the people how they must act toward each other, and how they must buy and sell and take care of their animals, and how they must treat each other's animals. God had to teach the Israelites in somewhat the same way your parents teach you. Your mother and father say to you, "Don't come to the table with dirty hands," "Don't come into the house with mud on your shoes," "Don't speak saucy words." When they have told you these many things many times, and they afterward say, "Now be good children," you know every thing they mean; do you not?

For nearly fifteen hundred years God had been teaching the Israelites what they must do and what they must not do, and so he thought they would know what he meant if he should tell Jesus to say, "Love one another." You know people who love each other never want to kill one another, nor steal, nor tell wicked stories about each other. So, after telling the scribe that to love God was the greatest commandment, Jesus said the second was like unto it, "Thou shalt love

thy neighbor as thyself." Let us say together the two commandments which Jesus gave. [The children repeat them, helped by their teacher.]

Then Jesus said, "There is none other commandment greater than these ; on these two commandments hang all the law and the prophets." When Jesus had thus spoken, the scribe thought a few minutes about the six hundred and thirteen commandments, and then said, "Master, thou hast said the truth." [Let the teacher read from the Bible the remainder of the reply in verses 32 and 33 of the lesson.]

Jesus saw that the scribe knew much about God's ways, and he said to him, "Thou art not far from the kingdom of God."

THE CLOSING EXERCISE.

Have you learned how many commandments the Father in heaven told Jesus to tell his people?

What were they?

What do you see on the blackboard? *Pictures of the tables of stone.*

What was written on the real stone tables?

Now I am going to rub out these ten commandments, and I want you to tell me how to put them back in one word. Can you not tell in one word what Jesus said we must do to serve God, and to do right to everybody? *Love.* Yes; love God and love our neighbors.

[If the children do not suggest love, let the teacher give it. A pleasant interest may be awakened by asking the children to tell how the word love could be printed on two tables. They will probably say that half of it may be put in one tablet, and a half in the other, thus:—

Let the teacher then print it so.]



If we love God, what will we not do? *Not have any other gods ; nor worship any other gods ; nor take God's name in vain, and we will keep the Sabbath day holy.* If we love every body what will we not want to do? *Not kill ; not steal,* etc. Then, to love is to do God's way, and to keep all the six hundred and thirteen commandments, without knowing what they all are. The Bible says, "Love is the fulfilling of the law."

All say together once more the two commandments which God told Jesus to speak to us.

Did God write them on tables of stone? *No!* Our picture makes it seem so. God says, "I will put my law in their inward parts, and write it in their hearts." Not in tables of stone, but in fleshy tables of the heart. I will make our picture true. [The teacher changes the two outside straight lines of the tables already drawn to slightly curved ones, which will make a heart.]

God wants to write love on your hearts, and then he will say to you, as he did to the scribe, Thou art not far from the kingdom of heaven. How many of you want love for God and love for every body to be in your hearts?

IV.

Subject.—Power Over the Sea.

Golden Text.—Psa. cvii, 29.

Central Thought.—"The Father loveth the Son, and hath given all things into his hands."

LESSON PLAN.

1. To impress the children with the power of the Father. 2. To tell the story of the lesson, teaching that Jesus is equal with the Father in power.

INTRODUCTORY EXERCISE.

I want you all to look in my hand and see what I am holding. *Water*. What does the hollow of my hand make? *A cup*. If my hand were larger, what could I do? *Hold more water*. Would you like to know how much water God holds in his hand? The Bible tells us that God holds the great seas in his hand, the great seas in which ships sail; across which nobody can see, they are so wide.

Let me read to you from the Bible about this, (Isa. xl, 12): "Who hath measured the waters in the hollow of his hand."

Now I am going to show you on the blackboard how wide I can stretch my hand. Now I will make a dot where my little finger is, and another where my thumb is. Now I will draw a line from one dot to the other, and you can see just how far I can stretch my hand. You could not reach so far with your little hands. If my hand were larger I might stretch it across the whole blackboard. The Bible tells us how far God can stretch his hand. Would you like to know how far? God can stretch his hand across the whole sky. [Let the teacher hold up her hand and point to the distance between her outstretched thumb and little finger.] The Bible tells us he hath "meted out (measured) heaven with the span." The span is the distance between the thumb and little finger. How great God is!

How many of you would like to learn about what God can do with the sea which he holds in the hollow of his hand? Your teachers are waiting to tell you.

THE LESSON TAUGHT.

How many of you have ever seen ships? I have brought a picture of a ship for those to look at who have never seen a real one. [Any little print will answer.] What name do we give to men who sail on the ships? *Sailors*. Sometimes there are great storms at sea; then ships are broken in pieces and sailors are drowned. Once there was a storm, and all on the ship were very much frightened except one sailor; he did not seem troubled at all. When some one asked him what made him so calm, why he was not frightened, he said, "If I should drown, I would only be sinking into the hollow of my Father's hand." What did he know about the sea that you have learned to-day? *That God holds it in the hollow of his hand.*

Now listen while I tell you a story I have read in the Bible about some other men who were in a ship when there was a storm on the sea. When I get through telling the story I shall want you to tell me what they forgot.

It was in the night, and twelve men were in a ship together, and they had with them several other little ships. Jesus was with the twelve men; how many persons in the large boat, then?

Jesus had been preaching all day, and he had done what you and I do when we are very tired. What? *He had gone to sleep.* Yes, with a pillow under his head, not such a pillow as you and I have, but more like a little stool.

God blew his breath on the sea, and that made wind

and waves, such great waves that the ship was nearly filled with water; still Jesus slept. The twelve disciples became so frightened that they went to Jesus, asleep on his pillow, and woke him up, saying, Do you not care if we die? "Carest thou not that we perish."

Those twelve men were afraid to fall into the sea. Now try to tell me what they had forgotten. *That God holds the sea in the hollow of his hand.* Any thing else? *That drowning is only sinking into God's hand.*

God holds the sea in his hand. What could he have done to stop the storm if the twelve men had called upon him for help? *Kept his hand still. Stopped blowing his breath.*

How many of you think *Jesus* could stop the storm when the twelve men called to him for help?

Listen while I read a verse from the Bible, and then tell me whether or not you think there was any use for the twelve frightened men to call on Jesus to stop the storm. [Teacher reads, "The Father loveth the Son, and hath given all things into his hands." John iii, 35.] That means the sea and many other things besides. How many of you think now that Jesus could stop the storm? [All the hands are raised to signify that they think he could.]

Listen while I read what Jesus did when they wakened him: "And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm." Tell me now, together, besides the Father in heaven, whom do the wind

and sea obey? *Jesus.* Why? *Because the Father hath given all things into his hands.*

When the storm had gone, the disciples looked at each other with fear in their faces, "and said one to another, What manner of man is this, that even the wind and the sea obey him?"

THE CLOSING EXERCISE.

Who can read what is on the blackboard?

[Let the words of the Golden Text, "He maketh the storm," be printed so as to represent waves, then "a calm," thus "a c-a-l-m;" "so that the waves thereof," in waves again, and "are still," thus, "a-r-e s-t-i-l-l."]

Of whom only can we say these words? *Of God the Father, and Jesus the Son.*

If you will all do just as I tell you, I will help you to know what a great difference there is between a storm and a calm. Now, all slide your feet forward and backward on the floor until I raise my hand, and blow your breath between your teeth to make the sound of wind.

[Let the children do as the teacher directs, and a good imitation of wind and thunder is made. This exercise is given that it may impress the lesson by its novelty, and at the same time gain the attention of idle children.]

Now, sit so quietly that you will hardly have to move your eyes. [Wait a moment for perfect silence.] It was something like that after Jesus had spoken to the storm. Now, while it is so still, whisper the verse about what the Father and the Son can do. "He maketh the storm a calm," etc.

To-day, just as on that long ago yesterday, God holds

the sea in his hands, and measures the heavens with a span. [Teacher imitating with her own hand.] And now, as then, the storms obey his voice, whether the Father or the Son speaks. We say sometimes, "It has cleared off;" it would be better to say, "God has spoken."

Whom has the Father made as great as himself to measure and to hold? *Jesus the Son*. Let us together say the verse about it once more: "The Father loveth the Son, and hath given all things into his hands."

[NOTE.—Let the pupils each be given a piece of paper with a hand drawn on it, and in the palm of the hand these words, "He hath measured the sea in the hollow of his hand," and between the thumb and little finger these words, "And meted out the heaven with a span." Request that these be learned to recite next Sunday. Ask all to try to remember the verse about the Father giving all things into the hands of the Son, and request them to learn also the Golden Text.

V.

Subject.—The Mind of Christ.

Golden Text.—Phil. ii, 5.

Central Thought.—"The Child-like is the Christ-like."

LESSON PLAN.

1. To teach that God can read all hearts. 2. To lead the children to tell what ought to be in the heart for God to read. 3. To teach that the heart of a child (such as Christ described) has in it the right reading. 4. To tell how Christ taught this to the disciples. 5. To teach that to be child-like in heart is to have in us the mind that is in Christ Jesus.

INTRODUCTORY EXERCISE.

I have in my hand a book, just like those you read in at school, [a primer, perhaps.] You see the book is

shut; but look, how is it now? *Open.* How do you have the book when you read, open or closed? *Open.* Of course you do; you could not read from a closed book.

When you look at me and do not hear me talk, do you know what I am thinking about? Are my thoughts like a closed or an open book to you? *Like a closed one.* So are yours to me.

I know of some one who reads the thoughts of our hearts as if they were open books; do you not know, too?

One day Jesus met a woman at a well drawing water. The woman was wicked. She did not tell Jesus so, but he looked into her heart and read there all the wrong things she had ever done, then he told her that he knew about her wickedness. Jesus wanted to make her better, so he talked to her about heavenly things. Then she ran to find her friends in the city, and she said to them, "Come, see a man which told me all things that ever I did; is not this the Christ?"

[If a teacher wishes to add still further illustrations upon this point, incidents may be found in John i, 47-50, and in John xxi, 17.]

Your lesson to-day is about Jesus reading the hearts of his twelve disciples. He read them as if they had been what? *Open books.*

I will make an open book on the blackboard, and draw a heart around it, to make us know just how their hearts seemed to Jesus. [The teacher draws.]

But there is nothing in the book I have drawn! Did not Jesus read something in the hearts of the disciples? *O, yes!* Good or bad? *We do not know.* I will tell you

what they had been talking about, and then you will know whether to say good or bad.

[Let the teacher now briefly, but forcibly, describe what is said of the disciples in the thirty-fourth verse of the lesson, and again ask what Jesus read in the open books of their hearts. By careful questioning the children may be led to give the ideas of pride and ambition, if not the words themselves. Then these attributes should be printed in the pictures of the open book, and the children should be taught to say that Jesus read pride and ambition in the disciples' hearts.]

THE LESSON TAUGHT.

Tell me now together, when you are not looking at the picture on the blackboard, what Jesus read in the disciples' hearts.

Do you think that is what ought to have been there for him to read?

How many of you would like to know what ought to be in the heart-books for Jesus to read? I am just wondering if you cannot tell me.

[If the children are slow to answer, let the teacher help them to talk by clustering questions and illustrations about the two virtues that are opposed to the vices of pride and ambition, that is, humility and obedience. Doubtless the children will at once say, *love*. The teacher should then print these virtues upon a little book which has been made beforehand, thus: Cut four white heart-shaped papers in such a way that they will be joined together at one side, in twos; cut then two leaves of colored paper, of the heart shape, also joined at one side, which are to serve for the cover of the book; then stitch them all together, or fasten them with ribbon. Print on the second white leaf *humility*, on the third *obedience*, and on the fourth *love*. Leave the first white leaf blank for the name, and the upper side of the cover for the Golden Text.]

Who do you think have such good and true hearts as we have been talking about?

How many of you would like to know where Jesus taught his disciples to find hearts with humility, obedience, and love in them?

[Let the teacher now tell lovingly the story of the child that was "set in the midst of them." Major Whittle of Chicago, whose name is fragrant with love and deeds for Christ, once explained this lesson by holding a little child itself

for illustration. Certainly it was a good way to teach "Through the Eye to the Heart."

To add vividness to the scene of Christ's teaching in this instance, I will mention some particulars (which the teacher may weave into the Bible story) of a large painting by Sir Thomas Lawrence, called "Christ Teacheth Humility," which is in the National Gallery of Scotland. A mother sits near Christ, holding a little child on her lap. Christ has his hand on the child's head, and is looking at the disciples and talking with them. The eyes of the ambitious disciples are downcast, and the blush of shame is on their cheeks. Pharisees standing about are offended at Christ's words, and are whispering to each other. Several women and children are looking fondly at Christ; especially one little boy looks up brightly at him.

It should be remembered that childhood, and not childishness, is the lesson to be taught. Caution should be exercised, too, lest the children leave the class feeling that they have been exalted since they are children. This last point might be impressed as follows :]

So Jesus taught the disciples what ought to be in their hearts by showing them what was in a little child's heart. You are little children. Do you think, then, that your hearts have in them just what ought to be there for Jesus to read? I think they have in them some pride and ambition, like that which Jesus read in the disciples' hearts; perhaps only a very little. You must try to keep your hearts right now, while you have not been long from God; if you do not, by and by it will be hard to make them have the "humility, obedience, and love" that Jesus wants to read in them.*

THE CLOSING EXERCISE.

Read now what Jesus read in the heart-books of the disciples, [pointing to the figure drawn in the Opening Exercise on the blackboard.]

He wanted them to put away "pride and ambition," so I will rub them out.

* Ruskin says: "While you are young, it will be as well to take care that your hearts don't want much washing; for they may, perhaps, need wringing also when they do."

What did he want them to put into their heart-books?
Humility, obedience, and love.

See what I am drawing—what? *Three hearts.* They are some of the leaves of the heart-book. You see only one leaf in that picture. On one I will print *humility*, on another *obedience*, and on the other *love*.

How did Jesus teach the disciples about these things?

The heart of Christ is like the heart of a little child, but it has in it more humility, more obedience, more love than a child-heart can have. How many of you would like to have in your hearts the same thoughts that are in Jesus' heart? Then I will make this for a picture of the way you want your hearts to be. [In the heart already drawn, the teacher prints the Golden Text, "Let this mind be in you, which was also in Christ Jesus."]

If you have hearts like Christ's, what three things will be in them?

Your teachers have made a little paper heart-book for each of you, with this verse on the outside for you to learn. The leaves are left white for you to print on them the three things which Jesus wants to read in your hearts; the first white leaf is for your name, to show that you want your heart to be good and true. How many of you will try to print in the little paper heart-books, and bring them for your teachers and for me to read next Sunday?

How many of you will try to make humility, obedience, and love, in your real hearts, for Jesus to read?

VI.

Subject.—Parable of the Sower.

Golden Text.—James i, 22.

Central Thought.—The Word and its Hearers.

LESSON PLAN.

1. In the Opening Exercise, to teach about the first kind of unprofitable hearers mentioned by Christ. 2. In the Class Exercise, to teach about the second kind of unprofitable hearers. 3. In the Closing Exercise, to teach about the third kind, and draw a contrast between the whole number and a profitable hearer.

OPENING EXERCISE.

Listen a moment to the ticking of the clock. [Children listen.] How many of you did not hear the clock before I told you to listen? Had the clock stopped? *No.* I know why you did not hear it. You were not listening to it or thinking about it. I have sat in a room one day where there was a striking clock, and although it struck each hour, I did not hear it more than once or twice. Why did I not hear it? *Because you did not think about it.* I notice it is sometimes that way with you when I speak to you about Jesus. The sound of my voice goes into your ears, but you do not hear what I say, because you look some other way or talk to each other. You do not pay attention. That is the way many people do in churches, and when they get home they cannot tell what the minister has said.

Jesus calls the good words spoken about him "the seed." How many seeds of knowledge I have tried to give you! If you have not listened, they have not been planted in your hearts.

Would this little seed [showing one] grow to be a beautiful plant, and have flowers and fruit, if I should lay it on the hard, dry ground? *It would not grow.* A bird might come and take it away.

Somebody will surely come and try to take away the words about Jesus which I want to put into your hearts. Who will? *Satan.* He wants your hearts to be like hard ground. He is not willing to have any words about Jesus make your acts and words loving and kind. Then, do you think Satan takes away from you the words I speak to you about Jesus? God says to you, "He that hath ears to hear, let him hear."

CLASS EXERCISE.

What have I in my hand? *A seed.* If you plant the seed what will it do? How many of you have ever planted a seed? Is it best to plant seeds on a stone where there is a very little earth, or pretty deep down in the ground? What would happen to a little plant growing on a stone when the hot sun would shine on it? *It would wither and die.* I think I can show you that you are sometimes like that poor little plant. How many of you have ever promised yourselves, when you have been learning about Jesus in the Sunday-school, that you would never again get angry, nor strike any one, nor do any thing naughty? How many of you have felt so? When you get home did not something happen to trouble you or displease you that made you do just the wrong things you had promised not to do? Does your goodness last a long time or a short time? Does the little plant growing on a stone live a long time or a

short time? *A short time.* So you see, after all, you are much like the little plant that is soon withered. This is because you try to do right without asking Jesus to help you. What does Jesus call the words which are spoken to little children by their Sabbath-school teachers? *The seed.* What kind of acts do your teachers want the seed to make you do? What kind of words do they hope the seed will make you speak? How will it be with the child who does not ask Jesus' help?

THE CLOSING EXERCISE.

“He that hath ears to hear, let him hear.” What do you hear ticking? Could you hear the clock ticking if we should all sing? *No.* Would the clock stop ticking as soon as we began to sing? *No.* Why could we not hear it then? *Because loud noises cover up little noises.* Sometimes when you are in Sunday-school, I might say that your thoughts are full of great noises, not real noises like singing or clock ticking, but full of play, new clothes, new toys, what you will do when you get home, etc., so that when I talk to you about Jesus you do not hear. Sometimes when I have just got done speaking I ask you, What did I say? Often you cannot tell. When Jesus was here on earth he made a picture of people who do so. Shall I tell you about it? He said good words spoken of him while grown people or little children were thinking of other things were like seeds being planted among thorns and weeds. If you were old enough to know about a garden you would know that seeds cannot grow up among thorns and make fine plants with lovely flowers, but you would

know that thorns and weeds kill good plants. So thoughts about play and dress in Sunday-school keep the words about Jesus, which are spoken to you, from growing into good words and acts. What are thoughts of dress and play in Sunday-school or church like? *Like thorns and weeds.* If, then, we have these wrong thoughts, what will words spoken about Jesus be like? *Like the seeds planted among thorns and weeds.*

Jesus wants you not only to hear the words about him, but he wants you to be doers too. I will print on the blackboard what God says to you about this:—

Be Ye DOERS of THE WORD,
AND
NOT HEARERS ONLY.

Can those who do not listen in Sunday-school be “doers?” How long can those who do not ask Jesus to help them be “doers?” Will those who think about play and dress more than any thing else be “doers?” *No.* Who, then, are the “doers?” *Those who listen in Sunday-school, and do not think about dress and play, and then go home and ask Jesus to help them be good.* Jesus calls their hearts “good ground,” and he says the words which they hear about him are “like good seed sown in good ground.” Read now again God’s words from the blackboard. Good seed sown in good ground makes flowers and fruit. Jesus says when his seed is sown in good hearts it will make the fruit of loving acts and kind words. How many of you want to be “doers” of the word?

VII.

Subject.—The Widow's two Mites.

Golden Text.—1 Cor. xvi, 2.

Central Thought.—Christ's Standard of Benevolence.

LESSON PLAN.

1. To prepare the children to understand Jesus' teaching about benevolence. 2. To tell the story of the widow, who gave Jesus occasion to instruct his disciples upon benevolence. 3. To give the standard of benevolence which Jesus gave to his disciples. 4. To lead the children to make an application to themselves of Jesus' teaching.

INTRODUCTORY EXERCISE.

I think you all know what this is. [The teacher holds up a toy bank.] How many of you have such banks at home? If you have not now, perhaps you have had. Do you put money into banks to spend yourselves or for others to spend?

Listen to what the Bible tells us to do: "Upon the first day of the week, let every one of you lay by him, in store, as God hath prospered him." By these words, God teaches us that we ought to put money away for others to spend. Some churches have, near the door, a large bank or box, into which people put money as they pass in—money for God's Church to spend in doing good.

I know of a lady who keeps a bank for God in her own home, and she puts a good deal of money into it.

If you would do as God tells you, you will bring some money to Church or Sunday-school every Sunday. "Upon the first day of the week, let every one of you lay by him, in store, as God hath prospered him."

Do any of you know what name is given to the church

or money box? *An alms box.* Jesus calls it a treasury. Where did I say the treasury is kept? Has our church a treasury?

Your teachers are willing to tell you what Jesus saw put into a treasury one day.

THE LESSON TAUGHT.

Before I tell you about Jesus I want you to tell me something. Would you think it kind for a little boy, who had a basket full of apples, all his own, to give some to his little friends? *Yes?* Do you not think it would be even kinder if a boy had only one apple and he should cut it, and give the pieces to his little friends, keeping only one piece for himself? Which boy do you think would show the most love, the one who gave away many apples, or the other, who gave away many pieces of one apple? *The one who gave away many pieces.* Why? Because he would not have so much left for himself. I have known little children happy to give away all of any thing.

Now, I will tell you what Jesus saw put into the treasury. One day Jesus sat down near the door of the temple, to look at the people as they stopped to put their money into the treasury. Some persons put in very much money—gold and silver—they were rich.

But as Jesus sat watching, a poor widow came and dropped in two mites, a very little money.

I have here two paper mites, the same size as those the widow had, but her mites were made of metal. [Let two round papers, one half inch in diameter, be shown to the children.]

Jesus was watching the poor widow. Do you believe he thought what a mean woman she was not to put in more, when so many were putting in piles of gold and silver? No, he did not; he looked into the widow's heart, and read there that the two mites were all the money she had. No rich man gave all the money he had. If, then, the widow gave all she had, how many of you think she gave more than any rich man, although it did not count so much?

The two mites were more than the gold when Jesus counted them; they counted more in what? *They counted more in love.*

You know we were talking about two little boys and some apples a few moments ago. Which of those boys was the widow somewhat like?

I will try to draw a picture of two mites counting more than much gold and silver.

[If the teacher has a small class, let the slate be used in place of the blackboard and upon it draw a balance. On one of the scales make many little dots, representing much gold and silver; on the other draw a heart and two dots, representing the two mites. Draw the latter scale so that it seems to outweigh the other.]

Jesus looked into the hearts of many who gave much gold and saw that they did not give it with love. What did he read in the widow's heart?

And Jesus counted the mites to be so much, because of the love, that he called his disciples to him, to tell them about the widow. Shall I read to you what Jesus said? [Teacher reads Mark xii, 43, 44.]

Now think very carefully or you will answer my questions wrong. Would Jesus have been better pleased if the rich men, too, had cast in two mites?

When will Jesus count a gift of gold or silver for a great deal?

When does Jesus like a small gift better than a large one?

THE CLOSING EXERCISE.

Where were the people putting their money when Jesus looked at them?

In our church [or Sunday-school] we have no "treasury," but where do we put the money which we bring? How is it spent?

[A few minutes might now be very profitably spent in giving the children a brief outline of the plan of the benevolence of the Church or Sunday-school. We are quite confident that every Sunday-school class should be cultured in definite and continuous giving.]

I thought, before I came here to-day, that I should tell you about the missionaries; and I thought, too, perhaps you would like to see some missionaries, so I have brought fifty to show you! I have them here, right under my handkerchief. Every Sunday you may send one, two, three, four, five, or more missionaries to give the Bible to people who do not know about God. Many of these missionaries together bought a ship and filled it with Bibles, and people to teach about God, and sent them to far-away countries where people did not know any better than to eat each other. How many of you would like to see some of these wonderful missionaries that can do so much? [Teacher lifts the handkerchief.] What are they? *Pennies!* Yes, pennies are the missionaries that help us to do so much for God. Two pennies are somewhat like two mites, because they do not make much if we count them so: one, two; but will

Jesus count them as I do if they are given with love? *No.* What makes you think Jesus will count them so that they will make a great deal? Will it be right for us to give God a small gift when we have enough money to give him a large gift?

The Bible tells us how much we ought to give to God. Would you like to know? [Teacher reads 1 Cor. xvi, 2.] "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." That is, when God makes us able to earn much money, we ought to give large gifts in church and Sunday-school; and when we are not able to earn much money, God will count little gifts with much love to be a great deal, just as he did the widow's two mites. How many of you will try to remember how much you ought to give to God, and what you ought to give with your gifts?

I will tell you of two mites that you can give to God, so that all you have shall be his; that is the gift that will please him best. The two mites are your soul and your body; give your heart to do his way, and teach your hands and lips and feet to work for him.

VIII.

Subject.—The Withered Fig Tree.

Golden Text.—Gal. v, 22, 23.

Central Thought.—The Master Looks for Fruit.

LESSON PLAN.

The Introductory Exercise will prepare the children to know that God looks for fruit from the fruit-trees of the garden; afterward, they are told the story of the fig-tree which failed to have fruit. Second.

teach that God looks among the people he has made for the fruit of the Spirit. Third, teach what the fruit of the Spirit is. Fourth, teach that without abiding in Christ one cannot bear that fruit.

THE INTRODUCTORY EXERCISE.

Who made this world, and all the things and people in it?

Can you tell the name of that lovely garden which God made for the first man? *Eden.*

The Bible tells us that God planted in that garden "trees pleasant to the sight and good for food."

What trees has God given us that are "good for food?" *Peach, plum, pear, apple.* They are also pleasant to the sight.

Now try to name other trees that are pleasant to the sight, but are not good for food. *Elm, maple, oak.* We never think these trees are "naughty" because they do not give us something good to eat; but if the trees which God has made to be good for food should make leaves only, what would you think ought to be done with them?

How many of you would like to hear what Jesus said should be done to a tree which had been made good for food, and yet for three years did not have any fruit? [Let the parable of the fig-tree, as found in Luke xiii, 6-9, now be told.]

THE LESSON TAUGHT.

I can tell you of what Jesus did when he saw another fig-tree which had nothing but leaves. How many of you would like to hear me talk about it, and read about it from the Bible? I have brought some figs to show you what kind of fruit it should have had, but it had only—what? *Leaves.*

[The teacher should now tell the story of the lesson, having in mind the following outline : The journey of Jesus and the disciples ; their hunger ; seeing the fig-tree afar off ; searching for fruit ; finding none ; Jesus' words to the tree ; the withering away ; the passing by in the morning.

Young children need, more than any other class of pupils, to be held to attention by the power of a teacher's eye ; but when they are thoroughly interested they will attend to reading. The teacher should, as often as possible, read from the Bible, instead of giving the entire lesson in his own words.

It would add much to the impressiveness of this lesson to have a little withered tree to show to the children. Get a little tree early in the week and set it in a warm place, where the process of the withering will go on rapidly.

It may be possible for some teachers to get actual fig-trees from green-houses or conservatories, in which case the withering of the tree need not be illustrated, but rather the manner of fruit.]

What two kinds of trees has God made ? *Those pleasant to the sight and good for food, and those only pleasant to the sight.*

There are two kinds of people, too. Those who are always promising God how good they are going to be and how much they are going to do for him, but who go away and forget about their promises. Are they like the fig-tree which had only leaves, or are they like other trees, that have fruit as well as leaves ?

I want to show you a picture of a promise. [A leaf cut out of green paper with a few veins drawn upon it, and in the veins this promise written, "I will be good like Jesus."]

The other kind of people promise God many things, and they do just as they promise. Are they like trees that have fruit or nothing but leaves ?

Does God want us to give him only leaves, or leaves and fruit too ?

The Bible tells us just what kind of fruit God wants to see in us : "the fruit of the Spirit." This fruit of the Spirit is love—love for God and for every body ; joy, that is, being glad when we think of Jesus and what he

has done for us; peace, that is, being happy, because our heavenly Father loves us and is taking care of us; long suffering, that is, not getting angry with people and things that trouble us. Say after me *love ; joy ; peace ; long-suffering*.

Other fruit of the Spirit is gentleness, goodness, and faith. And yet there are two other kinds of the fruit of the Spirit. One is meekness, that is, slow to get angry; and temperance, that is, doing nothing that will make us forget God.

Let us say now together all the fruit God wants to find in us: the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, and temperance.

This is the picture of what? [Again showing the leaf.] A promise. Read the promise, "I will be good like Jesus."

On the other side—I will turn it over—was the fruit which Jesus had. [The fruit of the Spirit, arranged as a cluster of nine grapes, in each grape one of the virtues written.]

Let us read. [Teacher reads, and children repeat.]

How many of you are going to try to be like Jesus?

Here is a picture of your promise, "I will be good like Jesus." [Showing the leaf as before.] Now, if you go away and forget, your promises will be like the leaves on the fig-tree, only promises and no fruit. What did Jesus tell the fig-tree it should never do any more?

There is a time coming to us, if we do not have the fruit of the Spirit, when God will say, Your promises will do no longer; let no fruit grow on thee hencefor-

ward forever. And then never more can we have love, joy, peace, long suffering, gentleness, goodness, faith, meekness, and temperance.

THE CLOSING EXERCISE.

The teacher with the Primary Superintendent, sings :

“ NOTHING BUT LEAVES ! ”

Nothing but leaves ! the Spirit grieves
Over a wasted life ;
O'er sins indulged while conscience slept,
O'er vows and promises unkept,
And reaps from years of strife
Nothing but leaves,
Nothing but leaves.

Nothing but leaves ! no gathered sheaves
Of life's fair ripening grain ;
We sow our seeds ; lo ! tares and weeds,
Words, *idle* words for earnest deeds ;
We reap with toil and pain
Nothing but leaves,
Nothing but leaves.

Ah ! who shall thus the Master meet,
Bearing but withered leaves ?
Ah ! who shall at the Saviour's feet,
Before the awful judgment-seat,
Lay down for golden sheaves
Nothing but leaves,
Nothing but leaves ?

Which will we give to God, promises only, or promises and fruit ?

What fruit ? *The fruit of the Spirit.* What is the fruit of the Spirit ? *Love, joy, peace,* etc.

How many of you would like to have this Christ-like

fruit instead of naughty, wicked ways? This vine will help me to tell you how you may.

How many grapes do you see on this piece of vine? *None.* No grapes grew on it, because it was cut off the large vine. It has done nothing but die since it was cut off.

Look at this little branch of the same vine; how full of fruit it is! Because it was left with the large vine it has such beautiful and delicious grapes. If it had been cut off, like the other, it would not have had fruit either, but the large vine helped this little branch to grow the grapes.

Jesus says to us, "I am the vine; ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit." What fruit do you think, little ones? *The fruit of the Spirit.*

And what is the fruit of the Spirit?

Why did this branch have no fruit?—(the withered one.) Listen to what Jesus says, "He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing." If we will stay close to Jesus in love and prayer, he will help us, the branches, to bear the fruit of the Spirit; but if we forget him, and wander away, we shall bear nothing but leaves, for without him we can do nothing.

I will draw on the blackboard now a leaf for a promise, and in the leaf write the fruit of the Spirit, and around it write some of Jesus' words.

[Write within the outline of the leaf the words found in John xv, 5.]

IX.

Subject.—The Anointing at Bethany.

Golden Text.—Acts x, 4.

Central Thought.—Our good works are acceptable to God.

LESSON PLAN.

1. To review the widow's gift of two mites. 2. To tell of the "precious" gift of Mary to Jesus. 3. To teach that our prayers and alms are as a sweet smelling ointment offered to God. 4. To teach that prayers and alms come up as a memorial before God and anoint him King.

INTRODUCTORY EXERCISE.

Who put two mites into the treasury?

Who saw her do it?

Did Jesus tell any one about it?

Whom did Jesus see besides the widow casting money into the treasury? Did they give large or small gifts?

Why did the widow not put in more than two mites?

What did Jesus tell his disciples about the widow's gift?

What does Jesus count to be more, large gifts without love, or small gifts with love? What are God's words about how much we ought to give for doing good? [Let the class repeat, after the teacher, "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him."]

Learn to-day of another woman who showed her love by her gifts.

THE LESSON TAUGHT.

Do you all know what perfume is? [The teacher might have some perfume on her handkerchief, or in a bottle, to let the children smell of, thus gaining their attention at once.]

I have been reading in the Bible to-day of a woman whose name was Mary. She bought a beautiful white alabaster box, filled with smelling paste or ointment. It cost a great deal of money; as much as one man could earn in a year.

How many of you are wondering why Mary bought the box of ointment?

She brought it with her when she came into Simon's house, where Jesus was at the table eating. Do you think she gave it to Jesus? *Yes.* I suppose you are thinking that Mary handed the box to Jesus and told him it was a present—eh? But that was not the way Mary gave it. She broke the box open, and poured the sweet-smelling ointment on Jesus' head and feet, and she wiped his feet with her long hair.

How many of you think that Mary showed a great deal of love for Jesus?

The Israelites used to pray by offering perfume to God. Instead of praying by words as we do, they prayed by burning sweet perfumes; the smoke going up to heaven took their prayers to God. God told them they should pray in that way. How does God want us to pray? By words spoken with Jesus' name. When our prayers come up to God, they are like sweet-smelling incense to him. And so are all our gifts to the Church and every

thing we do for him. Then let us call our prayers and alms the sweet ointment which we have to give to God.

How much money did Mary pay for her box of ointment? As much as a man could earn in one year.

I want to give to God more than I can do in one year. I want to be giving to him, and doing for him, all the years of my life; do not you?

In what kind of a box did Mary bring her ointment?

We must bring our prayers and alms to Jesus in a red box. Jesus has told us what shape he wants the box to be, and he wants it to be filled to the very top with prayers and good thoughts. I have made a pattern to show you what the shape of the box should be. [A red paper heart.]

Now I think you can tell what the red boxes are in which we must bring our prayers and gifts and works to Jesus? *Our hearts.*

What did Mary do with the beautiful white box before she could take out the ointment? *She broke it.*

The Bible tells us that God is best pleased with a broken heart. A heart sorry for sin is a broken heart. How many of you think, then, that you have broken hearts? When a heart is broken, love and prayer and good works will be coming out of it all the while.

In whose house was Jesus when Mary brought the alabaster box of ointment? Jesus' disciples were with him there. Judas Iscariot, one of the disciples, and in whose father's house Jesus was, said, "Why was this

waste of ointment? For it might have been sold for more than three hundred pence, and given to the poor;" and all the disciples spoke against Mary. Do you think it was a waste? *No*. It is not a waste to give any thing we have to Jesus.

Shall I read to you what Jesus said to the disciples about Mary? [The teacher reads from the sixth to the ninth verse of the fourteenth chapter of Mark.]

The perfume which I have with me to-day will soon go away and we shall forget all about it; but the perfume which Mary brought to Jesus will never be forgotten, for Jesus said that her good act shall be spoken of every-where as a memorial of her. That is why you and I are talking of it to-day.

Once there was a good man, named Cornelius, who gave much alms and prayed to God always. One day he saw an angel of God coming in to him and saying unto him, "Cornelius!" And when he looked on him he was afraid, and said, "What is it, Lord?" And he said unto him, "Thy prayers and thine alms are come up for a memorial before God." And there was great rejoicing in heaven about Cornelius's prayers and alms. How many of you would like your words and works to come up for a memorial before God and have them spoken of in heaven?

What did I tell you, a little while ago, that our prayers and alms are like to God? *Like sweet-smelling incense.*

Out of what kind of a box must we take our prayers and alms? Must the box be whole or broken? When is a heart broken?

Dear ones, if we do as Cornelius did, that is, give much alms and prayers always, something within us will whisper, "Thy prayers and thine alms are come up for a memorial before God," and when our names shall be spoken of in heaven there will be great rejoicing.

THE CLOSING EXERCISE.

What did the widow give because she loved God?

What did Mary give?

How did Mary give the precious ointment to Jesus?

Was there any one at Simon's house who was not pleased to have the ointment given to Jesus?

Was Jesus pleased with Mary's act?

What did Jesus say to the disciples?

In the days long ago, when the people were going to make a man their king, they put oil or ointment upon him. Mary had taken Jesus for her king, so she anointed him with ointment. Jesus is my king. I anoint him with my prayers, and words, and works. Will not all the little children here to-day take Jesus for their king? How many of you will try to bring to him the precious ointment of your prayers and words? Will he know, away up in heaven, what we are trying to do for him away down on this earth? I think you have been learning a verse that tells us about this; try to say it: "*Thy prayers and thine alms have come up for a memorial before God.*"

How much did Mary pay for the ointment which she gave her king? *As much as one man could earn in a year.* You and I ought to give our whole lives to Jesus,

our king. You are so young now, that if you live until you grow to be old, how much alms and many prayers you can give to Jesus! And they shall come up as a memorial before God and make rejoicing in heaven! I am sure that will make you happier than for father or mother, or any one else, to tell you that they are pleased with you.

X.

Subject.—Jesus the King.

Golden Text.—Rev. xvii, 14.

Central Thought.—The invisible glory of the King of kings.

LESSON PLAN.

1. To talk about the surroundings of a king. 2. To teach that because Jesus' kingly belongings were not visible, he suffered persecution. 3. To talk about Jesus' kingship, and the glory he has with the Father.

INTRODUCTORY EXERCISE.

[Let the teacher bring before the class a picture of a king, one as large as it is possible to get. While the children are looking at it, let them be asked to name what they see the king has, a crown, a scepter, rich clothing, etc. Afterward they may be led to name other appointments of a king, things which they know about, but do not see in the picture, as a royal palace, a court, grand equipages, etc.]

Once there lived a man who called himself a king; people were very angry because he called himself so, for they saw no crown on his head, nor scepter in his hand; he wore clothes just like the people who worked; indeed, when he was very young, and until he was thirty years old, he had been a carpenter. The people saw no throne for this king, but instead, he sat by the side of a well, or on the grass when he was tired. They did not

see him living in a palace; indeed, he told them that "he had not where to lay his head." The people did not see this man who called himself a king ride in grand carriages, but they often saw him walk in the dusty road, over mountains and valleys, until he was foot-sore and weary. They did not see him choosing grand lords and ladies for his friends, but instead, fishermen, and sinful and despised people. Was he or was he not a king, what do you think?

[If a few children should recognize Jesus in the description thus given, it will be best not to confirm them at present, as a certain degree of curious interest may still be maintained with the majority of the class.]

How did I tell you, in the beginning, the people felt toward this man who called himself a king? *Angry.* Yes, and they were so angry about it that they paid a man thirty pieces of silver to catch him and bring him to them. Then they took him before their governor, hoping that he would be punished, or, perhaps, killed. When the governor saw the king without a crown, what do you think he asked him?

[Many answers will probably be made to this last question, possibly the right answer, "Art thou a king, then?" But if it should not be given, let it be read from the Bible by the teacher.]

Do you think this man without a crown on his head, without a scepter in his hand, without a palace, without rich clothing, without great friends or grand carriages; do you think he would dare to tell the governor that he was a king? How many of you think he would not dare to do it? [Many hands are raised.] He did dare to answer, "Thou sayest truly; I am a king." When he saw that the governor was wondering about his throne

and his crown, he said, "My kingdom is not of this world." That means that it is far away from here.

If I should tell you the name of that King, I believe you could tell where his kingdom was. His name was — *Jesus!* Where was his kingdom? *In heaven.* Yes, and he had come to make another kingdom. I will not ask you where now.

The governor told the people, "I find no fault in him at all," and he would not punish him. Then the people gave him a crown, not such a crown as you are thinking about, but a crown of thorns as sharp as needles. They put it on his head and called him King, and struck the crown so as to drive the thorns into his head.

You shall hear more about this in a few minutes.

THE CLOSING EXERCISE.

(By the Primary Superintendent.)

How many of you have been learning about this king in your classes? [holding up the picture shown in the Introductory Exercise.] I do not see any hands up; you must have been learning about some other king. I think I can show you his picture. [A picture of Christ crowned with thorns is shown.] Where is Jesus' kingdom? How many of you have taken him for your king? [Hands raised.] O! I see so many hands, I am sure a part of Jesus' kingdom must be here. It cannot all be in heaven, a part of it must be in your hearts. I remember now that Jesus did say, if any one would love him, and try to do as he commanded, he would come and live in that heart; so that all of you who have taken Jesus

for your king have a part of his kingdom in your hearts.

I have here a picture of the crown which the angry people put upon Jesus. [Have drawn crowns of thorns and laurel interwoven.] The thorns were so much sharper than they look to be in the picture. How many of you see two crowns? Do they both seem to be made of thorns? God let John look up to heaven, and he saw many crowns on Jesus' head. I did not know how many of Jesus' heavenly crowns look, and so I had one of leaves made, such as great kings sometimes wear, a crown of laurel.

Do you think when John was looking up into heaven he saw Jesus in working clothes? *No.* John tells us in the Bible that he saw him clothed in blood-red garments, and John said he saw the crowns of all the kings on his head. Do you think John saw him walking in the dusty way, or sitting on a well to rest? *No.* He saw him riding on a white horse, such as kings ride on. Do you think John saw sinful and wicked people following him? *No.* John has written in the Bible that he saw the whole army of heaven following him on white horses like kings; they were the sinful people all made holy. Perhaps you will follow him thus some day! Every thing in Jesus' kingdom was more beautiful than John could find words to tell about.

XI.

Subject.—Jesus on the Cross.

Golden Text.—Isa. liii, 6.

Central Thought.—Heaven opened by the Cross.

LESSON PLAN.

1. To awaken fresh interest in the Cross. 2. To direct that interest from the cross for the sins of the whole world. 3. To teach that all who would be saved by the cross of Christ must present their bodies a living sacrifice.

INTRODUCTORY EXERCISE.

If you should come to Sunday-school early in the morning, before light, how would you find the door? *Locked.* Yes; and if you should turn the door-knob many times and knock, knock, knock, you could not get in. If it were not for Jesus the door of heaven would be locked, and we could never hope to get in.

What do I hold in my hand? *A key.* It is the key to our Sunday-school room. When the Sunday-school door is locked, what can we do with this key? I am thinking, perhaps, you would like to see the key which unlocks the door of heaven; how many of you would? I cannot show it to you, for it is lost; for it was left on Mount Calvary.

Of what does this Sunday-school key seem to be made? *Brass.* The key of heaven was made of wood. This Sunday-school key is small, only as long as my finger; the key of heaven was longer than my whole body. The key of heaven was not shaped like our Sunday-school key: how many of you wish you might see a picture of it? I believe any little child here can

make something like it out of these two strips of paper which you see in my hand; will some one try? [A child places the strips so as to make a cross.] Yes, that is a picture of the key of heaven. All say after me, "The Cross is the key of heaven."

Your teachers are waiting now to tell you how Jesus unlocked heaven with such a key.

THE LESSON TAUGHT.

If you and I should come to the Sunday-school door and find it locked, do you think it would be easy for us to get in if we had the key? How many of you think it was easy for Jesus to unlock heaven with the cross? How many of you think it was hard? Where do you think Jesus got the key? [Many different answers will probably be made.] Those angry people whom you learned about last Sunday made it. Why were they angry?

They did not know they were making the key of heaven when they took two pieces of wood and nailed them together. Although they did not make the cross for the key of heaven, Jesus used it for that. Now I am going to tell you whether or not it was hard for Jesus to unlock heaven.

The angry people told him to take up the heavy cross and carry it to Mount Calvary. Jesus sometimes almost fainted by the way, for his back was cut and bleeding where they had beaten him with leather whips. And his feelings were hurt by the wicked and cruel things that had been said about him and to him. It was very hard for Jesus to carry the cross, but he knew what

nobody else did—that it was the key of heaven; that made him willing to bear it and suffer. After a while they met a man named Simon, and they made him carry Jesus' cross. At last, when the crowd of angry people reached Mount Calvary, "Jesus was stripped naked of his clothes; then followed the most awful moment of all. He was lain down at full length upon the implement of torture; his arms were stretched along the cross-beams, and at the very center of the open palms, first of the right, then of the left hand, the point of a huge iron nail was placed, which, by the blow of a mallet, was driven home into the wood, crushing with excruciating pain all the fine nerves and muscles of the hands through which they were driven. Then the legs were drawn down at full length, and through either foot separately, or possibly through both together, as they were placed one over the other, another huge nail tore its way through the quivering and bleeding flesh . . . and then the accursed tree, with its living human burden hanging upon it in helpless agony and suffering, was slowly raised up by strong arms, and the end of it fixed firmly in a hole dug deep in the ground for that purpose." *

[Let the teacher here add the incidents given in the lesson of the day. See John xix, 25-30, omitting, however, the last-named verse.]

Jesus would have hung on the cross for two or three days before dying, but when he thought of all the wicked people in the world he thought of you and me; then his heart broke, and he died after he had been on the cross only six hours. He died of a broken heart! And

* Farrar's "Life of Christ."

when he died, heaven was unlocked. Was it hard or easy for Jesus to unlock heaven?

THE CLOSING EXERCISE.

The children and teachers sing,

“Alas! and did my Saviour bleed,” etc.

Now that heaven is unlocked, will there be room for everybody there? *Yes.* Now I think I can help you to know who will be there. [The teacher calls out a little boy and tells him to stand with his feet close together, and his arms stretched out horizontally at the side.] Now you may all look at his shape and tell me what it is like. *Like a cross!* What is like this part? [pointing to the top of the cross drawn on the black-board.] *His head.* And these two parts? *His arms.* Each one of you may stand in the shape of a cross.

We must act like crosses, as well as stand like them, if we want to get into that heaven which Jesus has unlocked. What can we do with this part of our crosses for Jesus? [pointing to the head.] *Think about him, read about him, listen to words about him, and tell others about him.* What can we do with these parts of the cross for Jesus? [pointing to the hands.] What can we do with these parts? [pointing to the feet.] Everybody who lives like a cross will be in heaven which Jesus has unlocked.

Now your teachers will give you each a little paper “key of heaven,” (cross,) which has on it the verse for you to learn for next Sunday about Jesus unlocking heaven. How many of you will try to learn the verse?

XII.

Subject.—The Risen Lord.

Golden Text.—Rev. i, 18.

Central Thought.—Omnipresence.

LESSON PLAN.

1. The introductory exercise is intended to create a longing for the near presence of Christ. 2. To teach that Jesus satisfied that same longing felt by the apostles. 3. To teach that we may seek and have the same Spirit of consolation and help.

INTRODUCTORY EXERCISE.

I think you all know who are in this picture. [Teacher shows a picture of Christ blessing little children.] And I think you can repeat some of the words which Jesus said when the mothers wanted to bring the little ones to him: "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God."

How many of you have heard or can sing that little hymn:

"I think, when I read that sweet story of old,
When Jesus was here among men,
How he called little children as lambs to his fold,
I should like to have been with them then.

"I wish that his hands had been placed on my head,
That his arms had been thrown around me;
And that I might have seen his kind look when he said,
Let the little ones come unto me.'"

[If the hymn is known let these two verses be sung.]

I know of a little boy who, when he had laid his head on his soft, clean pillow to sleep all night, said,

“Mamma, if Jesus were here I would give him half of my pillow.”

How many of you wish Jesus were here on earth to-day?

Would he seem nearer to you than he does now?

THE LESSON TAUGHT.

Can any little child tell why we do not see Jesus here to-day? *Because he has gone to his Father.*

How could Jesus go to his Father when he had been crucified and lain in the grave? *He rose from the dead after three days.*

Would you like to know who saw him first after he was risen from the dead? Mary Magdalene, out of whom Jesus had cast seven devils. She came to Jesus' grave weeping; “and as she wept, she stooped down, and looked into the sepulcher, and seeth two angels in white. . . . And they say unto her, Woman, why weepest thou?”

“She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.”

[Let the teacher complete this account by reading from the twentieth chapter of John.]

Would you like to know who besides Mary Magdalene saw Jesus after he was risen from the dead?

[Tell briefly about Jesus walking and talking with the two disciples on their way to Emmaus. See Luke xxiv, 13-22.]

There were others who saw Jesus after he was risen from the dead. Would you like to have me tell you who they were, and where they saw him?

[Let the teacher now tell about Jesus' appearance to the apostles at Jerusalem, adding to Mark's account the accompanying incidents recorded by Luke and John,

namely : Jesus showing his hands and desiring them to handle him, and see that he was not a spirit ; the eating of the broiled fish and honeycomb ; and Thomas's doubtings. Tell them of the five hundred who saw him. 1 Cor. xv, 6.]

How many of you want to know how long Jesus was on earth, after he was risen from the dead, before he went to his father? For forty days he was seen by his apostles, and he talked with them about the work they should do after he would go. After those forty days, and while they were standing together, Jesus was parted from them. He was taken up, and a cloud received him out of their sight.

[Let the teacher read the latter part of the account from the Bible to the children. See Acts i, 9.]

When he reached heaven he sat down at the right hand of God, the best place in heaven.

What did Jesus say the disciples should have power to do after he should go to heaven? I see you have forgotten. I will read again what Jesus promised to make them able to do. [Teacher reads Mark xvi, 17, 18.] And at another time, Jesus said they should do the same things and greater things than he had done. He could help them more if he were in heaven than if he were on the earth.

["Christ was taken from the earth, not because his work was completed, but that he might better move the world from the altitude of the heavens." Christ manifested greater power over the hearts of men after he had ascended. When the cloud had received him out of their sight, the disciples "stood gazing up into heaven." Before this they had looked earthward to miracles and ceremonies, to "the seen and the temporal;" now they began to look into "the unseen and eternal."

“And I, if I be lifted up from the earth, will draw all men unto me.” That passage belongs to the ascension as well as to the crucifixion.

[These few thoughts have been written particularly for the teachers' own hearts, and also with the thought that they may distill them as drops of dew upon the hearts of their little pupils.]

THE CLOSING EXERCISE.

Do you not think the disciples were lonely when Jesus was gone? *Yes.* O, no; he could send his Spirit into their very hearts, and that would be closer than to walk by their side. But I suppose your foolish little hearts are wondering how Jesus could be closer to his disciples by being in heaven than by being on earth; but Jesus has said he would, and that ought to be enough for you and me.

Perhaps you are saying, as that little boy did, “If Jesus were here I would give him half of my pillow;” or perhaps you are saying as the little child in the song did:—

“I wish that his hands had been placed on my head,
That his arms had been thrown around me;
And that I might have seen his kind look when he said,
‘Let the little ones come unto me.’”

I wish you would be more like the little child in the hymn I am going to repeat to you now:—

“Dear Jesus! ever at my side;
How loving thou must be
To leave thy home in heaven, to save
A little child like me.

‘ Thy beautiful and shining face
 I see not, though so near ;
 The sweetness of thy soft, low voice
 I am too deaf to hear.

“ But I have felt thee in my thoughts,
 Fighting with sin for me ;
 And when my heart loves God, I know
 The sweetness is from thee.

“ Yes ; when I pray thou prayest too ;
 Thy prayer is all for me ;
 But when I sleep thou sleepest not,
 But watchest patiently.”

Like which one will you be ?

Jesus sent the Holy Spirit to help the apostles to do their great duties ; and he will send the same Spirit to help you in your little duties if your hearts are full of faith and prayer, to help you believe his promises.

PRIMARY CLASS CONCERTS.

INTRODUCTORY NOTE.

“What can the Primary class do at a Sunday-school concert?” To an audience there is a charm about any thing which little children do. Simply their winsome ways insure appreciative interest. Little songs, particularly when accompanied by motions, always please. Recitations of poems at times are good; but a bright, interesting lesson given by their teacher, showing the older pupils how wee ones think and talk in Sunday-school, would, perhaps, please best of all.

The primary class should not usually occupy more than half an hour at a concert. The exercises which follow are prepared for that time or a little less. Like all Sunday-school concerts, those of a primary class should combine, as far as possible, the three qualities of unity, instructiveness, and spirituality.

I. CONCERT ON JESUS OUR SHEPHERD.

I. Dialogue between a child and a shepherd, or between the teacher and a shepherd:—

Teacher. Shepherd, what are you doing to your sheep?

Shepherd. I am leading them out of the sheep-fold.

T. How did they know you wanted them to leave the sheep-fold?

S. I do not drive them, (as they do in this country,) I go before them; I call each one by his own name; they know my voice, and follow me.

T. Shepherd, what would your sheep do if a stranger, instead of you, should call them to follow him?

S. They would not follow a stranger; they would turn and run from him.

T. Where do your sheep get something to eat and water to drink?

S. I lead them in green pastures and beside still waters.

T. Can the little lambs walk so far, shepherd?

S. I carry them in my bosom when they are tired, and then their mothers walk very close beside me.

T. When the night comes on what do you do with your sheep?

S. I take them to the fold.

T. Does anybody or any thing ever trouble you in taking care of your sheep?

S. Yes, thieves try to get into the fold to steal my sheep. They do not go in by the door, but climb over the wall. The wolf, the leopard, and the panther, when they are very hungry, will leap over the walls of the fold, although it is thickly covered with thorns, to get some of my sheep to eat; but I am always ready to fight both the thieves and the animals.

[The shepherd's costume might be easily and inexpensively imitated in the following manner. A plain cap cut out of sheep-skin with the wool on, a skirt of blue cambric, coming to the knees, sewed together at the lower part, leaving places for the limbs to pass through; a short loose sack of sheep-skin, a pair of long stockings, a pair of loose slippers or sandals, and a long cane with a crook.]

2. Concert Recitation of the Twenty-third Psalm.

3. Song—"We're the Lambs of the Flock." P. 43, *Songs for Little Folks*.

4. Recitation of passages of Scripture about shepherds. See Gen. iv, 2 : Abel, a shepherd. Gen. xii, 16 : Abram, a shepherd. Gen. xiii, 5 : Isaac, a shepherd. Exod ii, 15-17 : Moses helping the shepherdesses. 1 Sam. xvii, 15 : David, a shepherd. John x, 14 : The Good Shepherd. John x, 15, last clause ; Ezek. xxxiv, 12 ; Matt. xviii, 11-14 ; John x, 16, last clause ; 1 Peter v, 4.

5. Song—"He Shall Feed His Flock." P. 47, *Songs for Little Folks*.

6. Recitation :—

"Jesus my shepherd is,
 'Twas he that loved my soul,
 'Twas he that washed me in his blood,
 'Twas he that made me whole ;
 'Twas he that sought the lost,
 That found the wand'ring sheep,
 'Twas he that brought me to the fold,
 'Tis he that still doth keep."

7. Recitation :—

"He feedeth his flock like a shepherd,
 The weak, by his mercy, are strong ;
 He comforts the hearts in affliction,
 Their wailing he changes to song.
 He bends with an eye of compassion,
 Whatever our trials may be,
 And says, while he pities the mourner,
 'My grace is sufficient for thee.'

“ ‘ He feedeth his flock like a shepherd,’
 And succors the poor and oppressed ;
 The lambs in his arms he will gather,
 And carry them safe on his breast.
 With clouds of temptation around us,
 Whatever the conflict may be,
 He whispers to each, in his goodness,
 ‘ My grace is sufficient for thee.’ ”

“ ‘ He feedeth his flock like a shepherd,’
 And giveth the weary repose ;
 He leads them beside the still waters,
 Where pleasure eternally flows.
 His banner of love will defend us,
 Whatever the danger may be,
 We know, for his word has declared it,
 ‘ My grace is sufficient for thee.’ ”

8. Recitation :—

“ See the kind Shepherd, Jesus, stands
 With all engaging charms ;
 Hark, how he calls the tender lambs,
 And folds them in his arms.
 The feeblest lamb amid the flock
 Shall be its Shepherd’s care :
 While folded in the Saviour’s arms,
 We’re safe from every snare.”

9. Song or Recitation by four pupils :—

Tune—“ *Near the Cross.*”

First Pupil. “ I was but a little lamb,
 From the Shepherd straying,
 When I heard within my heart
 Some one softly saying :—
 ‘ Follow me, follow me,
 I will safely guide thee
 Through the stormy waves of life,
 Walking close beside thee.’ ”

Second Pupil. "Into danger I would go
But for this protection ;
I should miss of heaven, I know,
But for this direction :
" Follow me, follow me,
I will safely guide thee
Through the stormy ways of life,
Walking close beside thee."

Third Pupil. ' Never turning from that voice,
Never disobeying,
Let me know that unto me
Christ is always saying :
' Follow me, follow me,
I will safely guide thee
Through the stormy waves of life,
Walking close beside thee.' "

Fourth Pupil. " Early to His loving care
Shall my heart be given,
For each step I take with him
Brings me nearer heaven.
' Follow me, follow me,'
Is the Saviour saying
Unto every little lamb
Who from him is straying."
—*Josephine Pollard.*

10. Recitation by one pupil :—

" The Lord is my Shepherd, how happy am I !
How tender and watchful my wants to supply ;
He daily provides me with raiment and food ;
Whate'er he denies me is meant for my good.

" The Lord is my shepherd, then I must obey
His gracious commandments, and walk in his way ;
His fear he will teach me, my heart he'll renew,
And though I am sinful, my sins he'll subdue.

" The Lord is my Shepherd, how happy am I !
I'm blest while I live, and am blest when I die ;

In death's gloomy valley no evil I'll dread,
For I will be with thee, my Shepherd hath said.

"The Lord is my Shepherd, I'll sing with delight,
Till call'd to adore him in regions of light ;
Then praise him with angels on bright harps of gold,
And ever and ever his glory behold."

11. Singing—"Saviour, like a Shepherd lead Us."
P. 31, *Songs for Little Folks.*



II. CONCERT ON PRAYER.

1. Chant—"The Lord's Prayer." P. 51, *Songs for Little Folks.*

2. Duet and Chorus—"The Child's Prayer." P. 37, *Songs for Little Folks.*

3. Bible Recitations by different members of the class:—

Teacher. What is prayer?

Children. 1. "Conversation in heaven." Phil. iii, 20.

2. "Talking with God." Exod. xxxii, 9-11.

3. "Telling Jesus." Matt. xiv, 12.

4. "Speaking in the heart." 1 Sam. i, 13.

5. "Drawing near to God with the heart."

Heb. x, 22.

4. Singing—"Then Tell Jesus." P. 36, *Songs for Little Folks.*

5. Recitation by a little child—"Dear Jesus ever at my Side." (See p. 61 of this book.)

6. Recitation by the whole class—"Satan hath desired to have you: . . . but I have prayed for thee, that thy faith fail not." Luke xxii, 31, 32.

7. Singing—“Heavenly Father, Teach thy Little Child to Pray.” P. 27, *Songs for Little Folks*.

8. Primary Class Lesson—Subject: How to Pray.

Golden Text: 1 Cor. xiv, 15.

Central Thought: Prayer is the sincere desire of the heart.

When we have had something new, or something has happened in our homes, how can we tell grandma or aunty, or any of the dear friends who live in another city? *We can write letters*. Here is a letter [showing one] that came to me from my mother, who lives far away. Whose name has it here? [pointing to the superscription.] *Yours*. Yes; the postmaster read my name and sent the letter to me. I once read about a postmaster who found a letter in the post-office directed “To God.” The postmaster could not send letters to God, and so he opened the letter and found that it had been written by a little boy whose father and mother were dead, and he wanted God to take care of him.

Several years ago my grandfather left our home and went to God’s home. When I knew that he was so soon to see and talk with Jesus, whom I had loved so long and so dearly, I thought I must ask him to say something to Jesus for me, and I did send a little message. How many of you think that was a good way to do? But, after all, it is sweeter and better to talk to Jesus ourselves than to send messages to him by friends. We need not be afraid that he will not hear, for he is so near to all who want to talk with him that he has said, “While they are yet speaking, I will hear.” What do we call talking with God? *Praying*.

There are three ways to pray ; two are right, and one is wrong. I think you sometimes pray when you are thinking about play or something else : that is praying with the lips and without the heart. The second way is to pray in the heart while the lips pray. The third way is to pray in the heart, while the lips do not move. Which do you think is the wrong way ? *To pray with the lips and without the heart.* Yes, I think that is almost like telling a lie to God. How does God want us to pray ? *With the heart ; with the heart and lips together.* If little children, when they pray, should put their hands on their hearts instead of this way, [imitating the usual manner of folding hands,] I do not think it would help them to pray right.

Look at these two flowers. They look exactly alike. One is a true flower, because God made it ; and the other is a false flower, because some man or woman made it. Can you tell which is the real one and which is the false one ? [Let them be so exactly alike that it will be impossible to do this by simply looking at them. A carnation makes a good illustration.] I suppose the bees would know if we should let them come in. That is the way King Solomon once did to find out which were God's flowers and which were false flowers in two wreaths that looked exactly alike. Which wreath of flowers do you think the bees went to as soon as the windows were opened and they came in ? I will let you smell of these two flowers, and then, perhaps, you can tell me which is the true flower. [Let the flowers be passed around.] Ah ! I see you know all about it now. Two kinds of prayer are like the true flower, and

one kind is like the false flower. Which kind is like the false flower? *Praying without the heart.* Sometimes, when you pray, you forget what to say next, and have to begin all over again. Like which flower is your prayer then? *Like the false flower.* Sometimes you pray when you are so tired that you would rather go to sleep. Like which flower is your prayer then? Sometimes you feel very sure, while you are praying, that God will give you what you ask for. Like which flower is your prayer then? *Like the true flower.* Sometimes you do not know what the words of your prayer mean. Like which flower is your prayer then?

How many of you pray every day? How many of you pray at night and in the morning too? I would like to hear some of the prayers you make. [Allow time for several to be repeated.] Do you think you make them false or true prayers?

The Bible tells us to "Pray with the spirit and with the understanding;" that is, pray with your hearts.

Now let us try to make a true prayer to God. Tell me what good gifts God has given you, for which you want to thank him. [Encourage the children to speak of every-day blessings, such as friends, homes, breath, food, water, etc., as well as special blessings.] Now I will try to remember all you have told me, and make a prayer of thanks to God. [The teacher makes short sentences, and the children repeat them.]

Now, as we have said the *thanking* part of our prayer, let us say the *asking* part. Tell me what you would like God to do for you, and I will try to remember all you say. [If improper things are desired, let the teacher

kindly object, and tell why it would not be right. Let the prayer then be made as before.]

Singing—"Loving Father, hear thy children." [All kneeling.] P. 25, *Songs for Little Folks*.

III. CONCERT ON TEMPERANCE.

1. Singing—"The Bird's Temperance Song." P. 114, *Songs for Little Folks*.

2. Dialogue between one little boy and the whole class.

Boy. "Who hath woe?"

Class. "Woe unto him that giveth his neighbor drink. Woe unto them that follow strong drink."

B. "Who hath sorrow?"

C. "They that tarry long at the wine."

B. "Who hath contentions?"

C. "They that go to seek mixed wine."

B. "Who hath babblings?"

C. "Wine is a mocker."

B. "Who hath wounds without cause?"

C. "Strong drink is raging: and whosoever is deceived thereby is not wise. [Then] Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."

3. Recitation by a boy.

"I would like to have ruddy cheeks, and bright eyes, and strong limbs. But they say that strong drink dims the eye, and whitens the cheek, and enfeebles the frame; therefore I will not drink at all.

“I would like to have a clear mind, so that I may be able to think on great things, and serve God, and do good to others, and prepare to die. But they say that strong drink clouds the mind, and often destroys it; therefore I will not drink at all.

“I would like to have a peaceful heart and a quiet conscience, so that I may be happy while I am here. But they say that strong drink fills many a heart with misery, and implants in many a conscience a sting; therefore I will not drink at all.

“I would like to have a quiet home and happy fire-side, where I could rejoice with loving brothers, and sisters, and parents. But they say that strong drink makes ten thousand homes wretched and miserable; therefore I will not drink at all.

“I would like to go to heaven when I die, that I may dwell with Jesus in glory forever. But they say that strong drink keeps many from entering into heaven, and casts them down to hell; therefore I will not drink at all.”—*Selected.*

4. Singing by the girls — “Don’t Drink it, Boys.”
P. 116, *Songs for Little Folks.*

5. Recitation by a boy.

DOWN HILL.

A story they tell of a lunatic man,
Who slid down hill in a warming-pan.
He steered himself with the handle, of course,
And clucked away, as he would to a horse.

His legs, it is true, were somewhat in the way,
And his seat rather tight, as a body might say;
But he landed all right at the foot of the hill,
And, for all that I know, is sitting there still.

You smile at the story, and wonder how folks
 Can get from their brains such a terrible hoax ;
 But sliding down hill is many a man
 On a much worse thing than a warming-pan.

Some are going full speed on their pride,
 And others on their stinginess slide ;
 But the strangest way of taking that ride,
 Is to go, as some do, on a rum-jug astride.

Beware of such coasting, or, like Jack and Gill,
 You'll make some work in getting down hill.
 Beware, for with what other evils you tug,
 'Tis nothing like sliding down hill on a jug.

—By *Uncle Charles*.

6. Recitation by a boy.

MY SPEECH.

" You'd scarce expect one of my age
 To plead for Temperance on the stage ;
 And should I chance to fall below,
 Portraying all the drunkard's woe,
 Don't view me with a critic's eye,
 Nor pass my simple story by.

" Large streams from little fountains flow ;
 Great sots from moderate drinkers grow ;
 And though I now am small and young,
 No rum shall ever touch my tongue.

" Mayn't Massachusetts boast as great
 As any other sister State ?
 But where's the town, go far and near,
 That sells the rum as we do here ?
 Or where's the boy, but three feet high,
 That hates the traffic worse than I ?"—*Selected*.

7. Pledge recited by the class in concert.

8. Singing, " Dare to do Right." P. 76, *Songs for Little Folks*.

To India hasten with the word ;
 Tell of Jesus' love.
 Bid China's millions praise the Lord ;
 Tell of Jesus' love.—CHOR.

To Afric's sunny climes repair ;
 Tell of Jesus' love.
 Let Europe, too, its blessings share ;
 Tell of Jesus' love.—CHOR.

To western tribes the news proclaim ;
 Tell of Jesus' love.
 Let all the Islands hear his name ;
 Tell of Jesus' love.—CHOR.

And when ye reach your homes on high,
 Sing of Jesus' love.
 Through all the mansions of the sky,
 Sing of Jesus' love.—CHOR.

5. Speech by a little boy.

I think missionaries must have a pretty hard time, for they have to leave their dear friends to go to live among people who would like to eat them up, not because they love them so much ; I guess they must think a white man is pretty good eating. A missionary would not be quite to my taste !

All missionaries, however, are not white ; some are red or copper-colored. This kind have neither eyes nor ears, feet nor hands, and yet it is very remarkable how much they can do for the heathen. I have invited a great many of these to be present this evening as dumb orators. One hundred of them have reported, and they are now hiding their faces under my handkerchief. They will very soon sail for India or some other mission station. They would like to be joined by many more, because

they are very small and each one can do only a little. I will now show you their faces and introduce them to you. [Lifts up the handkerchief, which has from the first been lying over a hundred pennies placed on a stand.] This [holding up one penny] is "One Cent;" here is another of the same name, and here is another and another. Here is one called "Two Cents." He can do just twice as much as "One Cent." Every body here is rich enough to send several of these missionaries, and when the contribution box is passed I confidently expect to see the company of one hundred swelled to a regiment. [The large words contained in the above speech are introduced to give a measure of amusing effect.]

6. Recitation by a little girl.

WHAT MAIDIE DID.

"The box was all packed, and stood by the door;
It was going a journey the round world o'er.
There was nothing to do but nail down the lid,
Save this one little thing that our Maidie did.

"Maidie sat on the door-step, Peg on her arm,
Holding her tight and keeping her warm;
She was not very much of a doll, poor Peg!
With her head almost off, and only one leg.

"She was all Maidie had, though, her dearest and best,
Next to papa, and mamma, and all of the rest;
And now her poor brain was all in a whirl,
At the thought that many a poor little girl

"Where the big box was going had naught so good
As queer little Peg; and do what she would
The question kept coming, "Ought Peggy to go
In the box o'er the sea when she loved her so?"

“She would roll up a rag doll, wouldn't that do?
Or she'd save all her pennies the whole year through
To buy the nicest wax dolly all in the 'French store ;'
But then that couldn't go in the box by the door.

“The sweetest—the bestest, the minister said ;
And softly she patted little Peggy's tow head,
Kissed her poor faded lips, with a sob raised the lid,
* * * * *
Can you guess for me now what our Maidie did?”

—Selected.

7. Singing. “I've thought of Little Children over There.” P. 115, *Songs for Little Folks*.

8. Recitations by five children in succession.

First Child. Jesus sat over against the treasury, and beheld how the people cast money into the treasury : and many that were rich cast in much. Matt. xii, 41.

Second Child. And there came a certain poor widow, and she threw in two mites, which make a farthing. Mark xii, 42.

Third Child. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury. Mark xii, 43.

Fourth Child. For all they did cast in of their abundance ; but she of her want did cast in all that she had, even all her living. Mark xii, 44.

Fifth Child.

Two small mites have I to give,
My small body in which I live ;
And my soul that ought to pray,
And live for Jesus every day.

10. Collection taken.

11. Singing. Mission Song. P. 111, *Songs for Little Folks.*

V. CONCERT ON CHRISTMAS.

1. Singing. "Silent Night." P. 123, *Songs for Little Folks.*

2. Recitation by one pupil. Luke ii, 8-14.

3. Singing. "Jesus is Born." P. 120, *Songs for Little Folks.*

4. Recitation by one pupil. Matt. ii, 1, 2, 10, 11, 12.

5. Recitation by eight pupils.

First Scholar. "We, too, would an offering bring,
Welcome and adore our king."

Second Scholar. "What can *I* give to Jesus
Who gave himself for me?
How can I show my love to him
Who died on Calvary!"

Third Scholar. "I'll give my *heart* to Jesus,
In childhood's tender spring;
I know that he will not despise
So small an offering."

Fourth Scholar. "I'll give my *soul* to Jesus,
And calmly, gladly rest
Its youthful hope and fond desires
Upon his loving breast."

Fifth Scholar. "I'll give my *mind* to Jesus,
And seek in thoughtful hours
His Spirit's grace to consecrate
Its early opening powers."

Sixth Scholar. "I'll give my *strength* to Jesus,
Of foot and hand and will :
Run where he sends, and ever strive
His pleasure to fulfill."

Seventh Scholar. "I'll give my *time* to Jesus :
O that each hour might be
Filled up with holy love for him
Who spent his life for me !"

Eighth Scholar. "I'll give my *wealth* to Jesus,
'Tis little I possess ;
But all I am and all I have,
Dear Lord, accept and bless."—*Selected.*

6. Singing. "Little Lights." P. 93, *Songs for Little Folks.*

7. Recitation.

Boys. Why did the King of glory come,
A baby in a stable-home ?

Girls. In straw-lined manger was his birth,
To live a life like ours on earth ;

All. It was for me, for me.

Boys. Why with such wisdom was he filled,
Obeying all his parents willed ?

Girls. He was so gentle, meek, and mild,
To be a perfect, pattern child ;

All. It was for me, for me.

Boys. Why was his life so wondrous kind,
Healing the sick, the lame, the blind ?

Girls. To show his love can enter in
Sick souls, and cure disease of sin ;

All. It was for me, for me.

Boys. Why was he in the garden found
In agony upon the ground?

Girls. Bearing God's wrath, the holy One,
In anguish prayed, Thy will be done;

All. It was for me, for me.

Boys. Why bore he all, that awful night,
Betrayed, denied, friends fled in fright?

Girls. Submitting meekly, led along
Bound, 'mid the shoutings of the throng;

All. It was for me, for me.

Boys. Why bore he mockings, words of scorn,
The crimson robe, the cruel thorn?

Girls. Despised, rejected, smitten all
While standing in the judgment-hall;

All. It was for me, for me.

Boys. Why those nailed hands extended wide,
As on the cross my Saviour died?

Girls. Even the earth quaked as in fear,
While Jesus hung, pierced with the spear,

All. It was for me, for me.

Boys. Why did he burst the grave's dark prison,
While angels sang, The Lord is risen?

Girls. Because his earthly work was done,
To save the world God gave his Son;

All. That precious life-blood, shed for me,
O may I live for thee, for thee!—*Faith Latimer.*

8. Singing. "Christ was born in Bethlehem." P. 119,
Songs for Little Folks.

VI. CONCERT ON HOW TO SPEND CHRISTMAS.

1. Singing. Christmas Chant. P. 125, *Songs for Little Folks*.
2. Recitation by the class in concert. Matt. ii, 1, 2, 10, 11, 12.
3. Singing. "Three Kings of Orient." P. 170, *Songs for Little Folks*.
4. Recitation by one child.

PROLOGUE.

Kind friends and little classmates dear,
 Three ways you now will hear
 A Christmas-day to spend,
 If to the stories you'll attend.
 The *first* in selfish thought
 True joy and pleasure sought;
 But ere the day in darkness closed
 To keen remorse she felt disposed.
 The *second*, too, will tell
 Of selfish sport as well:
 But by his story you will find
 To do some good he felt inclined.
 The *third*, with Christ-like joy
 Gave up her cherished toy,
 And on this happy Christmas-day
 Angels bright have watched her play.
 And when you've heard each story through,
 We'd like to know how't seems to you,
 Which is the best and happiest way
 To spend a merry Christmas-day?

5. Recitation by a little girl.

BESSIE'S CHRISTMAS.

There's Nettie Earl and Jennie Brown,
 I see them walking up and down,

Their dolls are wax
With curls like flax ;
They walk, and talk, and shut their eyes,
And Nettie says, she b'lieves her's cries.

I wish I had a prettier doll,
A little stove, a larger ball ;
I'm tired of play
And Christmas day ;
I'm tired of candy, nuts, and cakes,
And O ! my head, how hard it aches !

I thought I'd be so glad to-day,
And never want to stop my play,
Nor say cross words,
Nor angry grow,
Nor make my mother look so sad ;
I surely must be very bad.

6. Recitation by a little boy.

HARRY'S CHRISTMAS.

New boots, new whip, new bridle gay,
And a pony black, I've had to-day ;
My saddle, too, with stirrups bright,
I'll tell you now's a pretty sight.

I thought I'd like the boys to know
How I could make my pony go ;
So up and down the village street
We paced and trotted very fleet.

And as we passed a cottage low,
All banked with leaves, and dirt, and snow,
Pressed close against the window pane,
I saw the face of Willie Lane.

I know the tears were in his eye
As he saw me ride so gayly by ;
For he was poor, and sick, and lame,
And few the joys to him that came.

I drew my rein and shouted loud,
 Pulled off my cap and low I bowed,
 And as I saw his sad, sick look,
 I thought he'd like my new red book.

And soon I brought the book to him,
 And then his face with joy did gleam ;
 But yet he feared to take the book,
 " Lest I should want sometimes to look."

" I would not use the book," I said,
 " I'm sure by me 'twould not be read ;
 For boys with ponies do not care
 Much of their time for books to spare."

7. Recitation by a little girl.

MAGGIE'S CHRISTMAS.

My little heart is full of glee ;
 I'm just as glad as I can be ;
 I have not had a book or ball,
 Nor tinkling bell, nor talking doll,
 Nor any kind of pretty toy,
 To make my heart thus full of joy.

We're very poor, mamma and I,
 Our home is up the stairs so high ;
 We hear the city's noise and din
 As but an echo faint come in.
 Just next our room lives Kitty Lee,
 Who's weak, and small, and cannot see.

I waited for this Christmas day,
 And counted hours that passed away ;
 I thought this day the happy time,
 When sure a dolly would be mine ;
 And oft I stopped, on my homeward way,
 To look at dolls in windows gay.

And when the day was almost here,
My mamma said to me, "My dear,
Do you remember Kitty Lee,
Who's weak, and small, and cannot see?
Will you give up your cherished toy
That poor blind Kitty may have joy?"

Now other girls could hardly see
What joy a doll would be to me ;
For through the long and weary day
I had no toys to help me play ;
She waited long ; how could I say
The words that took my joy away ?

I thought of all that Jesus taught,
And if to be like him I sought,
I'd gladly yield my darling toy
To give poor Kitty Christmas joy.
Then I grew strong, and said the word ;
With tearful eyes my mother heard.

And when we went to Kitty's room,
From out my heart had passed all gloom ;
'Twas easy now my toy to give :
I always want like Christ to live !
For sweeter far is this new joy
Than any pretty Christmas toy.

8. Recitation by the class in concert.

THE DECISION.

Since now these stories we have heard,
We well remember Jesus' word :
That he who would most blessed live,
Should of his treasures freely give.
The happiest child of all these three
Is the little friend of Kitty Lee ;
We think she chose the better way
To spend a merry Christmas-day.

9. Singing. "Give, said the Little Stream." P. 96, *Songs for Little Folks*.

10. Bible Recitations. Matt. v, 16. Matt. vii, 12. Matt. vi, 19, 20. 2 Cor. ix, 7. l. c. Acts xx, 35.

11. Singing. "Up and Doing, Little Christian." P. 77, *Songs for Little Folks*.

ALPHABETICAL INDEX.

- Age to enter Sunday-school, page 10.
Almsgiving, 95.
Allegory, 78.
Attendance, how kept, 10, 12, 101.
Attention, 38, 41, 70, 80.
Anointing of Christ, 161.
Baptism of Christ, 129.
Benevolence, Christ's standard of, 151.
Benevolence cultivated, 95.
Bible, how to use it in the class, 37, 134, 136, 138, 140, 153, 155, 157, 164, 167, 176.
Bible stories, telling, 76.
Bird parties, 111.
Birth of Christ, 126.
Blackboard, use of, 23, 88, 94, 129, 132, 136, 138, 141, 143, 144, 150, 153, 160, 169.
Blesses, what God, 91.
Blind man healed, 84.
Books for Primary Teachers, 20.
Breaking the wills of children, 40.
Calls on children, 13, 109.
Catechism, 63, 66, 67.
Characteristics of primary class, 15.
Childhood, study of, 20.
Children's Hour, 111.
Children's prayer-meeting, 120, 122.
Chirping night, 33.
 morning prayers, 123.
Christ, birth of, 126.
 baptism of, 129.
 the Law as given by, 133.
 his power of the sea, 137.
 the mind, 142.
 and his parable of the sower, 147.
 the standard of benevolence established by, 151.
 and his parable of the withered fig-tree, 155.
 the anointing of, 161.
 the king, 166.
 on the cross, 170.
 the risen Lord, 174.
 blessing little children, 77.
Christmas, 195.
 how to spend, 198.
Collection, 95.
Concerts, 179.
Conversion of children, 117.
 Cross illustrated, 90.
 Curiosity developed, 47.
 David and Goliath, 92.
 Deaf mute healed, 84.
 Discipline of the class, 38, 40.
Ebal and Gerizim illustrated, 91.
Echoes, 113.
Elisha and the pot of oil, 91.
Exercises, order of, in various primary classes, 30.
Eye, power of, in teaching, 35, 80.
Feeding the multitude, 85.
Fig-tree withered, 155.
Freedom by the truth, 86.
Gifts to pupils, 34.
Gilgal, stones in, 84.
Giving, 95.
Giving hearts to God, 103.
Grading classes, 10.
Hates, what God, 91.
Home and class, 113.
Humility illustrated, 86.
Illustration, the art of, 70.
 abused, 74.
 books on, 79.
Instincts of childhood, 25.
International Lesson in the Primary Class, 30, 32.
Intuitive instruction, 74.
Israelites' journey illustrated, 89.
Jericho illustrated, 84.
Jesus, our She, heid, 179.
Jewels, precious, 103.
John, 18, 19, 33, 40, 166, 170.
Joseph revealed to his brothers, 83.
King, Jesus the, 166.
Law as given by Christ, 133.
Lesson in the primary class, 30.
Light, Jesus the, 85.
Lighting up the lesson, 71.
Love of God illustrated, 85.

- Mark II, 129.
 IV, 14, 23, 35, 41, 136, 147.
 XII, 41, 44, 151.
 XVI, 174.
 Matthew II, 126.
 XVIII, 1, 6, 142.
 XXI, 19, 21, 155.
 XXII, 36, 46, 133.
 XXVI, 6, 13, 161.
 Memorizing Scripture, 56, 71, 102.
 Mildness, 18.
 Mind of Christ, 142.
 Missionary collections, 99, 154.
 Missionary concert, 191.
 Morning prayer for children, 122.
 Motion songs, 105.

 Name of the class, 14.
 Names of children learned, 14, 108.
 Normal class for primary teachers, 18.

 Object Illustrations, 170, 142, 144, 146,
 147, 148, 149, 151, 152, 154, 156, 157,
 158, 160, 162, 163, 166, 170, 171, 173,
 174.
 Object teaching, 80.
 Oil of the widow's cruse, 91.
 Organization, 9.

 Passover illustrated, 90.
 Personal conversation on religion, 42,
 123.
 Pestalozzi, mottoes from, 42.
 Pictures, use of, 87, 126.
 Picturing by words, 77, 93.
 Pillar of fire, 82.
 Place for Primary Classes, 21.
 Power, Christ's, over the sea, 137.
 Prayer, concert on, 184.
 Prayer-meetings for children, 120, 122.
 Primary superintendent, duties in class,
 11.
 Programme, 24.
 Promises illustrated, 81.

 Qualities of primary superintendent, 11
 assistant teachers, 16.
 Questions, judicious, 52.
 injudicious, 50.
 Question books and papers, 34.

 Rainbow, 82, 89.
 Reading the lesson responsively, 67.
 Resurrection illustrated, 72.
 Risen Lord, 174.
 Rosary, the teacher's, 121.
 Ruth and Naomi illustrated, 92.

 Samuel illustrated, 84.
 Seats for primary class, 22.
 Securing assistant teachers, 12.
 Selecting teachers, 18.
 Singing, how to teach, 102.
 Social work of teachers, 108.
 Socrates as a teacher, 45.
 Spiritual application of the lesson, 121
 life, 79.
 work, 117.
 Stories, how used, 75, 127, 143, 185.
 Study of the Lesson, 19.
 Sub-classes in the Primary Department
 10.
 Symbols of the Ancient Church, 73.
 Sympathy, 33.

 Tabernacle illustrated, 82.
 Tardiness, how to correct, 38.
 Teachers' meetings, 19.
 Temperance, concert on, 188.
 Think, teaching children to, 30, 34.
 Training of primary teachers, 16.

 Understanding what is memorized, 58.

 Visiting pupils, 109.
 Visitors, 40, 113.
 Vivacity, 17.
 Voice, 39.

 "Waiting and watching for me," 125.

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