

THE  
SUNDAY-SCHOOL  
WORKER,  
A MONTHLY MAGAZINE

FOR THE

*Help and Encouragement of those engaged in this branch of  
Christian Service.*



“Cast thy bread upon the waters: for thou shalt find it after many days.  
Ecc. xi. 1.



VOL. I.

LONDON:  
G. MORRISH, 24, WARWICK LANE,  
PATERNOSTER ROW.

1873.



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# The Sunday-school Worker.

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## ADDRESS.

IN commencing a periodical, a few words seem to be needed as to the aim in view.

This magazine is for Sunday-school teachers. Its Editors hope to bring out the importance of the work embraced by Sunday schools; that workers may encourage one another in this self-denying work, and exhort one another to a more thorough devotedness of heart and mind and strength thereto. They will endeavour to bring principles of truth to bear, that the work itself may be more clearly defined as to what it really is. They hope to be enabled to help the young teacher by hints and suggestions as to the mode of carrying out the work. They hope to bring to notice the various appliances that may be useful in a Sunday school, as well as the several streams that may flow from or through the Sunday school to others. They hope to be the means of communicating from time to time the news of decided fruit to God in and by means of the Sunday school, for the interest and encouragement of the teachers.

It will give the opportunity of communicating facts as to the manners and customs of the East, &c., where

they throw light upon the word of God. Some of our readers, with books of reference at their command, may not see the importance of this part of our work; but we would remind them that many a teacher has not the advantages which they possess; we must consider all.

It will be a means of the communication of any plan that has been tried in one locality with success, that it may be considered and adopted, it may be, by others. It will be a means through which a teacher led of God to speak a word to his fellow-labourers may do so. It will be a channel through which difficulties may be stated, and through which they may be resolved as God gives light and wisdom. It will have a corner for questions, and a place for answers.

It is hoped that teachers will take an interest in the Magazine, that they will feel it to be *their own*, and remember to communicate to it what they believe will be of interest or profit to their fellow-teachers.

The price being but One Penny, it is hoped that every teacher will have a copy, but should any be too poor to purchase one, that some who are richer will give them a copy, or at least lend them theirs, so that the interest of all may be enlisted.

Above and beyond all, we trust the good Lord will condescend to use this magazine; yea, that all connected with it may be but instruments in His hands to work out His own purposes of help and blessing. To this end the earnest prayers of the teachers everywhere are affectionately entreated.



## THE TEACHER'S AIM.

It simplifies any work amazingly to have it well defined. Without this we may fluctuate very much. One day one thing may be uppermost before the mind and be pursued, and then pass away and be forgotten; to be followed by another, which passes through the same process, and then dies away; to be succeeded by a third, and so on.

Now our question is, What is the Sunday-school teacher's aim? We think the word "teacher" is not a good one, but we adopt it for the want of a better; it implies of course "teaching," and many a teacher has set to work to instruct his scholars in the manners and customs of the Jews, biblical history, geography, biography, *et cetera*; and he has laboured for years, and after all he has failed to realize what, we are bold to say, should be *the* aim of a Sunday-school teacher. True he has carried out the idea of being a "teacher"—he has "taught" his scholars. But let me ask if beyond this the scholars have not been *saved*—if their salvation has not been the one great aim, has it not been a lamentable failure?

We believe this is exceedingly solemn, because it is a practical denial of the lost condition of the scholars. Of what avail to them to have their minds better stored with biblical knowledge if they pass an eternity in endless misery? Will it not rather increase their torments? And what a reflection for the teacher, to think that such a one sat at his feet for years, and learnt much; but that *he* failed to press home upon his scholars the gospel,

which *he vaguely hoped they would, in some way, have gathered from his instructions.*

We believe there is a great deal too much of this in Sunday schools, that is, giving instruction in biblical subjects to the neglect of the soul. The teachers are too much "teachers," and not enough "evangelists." This is why we said that "teacher" was not a good name; it conveys the thought that they must "teach." What should we think of an evangelist who made his chief work "teaching" the unconverted? and yet is this more out of place than teaching the unconverted children as our chief work?

The children have souls, and you have a love for souls, an earnest desire that souls may be saved. Then let THE SALVATION OF THE SOUL be your one aim, your constant aim. Let everything tend to this end—everything reach to this.

The means is the GOSPEL OF THE GRACE OF GOD. Let this be always prominent, and never let it be lost amid the abundance of your illustration or any desire you may have for teaching. Remember that it is through the foolishness of preaching that it pleases God to save souls. (1 Cor. i. 21.) It may seem foolish to be always harping on one string; but that string has many tones, and remember "that it is the power of God to salvation to every one that believeth" (Rom. i. 16), and we want salvation for the scholars.

But let us not be misunderstood. We do not mean that teachers should confine themselves to some dozen passages of scripture because they contain plain statements of the gospel (which inertness might prompt some to do), and go over them again and again till they

are threadbare, and the scholars know at once what is coming when the passage is named. There is the whole word of God in your hands, and there is an abundance of passages in the Old Testament as well as in the Nêw which can be used as illustrating the gospel. Many may be explained by Eastern manners, customs, history, &c., which of course would be alluded to, and the subject made as interesting as possible to the scholars; but do not make the Eastern manners the *subject*, nor let the narrative lead you too far away—all are only *illustrations* of that which we have seen to be the power of God to salvation, namely, the gospel of the grace of God.

When God in His mercy converts souls, the teacher's work is thus far done. Not of course that it is desirable that the scholars should then leave the school, by no means; but the work becomes fundamentally different (which we hope to consider in a future number). Yet we consider the great, primary work in the Sunday school is to gather together the children of the unconverted—those who but for these schools would be running about the streets uncared for—and any others who choose to come. Many of them never enter a “place of worship,” and would never hear the gospel but for hearing it in the Sunday school. How important then that they should hear it there.

Beloved fellow-workers, let this be our great *aim*—SALVATION; and the means—THE GOSPEL; and we may surely count on God for His blessing on His own means to accomplish His own blessed will and purpose in the salvation of souls.



## LOOKING FOR FRUIT.

WE suppose no one in nature ever sows his seed and waters it, and then leaves it and altogether forgets to look for the fruit. Did he sow the seed for the sake of sowing seed? Surely not; it was for the sake of fruit. Ah, then we will not forget to look for the fruit.

Is it less strange that a Sunday school teacher should Sunday after Sunday be sowing the seed—good seed too—and yet forget to look for fruit? And yet it is to be feared that many forget it; or perhaps they look once and again, and seeing none they look no more.

It is quite true that ours is a work of faith, and we must labour on whether we see the fruit or not; but this in no way interferes with our looking for fruit. The actual *expecting* fruit depends upon my individual faith; but we are now speaking of the looking for fruit whether we really expect it or not.

We cannot help thinking that this is of more importance than some suppose. By fruit we mean of course the conversion of children. Now, next to there being life, stands the development of that life; but how can we aid that unless we know it is there? Unless we know life to be there, we do not attempt to feed it; and without food it cannot grow. Remember, too, that many a scholar has ungodly relatives, and is entirely surrounded by worldliness or sin, except when he is within the precincts of the Sunday school.

Scripture says, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved" (Rom. x. 9); and who has not felt the im-

## LOOKING FOR FRUIT.

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portance of this confessing with the mouth? yea, many a one can testify to the relief it was to his burdened spirit. But how shall a child do this—one perhaps surrounded all the week by ungodliness? His teacher should furnish the means.

We think the teacher should deal individually with each of his scholars. We do not mean in the class before the others, but in private. Here he can look for fruit. He has often and often asked God for it; we do not think he should be surprised if he finds it; but it is of great importance to find it if it is there.

These private interviews also give the opportunity of earnest, loving appeals to those who have, perhaps, heard the gospel many a time, but are yet unsaved.

How to bring about these interviews is at times a difficulty. Sometimes a teacher has the convenience of asking his scholars to visit him at his home, and he invites them all, one at a time. Others ask one to stay behind after school is over, and then in some corner he is spoken to. In summer time he can be asked to meet you at an appointed place, and take a walk with you. With the elder scholars it can sometimes be done by writing them a letter with a few pointed questions, asking for a written reply.

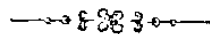
If teachers see the importance of these private interviews, we doubt not they will be able to find out a way to bring them about; and if they are made a matter of prayer, we doubt not God will bless them, and enable a teacher's heart to be gladdened by seeing the fruit, and that the believing scholar will be greatly blessed by his confession of faith in Christ.

There is another reason why this should be done,

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namely, that in some schools there is a class entirely composed of converted scholars, and on the discovery of each new convert, he should be drafted into this class, providing he is not too young. The teacher would naturally like to retain such a scholar, but for his good he should forego this desire, and let him go where he will receive instruction better suited to his new condition.

In other schools there is no such class, still it is important that those converted should be discovered and recognized. For this purpose should not the teachers be constantly looking for fruit? We think so.



### THE ASSEMBLY AND THE SUNDAY SCHOOL.

It has often been remarked that no assembly of God seems to prosper unless there is connected with it the preaching of the gospel to the perishing world.

Now it may be, and often is, that one person only has the responsibility as to the preaching; that is, either he himself preaches, or he asks some one to preach. But it is an understood thing that the assembly is in fellowship with the gospel. If only one preaches, all the rest can pray for its success; some can invite people to come, and in various ways all can have fellowship in the gospel, supposing of course that they are not otherwise engaged in the Lord's work.

This is right and seemly. But we think it is often forgotten that the Sunday school is also a part of evangelization. We hope the time has gone past for any one to have a single doubt as to this. If God's grace is good news to adults, it surely is good news to children, who may die before they become adults; and it

is a fact, disputed by none I suppose, that many a one dies every year who has never heard the gospel in any way except in a Sunday school, his parents being too irreligious to go themselves, or ever to think of sending their children where it is preached.

But we are writing to Sunday-school teachers, who do not doubt the importance of their work. Others may, but we hope not. Nevertheless, often have we been pained at a prayer meeting of the assembly, to hear that while the preaching of the gospel is prayed for, and the distribution of tracts, and the visitation of the sick, not a word of prayer is heard for the Sunday school. We do not think this arises so much from any doubt of the importance of the work, as from sheer forgetfulness. The Sunday school does not come in so prominent a way before the assembly generally as does the preaching of the gospel. At any rate, whatever be the cause, it is a fact that the Sunday school is often forgotten at the prayer meeting.

Now the object of this paper is, first to point out the fact that the Sunday school is a part of evangelization, and an important part too; and then that means ought to be taken to press this upon the assembly. And this for two reasons.

1. We need their prayers and their fellowship. If it is the work of the Lord, the assembly should have fellowship in it.

2. We need money. The teachers are comparatively few, and money is needed to purchase books, and to meet other necessary expenses. The Sunday-school work might be collaterally extended, and the gospel be made to reach the parents and relatives of the

scholars through the children by various means ; but money would be needed for these purposes.

Now we feel sure that the assemblies generally would aid in the matter of funds if they were appealed to. In some places there are always boxes at the doors, labelled "Sunday school," but we fear they are much overlooked and forgotten. We are bold to recommend another plan.

In some places, twice a year, collections are made for foreign missions : all are happy in this. We would suggest that twice a year a similar collection should be made *for the Lord's work at home*. Each assembly could use the money collected in its own sphere if there was the occasion for it, or could send it to where it was more needed—the rich meetings thus helping the poor.

This fund would be useful for various purposes besides the Sunday school ; such as the distribution of gospel and other tracts, &c. Who can doubt that such a collection would be well pleasing to the Lord, and be owned and blessed by Him ?

Whether this plan be adopted or not, we press it that the Sunday school should be cared for by the assembly. When we remember, as has been stated, that many a child passes away into eternity every year, who would never have heard the gospel of God's grace but for the Sunday school, may we not pronounce it to be a very important part of the work of evangelization ? Let it then be helped by the prayers and fellowship of the assembly, and aided by its substance.



## Correspondence.

## “ 'Twill blow the whistle once.”

A LOCOMOTIVE engine was at rest on the side metals ; the driver was cleaning the upper parts, and the stoker in the same way engaged upon the lower. While stooping to his work, the stoker noticed a lump of coke lying near to where he was, and picking it up he threw it into the coke box of the tender, saying, as he did so, “ 'Twill blow the whistle once.” Yes : the heat developed by the consumption in the furnace of but a small piece of coke would raise enough steam for a loud and long blowing of the whistle.

There is a moral in this for contributors to and readers of “ *The Sunday School Worker*.” With the Lord’s blessing it will, I trust, be the means of encouraging, exhorting, and instructing the teacher in his work. Let not the teacher who has a thought, a word, or a question, keep it back for fear that it is not sufficiently important, but post it to the editor, who, though he, of course, cannot engage to insert all that is sent to him, may thereby be provided with matter ready to hand when publishing time draws near. Remember, “ 'Twill blow the whistle once.”

On the railway what does this mean ? To warn the travellers that the train is about to start, to inform the pointsman which train is drawing near his signal box, or to alarm some wanderer on the line with a sense of the danger he is in. With reflections such as these thoughts would induce, may Sunday-school teachers read their new magazine.

Dear Mr. Editor, I send you my little bit of coke to blow the whistle at the starting of the train.

T. J.



## THE FORMATION OF SUNDAY SCHOOLS.

IN taking up any work for the Lord, it is of the utmost importance to make a right start, and perhaps in no work is it more so than in that of the Sunday school.

I have before my mind at this moment a Sunday school which I visited a little time since. There were a few brethren and sisters who had been led to commence this work, and they soon had a number of children willing to attend. But after labouring for some time they felt they were not succeeding so well as they had wished. One thing especially they deplored, namely, *their inability to maintain order and bring the children under their control.* They asked my advice, which I freely gave, and which was about as follows :

I saw that they had no superintendent, and that each teacher was doing what he or she thought best. I advised them to appoint one of their number to that post.

To have an "Admission Book," in which the superintendent should enter the names and addresses of those children coming in. That each teacher should have a class-book, in which the superintendent should make corresponding entries. That no children should be allowed to take their place in any class until this had been done, and then be put in the class which the superintendent (after examination as to intelligence, age, &c.) should think best.

That punctuality of attendance should be insisted upon, and that the door should be closed at the time for commencing school, none being allowed to enter while singing the opening hymn or during prayer.

That perfect order should be enforced before giving out a hymn or engaging in prayer. That the scholars should be given to understand that while they were in school they were to be in entire subjection to their teachers, and upon any breach of this rule they should be brought up to the superintendent for correction.

That at the close of the school, scholars should not be allowed to leave except as they got the word to do so from the superintendent, and that this should be done in the order of the classes.

Of course I am aware that all this is not done to perfection at first; nor without much perseverance; but at the same time, I believe that if strict adherence to these things was observed on the part of the superintendent and teachers, the scholars would soon be influenced thereby. I speak from experience among some of the roughest and most unruly children. It is surprising how our own actions tell upon them. If we are doing things in a loose manner—coming to school late, or staying away every now and then, telling them we mean to have order, and then allowing them to be as disorderly as they please—it must have a bad effect upon them, and lead them to do likewise.

I hold it to be of the utmost importance for superintendents and teachers to be at their post in good time, so as to meet the scholars when they come in. Of course, I need hardly say that the observance of the best of rules will be of no use unless there is real and constant waiting upon the Lord, but where these are combined I believe success is certain. B.



### “CHILDREN” OR “SCHOLARS.”

DEAR MR. EDITOR,

In your proposed magazine for Sunday-school teachers, I would suggest that you should use the word “scholars” rather than “children.” The latter term does very well for the young, but sometimes offends the elder scholars, indeed I think that teachers should habitually call the children “scholars,” when “boys” or “girls” are not appropriate, and thus avoid needlessly offending any. G.

[Our friend will see we have adopted his suggestion.  
—ED.]

## Questions and Answers.

I AM very glad that there is a probability of our having a magazine for Sunday-school teachers; for I am certain we have much to learn concerning this work. At any rate *I* have; and shall take this medium of asking questions of those more experienced. Possibly others may do the same.

Q.—I want to know more distinctly what our *object* is. Is it only the presentation of the gospel to the raw minds of the children, unable to distinguish sin from righteousness, and consequently far from any sense of contrition; or does our object include instruction in the ways of righteousness and temperance, as well as judgment to come? If the latter is embraced in our object, why, then, we certainly *have* a great deal to learn; for in most of *our* schools that I have been into, I have noticed that while God's merciful system of *justification* was made the grand subject in every class and every address, ethical teaching seemed to be entirely ignored. The conversion of each soul is our ultimate object, we know, but have we not the collateral object of bringing them up to love righteousness and hate iniquity? Is not this the nurture and admonition of the Lord?

2. Growing out of this question, is another—which has more application to some schools than others: Can we do anything to warn against the horrible evils of drink? Those whose work lies in poor neighbourhoods can alone estimate the huge importance of this matter.

3. I want also to know of some system of prizes, tickets, marks, &c., (for punctuality, appearance, demeanour, and progress), whereby we can stimulate wholesome emulation, avoiding the quicksands of overt bribery.

4. What is the best system of teaching infants, or children that cannot read? The letter box is very

valuable when they know their alphabet, &c.; but when they do not?

5. What is the best way of acting with boys when they reach the short-pipe and stand-up-collar age? I was present at the meeting where the bible class was suggested for elder scholars, and have since known it adopted, with great success, for girls; they grow into it naturally from the first classes. It would also succeed very well with boys, after they had got through this critical era I have characterized. But at this time the world, the flesh, and the devil seem to give a dreadful tug at them (when too young for the bible class and too old, in their own thoughts, for school at all), and then if they do go—if the teacher becomes little in their eyes, and the school “slow,” it is tolerably certain the devil has got them for years, if not for all time. I cannot specify any exact age, for I have noticed that *size* has a good deal to do with it, as well as many other considerations; but say fifteen to eighteen.

No doubt there are satisfactory answers to these questions; and that is precisely Q. E. D.

A.—We think our friend hardly keeps with sufficient prominence before his mind that the scholars are lost; that God has provided a remedy; and has bid him proclaim it to the lost ones. Thus we think the gospel should never be lost sight of, but constantly be presented. In doing this, of course many and varied scriptures will form the text, in explaining which, many collateral subjects will come to the surface, and principles can be explained and enforced. Still they will be collateral subjects, and not *the* subject. And great care is needed so as not to leave the impression that your aim is to improve human nature merely, and also not to allow them to be satisfied with merely turning over new leaves. We are sure that our friend does not mean this, but we should feel the danger of this if moral teaching was even an *object* before the teacher's mind; though, as we have said, it may and often will come

before us while we have *another* object before us, namely, the gospel.

And then in dealing with moral behaviour, it may often be enforced without leading the scholars to think any better of their evil nature. For instance, suppose it is love to our relatives, we can tell them that even animals dwelling together are very much attached to one another, and will fight hard to protect one another; and ask them if they will be below mere animals.

While the scholars are unconverted, let the gospel be *the* one theme, and moral teaching only when it is in our text, and then only collaterally, and introduced with wisdom.

We do not think that it can be said that the teacher's work is to bring up the children in the nurture and admonition of the Lord. As far as our influence goes, it is in this direction; but this is emphatically the work of the christian *parent* and not the teacher. It must be remembered that we have the scholars under our care only about two or three out of the one hundred and sixty eight hours in the week. The "bringing up" is a constant thing, while our work is only very partial; and indeed a great deal of our labour is to counteract the "bringing up" at home: happy for the scholar when our work corresponds with the work of the parent at home. Besides, while we have a full and clear commission to preach the gospel to every creature, we know of no commission which makes us parents to those to whom we preach.

2. The gospel is a cure for an abuse of drink. In teetotalism and temperance societies there is the great tendency of the people making *it* their gospel. They have signed the pledge, they have conquered their appetites, their consciences are quieted, they want no more. We should not hinder any unconverted person joining a temperance society, but we could not recommend any to take a pledge, which, from what we know of human nature, we know they are very likely to break. As Christians we could have nothing to do with them.

*God's* provision in the gospel will meet every need. Of course if the subject is before you, you will refer to the various passages of scripture that warn against strong drink, and here it might again be pointed out that the drunkard is below the mere animal, who drinks for his thirst and knows when he has enough; and will any be below the beasts?

3. We defer any reply as to rewards. There is much difference of judgment as to this subject. Doubtless it will be taken up in future numbers.

4. The best system for the infants, whether they can read or not, we believe to be the box of letters or the black board. In the hands of one accustomed to the use of either, it greatly engages the attention of the little ones. It also enables them to become familiar with the letters and helps them to read. We hope to have a paper on the use of the black board shortly.

5. What is to be done with the elder boys? We suppose our friend is referring to unconverted lads. It is improbable that the big lads will continue to come to the school unless a separate class is made for them. This is what we should recommend. Call it a bible class if you please: this sounds very different from "the Sunday school," and may keep many from leaving. It should be made separate from the rest of the school by a curtain (or a separate room), but so that all can be together at the address. As to the age of drafting the scholars into such a class, no rule can be made, various things will have to be considered; as our friend says, "size" is sometimes a better guide than age, and sometimes the bible class may be far from full, when the first class of big boys is too full. As our friend has hinted, there is a time when the dress is altered and the lad evidently begins to think he is approaching the young man. This may be taken as a hint that he must be promoted to the bible class.

Love will go a great way in keeping the elder scholars. When the scholars find that the teacher takes a real interest in them, they are often attracted to

him if not to the school. Kind enquiries after their temporal welfare—what sort of situation are they in, what sort of companions have they to work with? with advice in each case where it may be needed; helping them to obtain employment when they require it; and such-like practical love, will often form links that keep the elder scholars when they would otherwise be scattered. An occasional invitation to the teacher's house for a cup of tea, or lending the scholar books from his own library, will also often go a great way with the bible class.

Here again the gospel of God's grace must be the theme. Texts may perhaps be taken from a wider range of scripture, each with its collateral teaching, but all made to turn to, or have appended, the way to be saved. Let the teacher not lose faith, but let him, in his closet, earnestly present them to God one by one, and go from that closet full of hope, and full of faith, looking every Sunday for conversions, as he solemnly but affectionately appeals to them in the name of that blessed One who died for them, and who has bid him carry the message of love.

We would recommend the practice of occasionally appealing to each in private, or getting them to write to you, for it will be found that many can open their minds to another only in this way. Let the teacher of such a class ask himself, "Is anything too hard for the Lord?" and go on in faith.

We fear our friend will have puzzled some of our readers, by closing his note with "and that is precisely Q. E. D." Our dictionary says Q. E. D. is put for "*quod erat demonstrandum*, which was to be demonstrated:" so that his meaning is, "No doubt there are satisfactory answers to these questions; and that is precisely [*quod est demonstrandum*] what is to be demonstrated."



## Bible Illustrations.

### LIBERTINES, Acts vi. 9.

WHAT is meant by the synagogue of "the Libertines?"

The Rabbis say that in Jerusalem there were four hundred and eighty synagogues, and an early writer says that "the Jews who lived in Alexandria and Libya, and all other Jews who lived out of the Holy Land, except those of Babylon and its neighbourhood, were held in great contempt by the Jews who inhabited Jerusalem and Judea." They would therefore divide themselves and each party would have a synagogue, and it has been supposed by some that the Libertines were those from Libya, or some other place of a similar name. But it is more probable that the term refers to those Jews who had been taken prisoners by Rome, but had afterwards been set at *liberty*—whence the term.



### SEA OF GALILEE, &c.

Is the Sea of Galilee referred to in the Old Testament? and if so, by what name? Why are the names 'Lake of Gennesaret,' 'Sea of Galilee,' and 'Sea of Tiberias' given to the same lake? and why is a lake called a sea?

The Sea of Galilee is referred to in Numbers xxxiv. 11 and Joshua xiii. 27, under the name of the "Sea of Chinnereth," written in Joshua xii. 3 "Sea of Chinneroth." It formed a part of the eastern border of the land.

The Hebrews had no such distinguishing names as we have for "lake" and "sea," but they called every large collection of water a "sea."

A reference to a map will soon explain why these different names were given to the same lake. It extended about thirteen miles, so that it was bounded by various tracts of country, and it was these tracts of country and cities on its borders that gave it these

various names. Thus the district of Galilee extended on the whole of its western shore which would naturally lead to its being called the "Sea of Galilee;" Gennesareth being on its north west also gave it the name of that district; while those near to the city of Tiberias would naturally call it the "Sea of Tiberias." An ancient city (Deut. iii. 17; Josh. xix. 35) gave it also the name of the "Sea of Chinnereth," or (Josh. xii. 3) "Chinneroth."

Some of the most interesting events in the life of our Lord took place in this locality. The Sunday school teacher will often find himself on this lake or in its surrounding districts as he goes through his lessons from the gospels.



### HYMN FOR TEACHERS.

O LORD, a wondrous story  
 Our ears have heard of thee,  
 How thou didst leave thy glory  
 A little child to be :  
 And here, in lowly station,  
 Didst suffer childhood's woes,  
 And feel each sharp temptation  
 Which even childhood knows.

And in thy manhood's meekness  
 Thy hands were spread to bless  
 Sweet childhood's smiling weakness  
 With many a mild caress ;  
 Young babes thy love would cherish  
 As on a parent's knee ;  
 Thou wilt not one should perish,  
 But all be taught of thee.

Help then our weak endeavour  
 To make thy gospel known,  
 And seal, O Lord, for ever  
 The young ones as thine own.  
 The Church's nurselings gather  
 Beneath thy sheltering wing ;  
 Be thou their Friend and Father,  
 And safe to glory bring.

## FAITH.

It is important that the Sunday-school teacher should see that his work is a work of faith. Great may be his discouragement if this is not seen, though great may be the trial of his faith if it is. To work on, week after week and month after month, and see few or no results, is very apt to try the faith of even the stout-hearted. But we must go on in faith.

Now it will perhaps be said, 'But if I do not see God blessing my work, ought I not to begin to question whether I am in my right place, and doing my right work?' We think you ought not, provided that otherwise you believe you are where God would have you to be, and are happy in the work. And for this simple reason, that ours is a work of faith and not of sight. Seeing results is not the principle on which we work, but faith in God who has set us to work.

On the other hand, we believe there is great importance to be placed on the fact that our Lord called this the time of *harvest*; that He warned His disciples against saying that months must elapse before harvest, for the fields were already white for the harvest; and that He bade them pray to the "Lord of the harvest" for more labourers. Now, harvest time naturally suggests the bringing in of the fruits, and we doubt not God is gathering in many a sheaf for Himself from the Sunday school.

But *your* seeing the fruit is quite another matter. There may be good reasons why God does not permit you to *see* the fruit of your labour: you may not be able to bear it. It may feed your pride and exaltation,

or at least cause you to think more highly of yourself than you ought to think, to the despising of others whose work might not be as extensively blessed as your own. We doubt not that "success" in the Lord's work has been used by Satan to trip up many a workman, and he has worked for the Lord no more. Who that has ever seen any fruit to his labour but has felt how ready the devil and his own poor flesh were to puff him up as to *his* labours and *his* success?

What we need is to be filled with Christ rather than with the work. We shall not then be hurt by success: It is Himself blessing His own work, and ourselves are but the instruments. Neither shall we be cast down if we see not much fruit; it is still His work we are doing, and we go on in faith in Him; though we may well pause and ask if there be anything in ourselves that hinders God from allowing us to see and have joy in His harvest work.

But God has abundantly blessed and is blessing Sunday-school work: let us rejoice and be glad. It may not be in *my* class, but it is in our school: we will rejoice together. Or it may not be in our school, but in some other school: we will rejoice. It is the same Lord, and it is His work, and He is blessing it. There is joy in heaven over one sinner that repenteth (let the instrument be who it may); *we* too will rejoice over a brand plucked from the burning (no matter in whose class or in what school): it is a sheaf in the harvest of our Lord.

But further, we must remember that it is also a time of sowing seed, and the blessing may be deferred and not be seen till "after many days." (Eccl. xi. 1.)

## CONVERTED SCHOLARS IN A SUNDAY SCHOOL. 23

Repeated instances have occurred in which after many years God has called to the mind of the scholar words heard in the Sunday school, and has blessed them to his salvation.

Let us then go on in faith in the One who has set us to work, and in the message which we carry, remembering that God has said of His word, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isaiah lv. 11.



## THE CONVERTED SCHOLARS IN A SUNDAY SCHOOL.

WHAT is to be done with the scholars when they are converted? is an anxious question in many a Sunday school. Is it best to leave such where they are—one in one class and one in another, or gather them together into a separate class?

One thing is certain that all converted scholars need a distinct and different line of teaching from the unbeliever. How is it to be accomplished? It will perhaps greatly depend upon the number of such in a school. Where there are only two or three of each sex, the teachers may be able, in giving their lessons, always to remember the lambs of Christ's flock, and address a few words especially to such. This will require wisdom.

Some teachers make *pets* of such, always have them sit next to them, and shew them little marks of attention which are apt to engender self-importance and do them

a real injury ; while it makes them objects of jealousy to the others. Of course the teachers *feel* differently towards such—they are now brothers and sisters in Christ, but it requires wisdom how to act towards them before the unconverted.

Another difficulty is how to help them and administer food and instruction while addressing the class generally. But they may be spoken to indirectly, such as by saying, “This is true of all who love our Lord Jesus Christ”—“Such is the privilege of those who believe in the Lord Jesus.” In this and similar ways, what is said may be made to apply to those converted without their being immediately addressed, and which would also apply to others who might be there though unknown.

Unquestionably the best way, if there be a sufficient number, is to gather them together as a separate class. Call it, if you please, the Scripture Class, to distinguish it from the bible class for the unconverted ; and meet in a separate room if convenient, or shut off from the rest of the school by a curtain. This would also answer another important end, namely, it would be a place to which you could invite young Christians who might be thought to be too old for a Sunday school, but who could be well asked if they would not like to attend a scripture class. And there are many who are too young to be teachers and who cannot profitably employ their time at home on a Sunday afternoon, to whom such a meeting-place would be of great value ; as well as for young Christians who go out to service, and who can get out only on a Sunday afternoon.

Such a class as this could not be regulated by age or

by size—it would be characterized by *life*—life that needs food and instruction.

We do not know of a more deeply interesting position for a Christian to be in than the place occupied by the teacher of such a class. We question much if every teacher would be suitable. The extent to which most teachers have to go is what will exemplify the gospel, and very blessed work it is to explain and enforce the gospel; but in such a class as we are now contemplating there is no limit to the sphere to be travelled over except from cover to cover of the sacred volume. It may be type and antitype, in all its marvellous diversity; it may be dispensations, past, present, or future; it may be prophecy, fulfilled and unfulfilled; it may be privilege or responsibility; it may be what Christ has done, or what He is doing, or what He will do; yea, doubtless Christ Himself will often be the theme, as One dear to the teacher and dear to the scholars, and One who is able to sustain them and lead them on. Here may be explained the place and principle of the law as contrasted with that of the gospel; and also the work and presence of the Holy Spirit; and the hope of the coming of the Lord; and the position of the Christian inside the veil and outside the camp; with a multitude of other subjects that are of immense importance to young Christians in this day of evil doctrine and systems that are dishonouring to the Lord: subjects too which will, under the blessing of God, prevent them from being blindly led astray by man, or blown about by every wind of doctrine, after they leave the scripture class.

The teacher then should be *well* taught and full of

Christ. Doubtless where such a class exists, the good and great Shepherd will raise up a suitable teacher. Many will be the questions asked; and much wisdom will be needed how to answer them, and also as to which questions to answer and which not to answer. It often simplifies matters very much to keep closely to what is revealed, and if any unprofitable question is asked respecting which God has given no word, to say simply that it is not revealed, and you do not know; and also to warn against speculative questions which are not referred to in God's word, and which are certainly to no profit.

Such a teacher's work would really take the place more of *teaching*; not that "teaching" fully expresses the work: it is teaching but it is also feeding—breaking up as food to others that which is food to himself. And while of course a teacher is above his scholars, yet in such a class there is a blessed equality that often oversteps the superior position of the teacher. He will doubtless say, not *your*, but *our* privileges, *our* responsibilities, *our* hopes, *our* fears, because he can say, and delights to say, *our* Lord.

The responsibilities of such a teacher would be great, but he has an infallible One to be his teacher. Only think of the mischief such a one might do by giving an erroneous interpretation to an important passage! It might lead some young Christian—and this is a common result—to give a wrong interpretation to *another* passage, and where may not this first mistake lead to? Whereas, on the other hand, the teacher has a peculiar soil to work upon, inasmuch as these young Christians have often but comparatively few religious prejudices

to uproot, and but few false opinions to give up. How important then to sow only that which is truth on such a soil !

And then in imparting truth, much wisdom is needed, we believe, to give instruction as it can be borne, not to cram the scholars with too much at a time. Little by little, line upon line, well digested, is surely much better than many crude thoughts not really grasped.

Without a question then, the work of such teachers is of great importance. They will doubtless say, Who is sufficient for these things ? May each one hear the Lord saying, "My grace is sufficient for thee," and go on in faith.

But where there is no such separate class, each teacher must do the best he can in instructing and in feeding the lambs of Christ's flock whom the great Shepherd has committed to his charge.



## SUNDAY-SCHOOL ADDRESSES.

### WHO SHALL GIVE THE ADDRESS ?

It is pretty generally the custom to close the afternoon school with a short address. We think a good deal may be said about these addresses ; as to the time they should occupy ; the sort of subjects most suitable, &c., but our first question is, *Who* ought to give the address ?

There are two ways in which the selection of the teacher to address the school is generally managed. 1, To make out a list of all the male teachers at all suitable as to age, &c., and let them take it in turn, with the option of any one declining when it comes to

his turn. 2, The superintendent asks whom he thinks proper.

Both of these plans seem to have their advantages *and their disadvantages*. After weighing both we think the latter is the better plan. We have known persons address the school when it came to their turn who were entirely unfit for any such service, but who, unfortunately, did not see their own unfitness. It had not been the judgment of one or of two; but it had been the judgment of all the rest of the teachers that such a one was quite unfitted to address the school. Yet his turn came in the calendar, and as often as it came he was at his post, without a question as to his fitness, to repeat the unseemliness.

There is reason to believe that many who are quite unfit for such a service are well satisfied with their work, and in no way see their defects. Yet if this plan is adopted, their turn will arrive, and they will be only filling their appointed place, and who can complain?

We do not think the plan is good. All are not gifted for such a service; let those only who are so gifted be asked to do it. It will certainly require wisdom in the superintendent so as not needlessly to offend. He will probably ask all the teachers to take the duty if he has no other means of ascertaining their fitness for it; but if any one should be asked, and he is proved to be unsuited for it, the superintendent will not ask that one again.

On the other hand, it may be there is a latent gift that requires using and developing; and some who appeared the most unlikely, eventually give good addresses. Nervousness alone may spoil the *first* address

of many a one who is really gifted for the work. The treasure may be there, but being in an earthen vessel it may not be seen to its best advantage. Let the superintendent remember how *he* felt when he first stood before an audience to speak for his Lord, and he will not judge his brother too severely.

These remarks will also apply to those teachers who decline to address the school when they are first asked. There may be a latent gift there; let time roll on, and ask again. Some require drawing and encouraging to the work.

Remember too that many a one who is now a good evangelist began his preaching in very humble addresses in a Sunday school, and doubtless many a Sunday-school teacher has the gift of the evangelist ready to be developed and used of God. May the superintendent then seek discernment and direct guidance from God, as to whom he shall ask to address the scholars.

In large schools there are generally several who are known to have the needed gift. These of course the superintendent will invite without partiality or any object but that of having the Lord's work well done—occasionally taking the service himself if he have the gift.



## MINUTES.

It is of greater importance than many suppose to keep a regular account of the attendance, &c., of the scholars.

This is easily done with a class book, which, with a space for every Sunday, gives also the opportunity of noting when any are ill, or away from any other cause, which minutes are often of value for after reference, as well as pointing out who needs visiting, &c.

It has also a great moral effect upon the scholars to know that their attendance is regularly recorded. The very fact that all who are late are marked late will often stimulate their trying to be in time. And their knowing that they cannot be away without its being recorded against them—and it may be enquiries made at their homes—will make them hesitate as to playing truant. All this is lost if the scholars find that no note is taken of their late or non-attendance.

We are not sure that a record of *our* late and non-attendance at the meetings we attend might not have a beneficial effect, though of course we should attend from a higher motive than we can expect to influence our scholars. But we have no question that it has a great moral effect on them, and it forms a part of that “order” which should attach to everything connected with a Sunday school.



### BRANCHES OVER THE WALL.

A CHRISTIAN worker once found a family of four, in a cellar seven feet by nine, in New York. The Catholic wife was counting her beads, and saying her prayers, on her knees before a picture of the Virgin; the Chinese husband was offering rice with his chopsticks to a little god; and their two children were singing the song learned at the Mission Sunday school—

“Jesus loves me, this I know,  
For the Bible tells me so.”

Thus the good news of the love of Jesus sounded on the ears of the deluded Romanist and the benighted pagan at their home; but which, humanly speaking, they would never have heard had it not been thus carried to them from the Sunday school.

## Correspondence.

## PRACTICAL HINTS.

*The Class.* First, you must have order in your class; and the class does not come orderly of itself, you must make it so. The best way is to begin with a very few children, and when you have them thoroughly manageable, then you can increase little by little. This is a far better way than trying to subdue a large fresh class, which takes months of time and endless trouble: for every new-comer instantly accommodates himself to the surrounding state. Thus, if your class is orderly, a new-comer will be orderly as soon as he enters it; but if it be disorderly, he will laugh and play with the others, and then you have to subdue *him* as well. If you have already got a large undisciplined class, the best way is to get some friend to come and take part of them for a week or two. (There are plenty who would be glad to do this, who could not take up teaching as a permanent thing.) Then form a manageable nucleus, which you can gradually increase. If you do not manage the scholars they will manage you.

*Friendliness.* As soon as possible, when your pupils know that you are going to be master, let them know that you are their friend. This is not easily done. Some children have a deeply-rooted idea that you are their enemy, and that all they can do to annoy you is only fair. Well, you have to turn them all round in that respect, and the sooner it is done the better. Now put them gently in their places. Do not put those two chubby little boys together. If you do, they will pinch each other. Put that sleepy-looking boy between them. Nor those two merry little girls, they will get whispering and giggling. As a rule it is the best to get the most inattentive near you and the attentive some distance away. Then all the talking is not down in one corner. But that is when there are no "takings up," about which I must speak some other time.

Do not be afraid to touch the children. Never mind

if they are not quite so clean as you would wish. You will get used to that. But I suppose that you are not above your Master? "No, indeed I am not." Well, He used to touch all sorts of strange people—from a little child to a leper—from a leper to a corpse. Remember this—there is a mysterious power in the *touch*. A little patting on the cheek, or a stroke on the hair, or gently pressing the shoulder, will tell that child of your friendliness with greater power than all your words. In all ages the touch (whether of noses, lips, or hands) has been symbolical of friendliness.

Now, look about you. That little white-faced fellow wants your sympathy, that big boy is pushing him and he is going to cry. Take him on your knee a bit. Do not mind the smell of the hair oil. *He* had worse to meet than that, in those Galilean streets and courts: there was a worse smell than hair oil that day in Bethany when the stone was taken from that cave.

*Sympathy.* You must come amongst your children with a living sympathy in regard to their fears, hopes, ambitions, temptations, their sins and righteous endeavours, and every part of them; and they must be searched out and thoroughly known by you. You must understand *children*; and this will not come to you all at once. You must be able to comprehend the delight of the little boy when he finds a "cherry-bob," or a "twoer" button; the big boy when he gets tails to his coat: the little girl when she gets a bead necklace, and the big girl when she gets into long dresses; which is as though an astronomer found a new planet, or a geologist a new system. You ought to grow in this knowledge every time you meet children and grow in a facile application of it to your great purposes in bringing these immortal souls to the Lord, and keeping them in every way from danger and evil.

O Lord, make us wise as serpents!

Under the term "Sympathy" there are other things worth considering, which I may possibly deal with another time.

Q. E. D.

## ELDER SCHOLARS.

DEAR MR. EDITOR,

Q. E. D.'s fifth question in your first number admits of a little fuller answer, I think, than it has received.

The question assumes great practical importance where numbers are great, and especially in towns of large size, where mere lads assume the airs of men at a very early age.

In the minds of many such the very notion of "a Sunday school" carries with it something rather derogatory to the importance which the stripling has, or rather fancies he has, acquired by reason of his age. You cannot reason with such minds, so the best way is to meet them halfway if possible. To call a class of such youths "a bible class" will often only partly meet the difficulty, for it is so fully in connection with the Sunday school that the stigma is scarcely touched.

The plan I have found to answer best is to remove the class entirely to a private house, if such be practicable. The teacher's own residence of course is the best, but if this be not available, some other suitable room can usually be acquired. Many a saint would be quite willing to grant the use of a room to a labourer for such a purpose.

Into this bible class, from time to time, the boys should be permitted to go, or be drafted by the previous teachers. As a matter of experience I find that such a class consists usually of believers and unbelievers, the former predominating through grace—God having through one channel and another converted the dear lads either in the Sunday school, or through attending the gospel meetings. The instruction given to such a class must depend necessarily on its constituent elements.

An objection to the foregoing will doubtless be raised by some, namely, that such a plan severs the teacher and his class from the Sunday school.

Not so at all. It should be distinctly understood by the other teachers to be merely a branch of the school, and in the fullest connection with it, and should form as much a subject for prayer to the Lord as any other class. We need however to beware lest we suffer thoughts about the size, great or small, of the Sunday school to hamper our souls.

We have to keep steadily before our minds three grand objects in this blessed work:—

1.—The *glory* of Christ.

2.—The *growth* and *good* of the saved, and

3.—The *gathering in*, or *salvation* of the unsaved.

To attain these ends we must avoid ruts or grooves, which are always bad things for vehicles and their inmates. May the Lord keep us simple, faithful, and fervent!

W. T. P. W.

Edinburgh.



## WORKMEN.

I DESIRE to say a few words as to obtaining workers for the Sunday school.

In some Sunday schools there is a great want of teachers. How are they to be obtained? The assembly of course is the proper place to look for them, and the work *should be put before any as a privilege* as well as a duty they owe to the Lord, if this is what He would have them do. This is really the great point. The Lord Jesus, as Son over His house, has special work for each to do; and it is perfectly useless to press the Sunday school on any one whose work it is not. But on the other hand, it may be some one's right work who holds back from various causes.

Our great resource is prayer. Our Lord said, "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest." (Luke x. 2.) But in praying for labourers, it often happens that some brother or sister is presented to the mind as a suitable

person for the work. Ought we not to expect God to answer our prayers? and He may do it in this way, and direct our attention to such-and-such a one. Sometimes God acts upon the same person, and he comes and presents himself; this is happy and encouraging; but at other times we have to go and put it before the individual. In some cases we get at once a godly reason why he cannot, and we discern that *we* have made a mistake. In other cases his reply may carry the conviction that *he* has declined from mere backwardness of the flesh. In such a case we should wait upon God for further direction, and be led accordingly.

In some cases one Christian renders to another the most valuable service by pressing him into God's service. A hint is thrown out, but it is not taken; an invitation is given, but it is not responded to; it is made more and more pressing until the person has almost to be carried to his post; but after all he makes a useful servant, and is evidently in his right place.

This latter point is well illustrated by an incident in the life of Calvin.

Farel had long been labouring at Geneva, and, the work increasing, he had been crying to the Lord for some one fitted to be a fellow-labourer, when he was told one day that Calvin was in the city, where he intended to pass the night. Farel had heard of Calvin, and had read some of his works, and now an inward voice seemed to say, This is the man of God you have been seeking. He hastened to his hotel.

"Stay with me," said Farel, "and help me. There is work to be done in this city."

Calvin replied with astonishment, "Excuse me, I cannot stop here more than *one night*."

"Why do you seek elsewhere for what is now offered you?" replied Farel, "why refuse to edify the Church of Geneva by your faith, zeal, and knowledge?"

The task seemed impossible to Calvin, but Farel pressed the claims of the Church, saying, "Look first at the place in which you are; popery has been driven

out, and traditions abolished, and now the doctrine of the scriptures must be taught here."

"I cannot *teach*," exclaimed Calvin, "on the contrary, I have need to *learn*. There are special labours for which I wish to reserve myself. This city cannot afford me the leisure that I require." And then he explained his plans to Farel, of communicating with the doctors of Germany, and of increasing his knowledge by continued study.

"Study! leisure! knowledge!" said Farel. "What, must we never practise? I am sinking under my task, pray help me."

Calvin had other reasons; his constitution was weak. "The frail state of my health needs rest," he said.

"Rest!" exclaimed Farel, "death alone permits the soldiers of Christ to rest from their labours."

But the reformer hesitated. He had heard of the tumults that had often disturbed the city, and he shrank from such a post; "I am timid and naturally pusillanimous," he said. "How can I withstand such roaring waves?"

Farel was now aroused and exclaimed, "Ought the servants of Jesus Christ to be so delicate as to be frightened at warfare?"

This blow touched the young reformer to the heart. *He* frightened! *he* prefer his own ease to the service of the Saviour! His conscience was troubled, and his feelings violently agitated. But his great humility held him back. "I beg of you, in God's name," he exclaimed, "to have pity on me! Leave me to serve Him in another way than what you desire."

But Farel felt sure he was right in refusing to let him go, and he now warned him of fleeing from the work of the Lord, reminding him of Jonah, and the chastisement *he* met with.

The struggle in the young doctor's heart became more severe, and he was violently shaken like an oak assailed by the tempest: still he hesitated.

At this moment, feeling as if inspired by the Spirit

of God, Farel raised his hand towards heaven, and exclaimed, "You are thinking only of your tranquillity; you care for nothing but your studies. Be it so. In the name of almighty God, I declare that if you do not answer to His summons He will not bless your plans. And then, placing his hand upon Calvin's head, he exclaimed, "May God curse your repose! May God curse your studies, if in such a great necessity as ours you withdraw, and refuse to give us help and support."

Calvin shook in every limb. He felt that Farel's words did not proceed from himself: God was there, the holiness of the presence of Jehovah laid strong hold of his mind; *he saw Him who is invisible*. He could resist no longer. Afterwards he confessed that it appeared to him that the hand of God was stretched down from heaven, that it laid hold of him, and fixed him irrevocably to the place he was so impatient to leave. The struggle over, confidence in God now filled his soul.\*

Calvin was gained, but he needed this very rough handling before he yielded. He settled at Geneva, and laboured there many a year. He was evidently in his right place and at his right work, and his labours were abundantly blessed.

"A dangerous experiment," many will say, "to thrust a man into the Lord's work in such a fashion." Quite so, if the Lord is not with you in it; but quite safe if He is. Calvin was an extraordinary man, and needed a handling as remarkable: ordinary men may be much more easily gained, but the great thing is for us all to seek special guidance for each individual case.

But are we not exhorted, some may say, to "lay hands suddenly on no man?" We are; but I do not think this would apply to such a case. That passage is joined with "neither be partaker of other men's sins: keep thyself pure." Farel did not connive at or

\* D'Aubigné's "History of the Reformation in Europe in the time of Calvin."

partake of any sin of Calvin in doing what he did. The passage was, doubtless, a caution to Timothy not to lay hands suddenly on one not known and well accredited; he might otherwise incautiously be a partaker of another's guilt.

Unquestionably there is the backwardness of the flesh as well as the forwardness; and I am persuaded many a one needs drawing out. As we have seen, God bids us pray that He will thrust forth labourers into His vineyard, but may He not do it by means of Christians already at work?

Whether a person is doing his right work will soon be manifested. The Christian doing that which God would have him to do, feels at home in it; he is happy in it, and has that rest which Christ has promised to those who take His yoke upon them (Matt. xi. 29)—a very important principle, I believe, respecting christian service; whereas a Christian not in his right place is the very reverse.

If we need fellow-workmen, then, let us go to the Lord of the harvest in faith, and if any are before our minds as suitable, let us seek guidance from Him for each case. Remember the work is His, the workmen are His, and He can make those willing whom He has fitted for the work.

M. G.



## Questions and Answers.

Q. 6.—There seems to be one great thing missing in our Sunday schools; it is the need of spiritual food for the many young converts. Surely these little lambs need “the sincere milk of the word.” There are many precious little books which are great helps, but the need goes far beyond these. I should be very thankful for suggestions.

H. R.

A.—We had anticipated our friend's question in the article on “Converted Children” in our present number. But apart from what may be done in the school for Christ's lambs, other things suggest themselves.

Let the superintendent or one of the teachers devote an evening in the week to a very simple reading meeting for the converted children, especially where there is no special class for them in the school. It could be held at the house of one of the teachers perhaps, in preference to the school.

They may be further helped by *lending* them suitable books to read, and recommending them suitable periodicals.

If they have spare time in the week, give them a subject to search out from the word of God, telling them to jot down on paper anything they find about it; and then go over the subject with them afterwards. We think this is of great importance, as it gives them profitable employment for their spare hours in the week, when they might otherwise be occupied with foolish if not with hurtful things. The mind will be busy, let it then be busy about what is profitable and instructive.

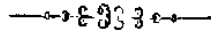
As they grow older they may be introduced to the various meetings in connection with the assembly, and to any local reading meetings.

The converted elder scholars may also be profitably employed in looking after the absentees of the general school where the teachers are not able to do so efficiently.

If they are going out to work or service, good may be done by obtaining situations for them among the Lord's people.

But a point of great interest to the teachers and to these scholars must not be overlooked, namely, the introducing them to the Lord's table. As to when this should be done no rule can be laid down. God can guide and give wisdom for every individual case as it occurs. We only press that it should not be overlooked and forgotten as we fear it has been in some cases. If the Lord's table is brought before them and explained, doubtless the desire to be there will spring up in themselves. And if they are really Christ's lambs the Lord's table is their place.

Another great thing for them is the word of God, as our friend says—that they may have “the sincere milk of the word” that they may grow thereby. (1 Pet. ii. 2.) In any way that you can bring the word of God before them and explain it, you will be administering food to the lambs of Christ’s flock and may well count upon God for His blessing.



### SAVED FOR AN END.

Art thou content? Hast thou no higher aim  
 Than just to gain admittance at the door?  
 In faintest characters to trace thy name  
 Amongst the list of those who die no more?

Art thou content that God has set thee free  
 From sin’s reward, and misery beyond?  
 From sailing listless on life’s deep, dark sea,  
 Unmoved by bright calm joys, or dire despond?

Dost thou not feel that thou art saved to live?  
 And knowest thou not thou mayest be saved to save?  
 Forgiven, that thou mightest something give?  
 Redeemed alike for *both* sides of the grave?

Bound to that raft, cross-shaped, so firm, so great,  
 It was not meant that thou shouldst use thine oar,  
 Alone to move and guide thy selfish freight  
 To realms of endless bliss on yonder shore.

Saved from the wreck; reach out a saving hand;  
 Thousands are sinking ‘neath the waves of sin;  
 Stay not thine efforts, till God bids thee land;  
 Thy task accomplished, He will steer thee in.

And when at length thy work thou shalt lay down,  
 The souls that owe their heaven-sent light to thee  
 Shall form together thy rejoicing crown,  
 And joy with thee through all eternity.

Ah, yes; those souls, with thee, their crowns shall cast  
 Down at the foot of the eternal throne  
 Of Him, whose praises shall for ever last—  
 Who saves thee now—who will thy service own.



## SUNDAY-SCHOOL ADDRESSES.

## No. 2.

It should never be forgotten that the address comes at the close of the school, when the children are beginning to get weary, and, in close rooms, when the teachers' heads begin to ache: consequently the addresses should be *short*. Many and many a teacher can testify to the dreadful depression that comes over them as they sit at the close of the school listening to a long wearisome address. What then must it be to the children? We earnestly exhort those who give the addresses to make them short. At most they should not exceed twenty minutes (a quarter of an hour is long enough) so that with the prayer and hymn all is over within half an hour.

The ceasing of the class-teaching, gathering up the books, &c., tend to arouse the children; then the hymn further enlivens them, and then the address should, and often would, engage their attention for a short time; but it must be short, or weariness rapidly creeps over some, and they sink into slumber, while others become entirely inattentive. By all means let the address be *short*.

Let the address have a *basis*. We prefer always to have a text of scripture, and the shorter the better, so that it can be remembered. If a passage of several verses is read, it often happens that a few words can be fixed on as a sort of text, which by being repeated several times is fixed on the memory and carried away. And *this* may be remembered long after all the rest of the address is forgotten.

Let the address be *simple*. Remember that if you descend to the meanest capacity, the highest also can understand; but if you address yourselves to the bible classes, you entirely shoot over the heads of the little ones. Yet do not be puerile in what you say. Some do not sufficiently distinguish between saying things worth saying in simple language, and saying things not worth saying, from the desire of being understood. Remember your message is a *solemn* one—life unto life, or death unto death—and do not let your address descend to anything unworthy of being associated with your great theme.

Let the address be *cheerful*. Some have a greater gift than others for addressing children in an interesting manner. No rules can be laid down; each should be *natural* and not attempt to copy another; still endeavour to be interesting in your own line of things. An anecdote will often recall the attention of all. Questioning the scholars occasionally has often a good effect; but the cheerful familiar style of address in some engages the attention throughout.

Let the address always contain *the gospel*. As has been often enforced, it is God's means of salvation, and remember how many children die young, and you know not that each Sunday you stand up to speak to them may be the last Sunday of some little one then present, and the last time he hears of Jesus. Let him then hear God's own message of love.

Let the address be followed by *prayer*. We do not mean the short prayer at the close of the school. That is all right enough; but we mean that when the one who has addressed the school reaches his home, let him

## THE BLACKBOARD.

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take the first opportunity of retiring to his closet and there beseech the Lord for a blessing on his address. We remember once hearing an evangelist, whose labours had been much blessed, speak of his secret of success—and it was simply this, that privately in his closet, both before and after every preaching, he earnestly besought the Lord for a blessing, and went expecting it. Bear in mind that you may give the address in the most fitting manner, and the matter may be unexceptionable; but there is One and only One that can give “the increase.” Teachers, WE WANT “THE INCREASE.”



## THE BLACKBOARD.

THE blackboard is a very useful appendage to the infant class of a Sunday school. In some respects it is to be preferred to the box of letters.

All do not feel at home in the use of the box of letters, and with many it requires a good deal of practice to handle it skilfully. If you place it on your knees, with its face to the children, you have to read the letters backwards, and then touching it but once a week you are apt to forget in which box each letter is to be found. Besides which, it is expensive, at least what many a small school would consider to be above its means.

The blackboard, on the other hand, costs very little, and is easily used by almost any one. It can be made by any country carpenter, and painted by any painter.

The board may be made of any size, some preferring it much larger than others. Some have it made in two pieces, joined with hinges, so that it can be folded up

and placed in the school cupboard, or carried to the teacher's house at the close of the school. It should not be less than 20 inches by 12; but may be as much larger as you please.

It may be made of any sort of wood; and as thin as is consistent with strength according to its size. It should be painted a *dead* black without any look of gloss or varnish, the reading being much more easily read if it is a dead black.

The next thing is a stand. If a post is in a convenient place it may be suspended to this at any convenient height for the children to see it. This would partly depend upon whether the scholars were on a gallery of raised seats. If there is a gallery, some prefer to have the board, if a small one, on their knees, or placed on a stool beside them, and on a level with them. Any position indeed will do so that all the infants can see it well. If there is no post and no gallery, and a good number of children, a small stand must be made, consisting of an upright post, with any sort of feet to keep it steady.

A piece of chalk and a duster are all that are needed besides.

Some teachers prefer preparing their lesson beforehand by coming a little earlier to the school, or by having the board carried to their home. Others think it best to write their text in the presence of the scholars. We will suppose the latter, and that the text is GOD IS LOVE. The teacher might proceed thus:—

With the chalk he writes a G in printing characters, and asks the children what letter it is, when as many as know say its name simultaneously. Then he writes

O ; then D ; asking the children to name each letter as he does so ; and then asks who can tell what the word is. Or he tells the children *not* to say what the first letter is, but tells all who know it to hold up their hands ; and then he first asks those who do not hold up their hands to try and say what it is, and if they cannot even guess it, he allows the others to name it.

At other times he does not allow any to see the board till he has written a *word*, and then asks who can tell what the word is ; and if none know, he goes over it letter by letter and makes them spell it ; always doing this eventually for the sake of those who did not know the word.

By some of these varied means the lesson is soon written on the board ; and then they read it off as a sentence several times. And then the teacher tells them about God, or asks them to tell *him* who God is ? how do they know there is a God ? do they know anything that God has made ? do they know who made *them* ? Who made the sun, moon, and stars ? Who makes it rain ? &c. He is a *great* God. He is a *good* God. He is a *merciful* God, &c. The teacher then refers to the love of God, and the proofs we have of it, and indeed preaches the gospel to them in as simple a manner as he can.

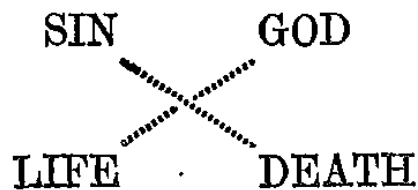
If the class gets weary or restless, he recalls their attention by referring again to the letters on the board, making them read it again, and he can vary the exercise by letting the first child that knows say the first letter ; the second child the second letter, and so on.

With such a text as this, some teachers would make it last two Sundays : “ God ” being enough for one

day, and "love" for another, but bringing the gospel in every day.

Some teachers who are competent, combine *drawing* with their text. Thus, suppose it was LOOK AND LIVE, they would draw a serpent on a pole. If ALL WE LIKE SHEEP HAVE GONE ASTRAY, they would draw a sheep ; and so on.

Others vary their lessons by such a diagram as this,



Sin leads to death ; God leads to life.

Or by taking words beginning with the same letter, thus, the three S's.

SIN  
SLAVE  
SAVIOUR

Sin makes a man a slave ; so he needs a Saviour.

Thus the blackboard may be used in many ways suitable to a class of infants. It engages them in a remarkable manner, and is an *object* to which their attention can at any time be recalled when their energies begin to flag ; indeed any who have not tried this simple appliance have little idea of its usefulness in the infant class of a Sunday school ; while those who have tried it would not be without it on any account. It is made to be the infants' class book, and by its means you write great truths upon the infant mind.



## Encouragement.\*

“GO AND TELL THEM OF JESUS.”

Eccles. xi. 6.

E. H. was one of a large family ; her mother had died, and her father was again married to a girl but little older than herself.

When she first came to my bible class, she was a quiet listener, but with very little power to retain anything, so much so that I often wondered then, and afterwards, what good she ever gained by her constant attendance ; but, I would add, for the encouragement of all who know what it is to be weary and discouraged in seeking to win souls, “be not weary in well doing, for in due season ye shall reap, if ye faint not.”

She became acquainted with a young man, was married, and I lost sight of her for many months, when one day I met her with a babe in her arms, her second child, and she not 20 ! I took her address and promised to call, which I did shortly afterwards.

She was living in a wretched two-roomed hut, in a little court ; her husband was a drunkard and had left her, and, as I subsequently found, the man she was living with was not her husband. She could read but very little, and on each succeeding visit I taught her these verses,

“Dead in trespasses and sins.”

“The blood of Jesus Christ cleanseth from all sin.”

\* This narrative well illustrates the manner in which the links formed between teachers and scholars may be preserved in after years for the scholars' good.

She seemed always eager to hear, while in the most simple way I illustrated and explained them, and would pick out the words in the testament I had given her. She learned a few other verses, but through the several succeeding years of sin and suffering the last-mentioned one never faded from her memory. How precious is this word of the living God, and with what confidence we can leave it to Him to use it in His own time and way. And I would earnestly press this home on my fellow workers, "it shall not return unto him void." Verses committed thus to memory have been oftentimes the means of conversion. It is like laying the fire, and we wait for God's own Spirit to kindle it.

When I found out the truth of her position, after shewing her the terrible sin she was guilty of, I declined to visit her any more while she continued in sin, and, after much useless persuasion, left her, and again lost sight of her.

She had been constantly and strangely in my thoughts, when one day I met her in the street. She was scarcely able to crawl along; evidently disease had a firm hold upon her frame. She said she had only one little boy left, and was at her father's house. On going there I found this was an untruth, and after some hesitation I bent my steps toward the wretched house where she lodged. She wept bitterly, saying God never heard her now, never answered, and if she left her present position, there was nothing but the workhouse, and she could not die there. Be not harsh in your judgment, dear reader; we, who are surrounded by the comforts of home, little know the struggles of these poor wandering ignorant ones, and yet Jesus cares for them.

Many details must be omitted in a paper like this. She was removed to her sister's, where I had constant opportunity of seeing her during months of suffering. She was the song of the street for a time, and had much to bear with, the fruit of her own sinful course, but she was patient. One christmas day I went in, and after a few minutes asked her whether she would rather be on this bed of suffering or where she was last year? With a bright smile she said, "Oh here," and "I am not afraid to die now." Not long after I was sent for; she was dying and wished to see me. On entering, I saw her lying, propped with pillows, and only conscious at intervals. I took her poor thin hand and said, "Are you happy to die?" She knew me, and said, "Yes; I am going to Jesus; His blood cleanseth from all sin." Then, in the wanderings of the next half-hour she recalled the events of the last few years. Her thin fingers were busy with the silk winder, and then again she would clasp them and repeat the above-mentioned verse, adding "Jesus—heaven. I shall see Him soon." Once she turned and said, "Thank you, teacher; I shall see you there. Go and tell them of Jesus."

As I stood over the coffin, I could but feel that the word "Go and tell them of Jesus" was a loving solemn admonition from the Master. Yes, we are so apt to be weary, to be harsh and impatient with the erring ones, we have so little of the Master's spirit! He gave His life, knowing too all the depths of sin and enmity against Himself that is in our hearts. "While we were yet sinners" Christ died for us. We want *earnest* devotedness, but we want patient love too in this work which He has put into our hands.

F.

## Correspondence.

## "THE TEACHER'S AIM."

DEAR MR. EDITOR,

Although it does not at first sight seem gracious to notice deficiency, yet I am persuaded this appearance is only on the surface where mere criticism is not the desire, and when one is helped to present the proper substitute for what is objected to; and therefore I feel that I cannot stay my pen from the effort to call attention to what your paper on this subject omits, believing, as I do, that none will more readily than the author of that paper acknowledge the true aim of the "teacher" whenever it is presented.

In brief then this is nothing less than the blessed Lord Himself. He is no doubt *also* the aim for the teacher, and for every saint whether a Sunday-school teacher or not, in his own life and ways, for "to know Him" and "to be like Him" are that to which every true heart reaches; no less is He the aim for the teacher and every workman in his work, so that all may be done in a manner that is suited to Him; but, what is especially before us is, that considering not our own ways or ourselves as workmen, but the dear children and their need, the Lord Jesus is undoubtedly our aim. However right the salvation of their souls is as a *desire*, and a desire constantly and urgently to be borne on the heart before the Lord, yet it does not even include all that we should desire for the children, for we have surely a truer estimate of what is needful if we think first and most of the Lord's glory in them. If we make the salvation of their souls the sum of our desire, whenever this is reached we must feel, as you say, "the teacher's work is thus far *done*," and the effect of this is plain, namely, that we either lose interest in them or neglect them, to devote our attention (as would be consistent with this aim) entirely to those still unsaved, or that we cease to regard them as children within the scope of our work, and they must consequently

be drafted off into other hands. All this is bad in its effects, leading the teacher to be occupied with his work, and the children to be occupied with themselves, albeit in a very subtle way, and tending to lower very materially the personal affection and intimacy between teacher and scholars, which, as every true teacher knows, constitute a most important element in his work.

*Other results follow at which we may look before considering how we are to regard the Lord Jesus as our aim.* These are alluded to in the article quoted and are mainly difficult in defining clearly the relation of the teacher to the children, and in using the scriptures in the work. If the salvation of the soul is the one aim, then assuredly you cannot press too much the necessity of considering ourselves as *entirely* evangelists in the work, but where in this case would there be room for the necessary discipline of the school or class? It is plainly out of the range of the evangelist's work simply as such to bring in the aid of authority to enforce attention to his word; for this is in fact the parents' prerogative. And it is here that the true difficulty of the teachers' position, because of its apparent anomaly, meets us; for we are clearly not in the true position of parents, because, if for no other reason, of our too brief period of intercourse with the children, and yet then we are bound to exercise all the godly discipline of parents in order properly to care for the young; neither are we simply evangelists, as we have seen, though surely evangelizing is part of our work also. Both elements thus enter into the character of our position, and, as there is no parallel to it in the scriptures, special wisdom is needed in order that while we lose sight of no part of the work neither element should unduly predominate.

As to the use of the scriptures the aim determines this also, and where, by having too low an aim teachers are restricted, the consequence must be, even in the most favourable circumstances urged by the article before us, that one is confined to a number of *passages*

directly or indirectly (if there is ability to use these) bearing on the aim before him, and thus the scriptures in full cannot be said to be at his command.

Difficulty disappears when the true aim comes before us, for when we see that it is our blessed work to present the Lord Jesus to the little ones, to teach them about Him, to point out His glories, to instruct their hearts in His love, to unfold to them God's thoughts about Him, to shew them God's ways in Him, to speak of His work and its consequences first to God's glory and then in man's blessing, to tell them of His coming and to point them to the time when every type and picture in the word will have its manifest fulfilment in Him, and when He will be the chief and prominent One in everything, though now so much the reverse—when we have in short *the Lord Himself*, in all that He is, and has been, and will yet be, before us as our blessed subject, in order that the dear children may learn to know Him and so be won to trust Him—then we have a due and fitting thought of what it is to be a “teacher.” I love the word, I must confess, in this connection. To teach Eastern manners, or history, or any such subject, when such a blessed theme waits on us, is to me a most mournful waste of breath. Do we believe that *He* is indeed “the power of God” and “the wisdom of God?” Do we not own that the thought of the Son underlies every word which God the Father has given us in His most precious book? Then surely every heart knows, and the simplest one knows it best, that in Him we possess the divine key to all the treasures of God's wisdom stored up in the Bible. We need but grace to use it, and the whole storehouse lies before us; and as none can think that the simplest feature of His character, or the smallest ray of His glory, or the faintest indication of His ways, is too meagre to carry with it divine blessing to the soul, so let none forget that when He is made known to the heart everything is secured—not merely the soul's salvation; that is but the commencement of blessing; but, far better, the glory of the Lord, for He

has been set in His place as the soul's object and delight and in His ways God is glorified.

With children this is especially a work of faith, but we have to do with Him who knows how to answer faith—faith about others than ourselves (Matt. ix. 2; Mark ii. 5); and who, I am persuaded, will own the acting in whatever feebleness and difficulty, on divine principles of His own word. (Eph. vi. 4; Prov. xxii. 6.)

Let me, in ending this letter, repeat a simple incident as told by an aged servant of the Lord who acknowledged that it was a good lesson to him when it occurred, as it shews the practical result of directing the thoughts of the little ones exclusively to the Lord. Hearing that a little girl whom he knew, and trusted was saved, had been taken ill he went to see her, and wishing to see if her faith stood the test of sickness asked her in these words, "May, dear child, do you love Jesus?" She returned him no answer, and thinking she had not heard he asked again, "May, dear, tell me, do you love the Lord Jesus?" There was still no reply, and then, moved no doubt by the Lord, he said to her, "Tell me, dear child, does Jesus love you?" This was quite enough, her eye had got the proper direction, for his previous questions had only seemed to trouble her, and, clapping her little hands together with joy, she said, "Yes, yes, Jesus loves me."

The Lord make all his servants so simple.

F. J. R.

[We have inserted our friend's letter on account of the importance of the subject, but we are not at all convinced by it. It has an indefiniteness about it that to us is very unsatisfactory.

If the salvation of the scholars be only one of several objects before the teachers, it *may* occupy us but little, and indeed be the last thought of. Scholars may come for months and never hear the gospel; they may die unsaved, no one having pressed home the gospel upon them, though they were scholars of the Sunday school, and had learnt a deal of truth.

Undoubtedly a great deal that is valuable may be taught to them about "the Lord Himself;" but these scholars may not have an idea that they are themselves *lost* and need Him as a Saviour, and this is especially the danger where the scholars are the children of christian parents and are well behaved. Christianity is full of mere profession; there are thousands of men, women, and children who have learnt a great deal about God and about Christ, but whose *consciences* have never been reached; they have been born in a christian country, and they have *grown up to be Christians*. We dread much lest the Sunday school should be at all helping on such a fearful delusion.

Neither do we believe that by *education* children can ever be brought into a new *position*. They are born in sin, and shapen in iniquity, and they must be born again to be saved. God's provision for this is the gospel of His grace.

We do not see that the character of teaching in a Sunday school is affected by the necessary discipline. Is there not a sort of discipline at the preaching of the gospel? We do not expect men to wear their hats, nor put their feet on the seats, nor talk aloud, &c., any of which they may do at their own homes. Directly they enter where the gospel is preached—though it may be the humblest room possible—we require and expect them to act with decency and propriety. It is the same in a Sunday school, only of course there it is carried further, but only so far as to agree with its being a "school." Still it does not stand in the same relationship as even an ordinary day-school; because there the parents bring the children and place them under the care and discipline of the master, which may involve a measure of delegated authority. But in a Sunday school many of the children simply *come* without being sent by the parents, or the parents caring anything about it; in many others the parents *permit* them to come, but nothing more. Now in these instances there is not even the shadow of any delegated authority from the

parents to the teachers. The children voluntarily come to school, and thus place themselves under the discipline of the school as long as they come ; but they can leave the school whenever they please. We cannot see that this in any way influences the character of the teaching. Neither does it where the children are sent by their parents, though it may be held that as to these there is a delegated authority from the parents. The parents cannot shake off the responsibilities God has put upon them as to their children by sending them to school for two or three hours of the entire week. Our friend indeed admits that "we are clearly not in the true position of parents," and therefore, though at the close he refers to Ephesians vi. 4 ; Proverbs xxii. 6, these passages do not apply.

Further, our friend has to admit that, according to his theory, as to the character of our position as teachers "there is no parallel to it in the scriptures." Now this to us is a solemn and startling admission. May we not ask, how can we take a position which has no parallel in scripture ?

We could say much more, but we forbear. We should not have said so much had we not felt the importance of the teacher having a plain and definite aim before him, and because some teachers seem to have an idea that they are half-teachers and half-parents.

Now the salvation of the children is a plain scriptural thought, for which we have a clear and definite commission. Of course this will *also* secure Christ's being brought prominently before them. This, in our judgment, is our true position, and is far preferable to taking a position to which it is admitted there is no parallel in scripture, and yet for which much wisdom is needed ! But where shall we get this needed wisdom if we search in vain for it in scripture ?

We had no thought of abandoning the scholars when converted, as we saw in our last number : towards them we have a different aim, as indeed it is another branch of the work.—ED.]

## CHILDREN OF THE SAINTS, &amp;c.

DEAR SIR,

I am very pleased with our new magazine, and trust that the gracious Lord will use it to the help and encouragement of all engaged in the work, and to stir up in us a more intense love for perishing souls both young and old.

There is one objection that I have sometimes met with from parents when canvassing for scholars, and that is, that they prefer to teach them themselves at home. Now this is very right and proper, and home-teaching is what every teacher rejoices in when he knows that what he says on Sunday afternoons is fully borne out and continued at home; but why not let them come to the school? It cannot be that from half-past two to four on Sunday afternoons is the only opportunity they have for instructing them. Ought they not to look upon the school as supplementary to the home-teaching? and, if but for the sake of encouragement to the teacher, to send them? for I ask any one used to the work if it is not much more cheering and encouraging to have a room full than a room nearly deserted. Of course if there is not confidence in the teachers these remarks will not hold good; but otherwise I think they will bear consideration.

As to the question of how to keep the elder scholars, I quite agree with you that the teacher must manifest an interest and care and love for them, and let them feel that they do not merely come to sit in the class to be talked to, or, it may be, answer questions; but that their example to others is of use, that you feel glad and encouraged by their coming; and this will often prove an attraction for them to come, when they otherwise would not. I say this from experience.

Where there is divine life in any, I think, with you, that it should be known, fed, and cherished; but does it not require great wisdom to get to know this? May we not do harm by unduly intruding between the soul

and God, or prematurely hastening that which God has not yet completed? The fear of this has often (perhaps wrongly) prevented me from questioning, when perhaps the confession of the Lord would have eased their minds. I pray God to give all His dear people wisdom to speak the right words at the right time.

There is one point that I should like to know the thoughts of my fellow workers upon, and that is as to the propriety of teaching young children who cannot read to do so. In these days of compulsory education, when every man is compelled to have his children educated, it has seemed to me to be unnecessary to spend the whole of the Sunday afternoon in teaching them to *read*. It has been no doubt a great blessing to many who perhaps have learned all they know in the Sunday school, and had it not been for that would never have learned to read at all; but this cannot now be pleaded. This is my thought about it, but I should be glad to hear other opinions upon the point; and if you or any of your correspondents can shew me the utility of it I shall be glad to do anything for the best.

A LOVER OF THE YOUNG.

[We believe that Christians would do well to send their children to the Sunday school both for the sake of the children themselves and as a mark of fellowship with the work; and we are sure that in many cases the children of the saints are much worse employed at home on a Sunday afternoon than they would be at school. Still there may be cases where a father is away from his home every day in the week, and has no opportunity of gathering his children around him over the word except on a Sunday afternoon; with which no one would wish to interfere.]

We believe wisdom is needed in "looking for fruit;" but we have One to rely on who can give wisdom for every case.

Unquestionably we should consider it a waste of time in spending the afternoon in teaching the little ones to

read. By the use of the blackboard, they are helped unconsciously; they see the letters, hear their names, and become familiar with them; and then pick up little words, and so forth; thus we believe many a dull scholar is helped to read by the means used to bring the lesson before them; while the lesson, and not reading, is the teacher's object. Others would, by use of the first reading book, be also helped to learn to read, by taking a single sentence as a lesson, and going through it word by word, which would occupy but a short portion of the time allotted.—ED.]

## Questions and Answers.

### INFANT CLASSES.

DEAR SIR,

I should be very much obliged if some of your contributors would favour me with their views as to the management of a Sunday-school infant class, and more especially as to the number of scholars it should contain. I cannot but help thinking that as a rule the little ones do not receive sufficient attention. I am afraid that they are more or less neglected, simply because too many are crowded into one class. Generally speaking the smaller the scholars the more difficult it is to instruct and interest them, and for this reason I would suggest that the class should not contain more than eight or nine. The Sunday school in which I have the happy privilege of being a worker, has an infant class which numbers, I believe, sometimes as many as fifty, and at any time there are more than a sufficient number of infant scholars present for two teachers. It may be that a very large class of infants can be well managed by one teacher, if so perhaps some of your readers will kindly inform me how it is done.

AUDI ALTERAM PARTEM.

It would never do to divide fifty infants into five or six classes. With so many children there ought to be, first,

a gallery of raised seats, so that every scholar may be well under the eye of the teacher. Where there is space in the schoolroom the gallery may be made in the usual way as a fixture. But often this cannot be done. The room is small and used for other purposes and the space cannot be spared. In this case have it made in pieces, so that it can be all pushed together, and it will take up little more room than an ordinary form. Thus, first make a low seat, *nine* inches high, *seventeen* inches wide, and any length according to the size of the room, but not more than twelve feet long; this seat is wide enough for the first row of infants and for the feet of the *second* row, but it requires a ridge of wood about *two* inches high to be nailed on the seat (about *eleven* inches from the front) to prevent the feet of the second row dirtying the clothes of the first row. Then make a similar seat, but *eighteen* inches high, and make it a little longer than the first seat, so that when the gallery is out of use the first seat can be pushed under the second. Then a third seat *twenty-seven* inches high, and a little longer than the second. And so a fourth and a fifth seat as needed, making each seat *nine* inches higher than the one below it, and a little longer; so the whole gallery may be pushed up together, and occupy no more space than about *twenty* inches from the wall. The four legs should be carried *six* inches *above* the seat, and a rail put across to prevent the end children from falling off when the gallery is crowded; and a piece of board should be nailed at the back of the seats to prevent the children slipping down under their seats. Two or three of these seats could be made, and if the class increases another seat be easily added—care being taken not to make the first seat too long, to allow each of the others to be increased in length. In a fixed or movable gallery of course the top seat need be only about *eleven* inches wide instead of *seventeen*. Where expense is an object a few shillings will buy the wood, and many a handy teacher could put it together. Care must be taken to

make it strong enough, especially where four or five seats are needed. All seats but the first two should have a rail carried round from leg to leg except in the front, from which rail central support should be carried to the seat at the back. Any one who has been accustomed to a gallery for infants would never be without one if he could help it. By all means have a gallery.

Secondly, in every large infant class the teacher should have an assistant, not to take part in the teaching, but to attend to the many wants of the little ones.

Thirdly, the teacher needs a blackboard; this we have already spoken of.

With these appliances we believe a class of fifty infants can well be managed. But of course, as in everything else, the teacher must be one suited for his post.



### TEACHER'S HYMN.

LORD, let thy work be done,  
Thy light pour forth its rays,  
Through every land thy gospel run,  
And over earth thy praise.

O help on every one  
Of those whom thou dost choose :  
That all thy work may well be done,  
Fresh vigour now infuse.

Bid each with a glad voice  
On his good errand flee ;  
Abound in labours, and rejoice  
To spend, be spent, for thee.

Teacher with teacher here,  
With love's strong chains we're bound.  
May we, O Lord, each in our sphere  
Faithful and true be found.

And thou shalt have the praise,  
We give it all to thee,  
And it shall swell through endless days,  
When we thy face shall see.

## PREPARATION.

It is often an anxiety with teachers as to how far they should prepare their lessons, or indeed make any preparation for their work in the Sunday school, lest they should in any way be hindering the action of the Holy Spirit.

We desire to consider this subject, and to see if we can bring any passages of scripture to bear upon it.

We start with the axiom that no one should be a Sunday-school teacher unless sent by God to the work.

Next, may we not say, that God does not send a person to do a work for which He has not fitted him?

The question then resolves itself into this, How far, and in what way, should a teacher, sent of God and gifted by Him, make preparation for His work?

Now there is a passage of scripture which we believe will help us to answer this question. And it must be remembered that it was addressed by inspiration to one gifted of God for the work he was doing: "Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee . . . . meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." (1 Tim. iv. 13-15.)

Here we find that "gift" in itself is not enough. It must not be neglected (as the man did who went and hid his talent in a napkin). He must stir up his gift. And further, it does not do away with "reading," "meditation," "giving himself wholly to these things," and, we are sure we may add—"prayer."

Now if these things were right and proper in Timothy, they are right and proper in a Sunday-school teacher.

Still these questions will be asked, How am I to prepare for my class? Am I to choose a subject beforehand? And then, How am I to prepare for the lesson? And if I do this, am I in any way hindering the Holy Spirit in considering beforehand what I shall say?

We will try and get light on all these points. In the first place, Shall I settle beforehand what the lesson is to be? There is a passage which we believe bears on this subject: "Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." (Matt. xiii. 52.) Now a householder knows that he must "gather up" the things before he can bring them "out," and he does not wait till the things are actually wanted before he provides them; but he provides them beforehand, and some he may keep by him a long time before they are called for. So is every "instructed" scribe. Should not the Sunday-school teacher be an instructed scribe in this sense?

Thus, then, each has a treasure! Now this treasure may be large or small. Some have very little time for reading, but may have plenty of time for meditation; others have time for both; others have but little time for either. Thus some may gather a great deal more than others, and may have a stock of subjects both from the Old and New Testament from which at any time one may be brought forth. But others find it almost as much as they can do to seek food for their own souls, and have very little to "bring out." But we doubt not that they would gather more if they gave themselves

up more to reading and meditation. The gathering up too may depend partly upon the *measure* of gift bestowed, some having a much greater aptness in seizing a subject and gathering it into their treasury than others. God giveth to every man severally as He will, and it is for each to stir up and to use diligently the gift he has.

But to proceed. Suppose I am a Sunday-school teacher; it is Monday morning and I am reading the scriptures for my own food, I perhaps come across a passage that I see at once will give me a suitable lesson for the class. I note it, but continue my reading. During the day the text is often before my mind, and I find myself "meditating" upon it, *as if I were in my class*. Other passages are suggested to my mind as throwing light upon this text. Questions come to my mind which probably the scholars will ask, some of which I fear I cannot answer. I look to the Lord for light and instruction. The first leisure I have I refer to still other passages of scripture, gathering up the light they give; I examine the context of the passage, and if anything turns upon manners or customs, the words used, &c., I refer to any book of reference I may have. Light breaks in, and I feel I have gathered up something for my treasury.

But I settle nothing. I do not settle this shall be my lesson for next Sunday. During my further reading in the week one or more other subjects may come before me in a similar way, which are meditated upon, and searched out, and placed in "the treasury" ready for use when my Master shall call for them.

Or I may have no other subject come before me all

the week, and the one I met with on Monday, and which I put in the treasury, may be the one I am led to use on the following Sunday ; or I may then be led to one which I gathered up months before.

But suppose the whole week passes and I have not met with a subject, and I look into my treasury and can find nothing, I think I ought to question my own heart as to this barrenness. God has said that it is with *every* scribe to have a treasury, so that he can bring out what is needed. It may be failure on my part in some way ; or it may be to try my faith.

It is Saturday evening, and I have no lesson. But I have a God who heareth prayer, and in faith I look to Him and open my Bible. I may have a subject given me that may be my lesson on the Sunday.

Or I may read on and I get no subject. It is late, and I am falling asleep. I go to bed. On Sunday morning I may again look to the Lord for a lesson ; but I find none. The afternoon comes and I still have none ; but my Father knows it all. I have given myself to reading and prayer, and yet I have no subject. The school opens, and the classes commence, when a subject is given and I find happy liberty in handling it.

Or *no* subject may be given me even at the last minute ; but faith still trusts in God, and I say “ Boys, have any of you a subject you would like to have considered this afternoon ? ” when I get my lesson through one of the scholars ; and all is well.

But some teachers prefer going regularly through a book—a gospel for instance—and consequently have no exercise of mind as to the chapter from which their

lesson shall be taken: they will begin next Sunday where they left off last Sunday. We have nothing to say against this plan, provided the teachers do not let it hinder their meditation on the passage to come before them. There is the danger of this, especially if they have gone through the Gospels before. They may perhaps count upon their general knowledge of the scripture to carry them through. We think this is a mistake. They cannot have exhausted any subject because they have gone through it even three or four times; there are still fresh beauties to be discovered, indeed scripture is inexhaustible, and the reading and meditation is clearly enjoined.

And then what will they do when they have gone through the Gospels? Go through them again? Well, and what then? It is doubtful if a teacher could go regularly through any book verse by verse except the Gospels, and perhaps the Acts, and yet scattered over the Old Testament and in the Epistles are many passages admirably suited for subjects for the class. How will they use these except by the "preparation" we have spoken of? And we believe that a similar preparation would be better even in going through the Gospels, picking out the subjects, rather than going through every verse.

Now we believe that with any such "preparation," if such it must be called, there is nothing in any way to hinder the operations of the Holy Spirit in a teacher. We have seen that though a subject may be considered on any day in the week, or indeed months before, there need be no settling that that shall be the subject for such and such a Sunday.

Neither in "meditation" is there anything to hinder the Holy Spirit. It is the very thing we are told to do. We do not settle the words we shall use, nor in any way get the subject "cut and dried" as it is called, so that we have simply to repeat it over as a parrot. Nothing of the kind. We "meditate" on a subject, and though words are suggested, nothing is stereotyped; many of *these* words will *not* be used in the class, and many others will be given us by the Holy Spirit which had not previously come before us. This indeed is the common experience of those who, though they meditate previously, depend upon the Holy Spirit for His immediate guidance. They have *fresh* thoughts given them at the time; *fresh* passages brought to bear upon the lesson; and *fresh* light upon its meaning.

We should indeed deprecate anything and everything that would hinder these operations of the Holy Spirit; but we believe that nothing that we have considered as "preparation" would do so. We have clear scripture authority for the servant of Christ to give himself to reading and meditation; a matter of great importance, we believe, in this day of great shallowness. And every instructed scribe has his treasure from which he should be able to bring out his "things new and old" as those ministered to should need them, and as his Master in heaven should direct.

On the other hand, we would exhort our fellow-teachers to cultivate a *greater* dependence upon the Holy Spirit's teaching, and His guidance in all they say and do, and count it a holy and happy privilege to be thus guided.



## BAD SCHOLARS.

WHAT is to be done with the bad scholars? To a remarkable extent *all* unconverted scholars are bad. Yet some are unruly and incorrigible, and it often becomes a serious question as to how long and to what extent they are to be borne with. To expel a scholar is always a solemn event, and should be resorted to only as a dire necessity, and after much prayer and much forbearance and exhortation. As our Lord Jesus came to seek the *lost*, so the Sunday-school teacher should not consider that any are too bad to be scholars.

There may however be cases where a persistent disobedience and defiance of all rule causes such disorder in a school (which others are ever ready to join in) as to make the expulsion of a scholar to be thought necessary—though its necessity will greatly depend on the amount of discipline maintained in the school. When however it is judged to be of necessity, it should not be done privately, but with a solemn appeal to the whole school. Sometimes it may be well, previous to this, to bring up the unruly one to the superintendent, who should stop all teaching, and tell the school that he is sorry to have to tell them of the repeated bad behaviour of this their fellow-scholar, and ask the scholars if they think it is any use trying him any longer.

They will generally beg for him to be tried a little longer, when the superintendent should speak a few words to the unruly one and dismiss him to his class. This often has the desired effect, and expulsion is unnecessary, but should expulsion afterwards have to be resorted to, you again appeal to the school generally—

reminding them of your former appeal to them—tell them how sorry you and all the teachers are to expel any from the school, and your reason for so doing.

Bad scholars however too often save us this trouble by staying away from school, and it is a great temptation to the teacher to let them go and never seek after them. This is much to be lamented. It should be remembered that the greater the disease the greater need of the physician, and it is the straying, lost sheep that most needs the shepherd's care. Besides, nothing is too hard for the Lord, and many an obstinate wayward one has been "converted" by the grace of God into bright jewels to His glory.

An incident in the life of Dr. Morrison, missionary to China, well illustrates this. Doubtless it is known to some of our readers, but it will bear repeating, and others may not have met with it.

Robert was playing about the streets one Sunday when a lady came and solicited him and his companions to come to a Sunday school.

They went; and, as an encouragement, the superintendent promised each a suit of clothes—this being in the early days of Sunday schools, when it was thought necessary to offer some inducement to the scholars.

The next Sunday, though Morrison had had his clothes, he was missing from the school, when the lady had to go in search of him, and with difficulty he was persuaded to accompany her to school.

The next Sunday it was the same, and the next. After the fourth Sunday, at the teachers' meeting his teacher reported that she could be no longer responsible for him. The superintendent however exhorted her

to try once more. At last she urged, "Why, sir, the suit of clothes you gave him is all ragged and torn."

"Well, if you go, I'll give him another suit if he will come to school."

Next Sunday, she again searched for Robert and induced him to return once more. He called upon the superintendent the next week and got his second suit of clothes; but alas, the next Sunday he was again missing; and the next, and the next, and the next.

At the next monthly meeting the teacher again declared that she must give him up.

The superintendent said, "Why, it is hard to give him up and let him go to ruin." He begged her to try it another month. She now urged that the *second* suit of clothes had shared the same fate as the first.

"Well, well, never mind; if you will go and try it again, I will give him a *third* suit."

She went and searched for poor Robert the next Sunday and brought him to school; but she had to go again the next, and the next; yet to her surprise she found him in his place on the fourth Sunday, *and from that time he was a regular attendant*. He was led to believe in the Lord Jesus, and eventually became the well-known, energetic missionary to China.

What an encouragement this, not to abandon the bad scholars! and not to let them slip away uncared for because they are bad. Our blessed Lord came not to call the righteous, but sinners to repentance, and He called the very chief. Let us not then neglect the bad scholars, but remember that we have a great resource in prayer to the One who has the hearts of all in His control, and who has converted *us*.

## Correspondence.

## SPECIAL PRAYER MEETINGS.

*To the Editor,*

I, in common with many who are privileged to labour in this part of the Lord's service, are exceedingly thankful for the growing interest in Sunday-school work. May the good Lord increase it more and more. Blessed be His name! He has owned again and again the services of His children in this field of labour. May we wait upon Him for further blessing!

I join with the writer of one of the articles in your first issue of this useful serial in lamenting the absence of prayer for this special work. Surely it is the Lord's work, and an important one too, and has a claim upon all who love Him in sincerity. True, however, as this neglect is, of the Lord's children for the most part, I ought to mention, in justice to my brethren here, that the Sunday school and its work is generally remembered every Lord's day morning.

My object in writing is to venture the following suggestion to my fellow-labourers—the carrying out of which has greatly increased the interest in Sunday-school work amongst us in this little island, namely, to hold a *special* meeting for prayer on the dismissal of the school, say, on the first Sunday in each month, and to announce it publicly at the close of the morning meeting, with an earnest appeal to all who are interested in the work and can come, to unite in prayer for God's blessing upon the children and the work generally. Such meetings have been held amongst us for some time, and have been well attended. There has been a freshness and earnestness in the prayers truly encouraging.

Allow me, whilst recommending *special prayer*, to suggest to my brethren the importance and propriety of confining ourselves to the one particular object for which we are gathered on such occasions. It is greatly

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to be deplored when general subjects engross the heart at such times, and the real object of the meeting be almost lost sight of. There are other and more fitting opportunities for general prayer, if I may be allowed the term. Let the prayers be ever so short, the requests ever so limited, all should be in keeping with the one object (embracing many details, no doubt) for which we meet.

I am afraid I have already trespassed on too much space, but I must add my sincere desire that the Lord may guide and direct every contributor to this welcome serial, and add His own blessing upon a wide circulation, to His glory and the strengthening of the hands of many labourers in the Sunday school.

*Guernsey.*

H. P. B.



## PRACTICAL HINTS.

*Sympathy.* Further, in regard to the sins of the scholars, we should strive to view them in the same way as the Lord does; that is, while He "hates iniquity" and can never excuse it, it does not shock Him into leaving man altogether in his misery; but the intensity of His hatred to sin is the gauge of His sympathy with the sinner. And when sin has been indulged in and left its direful effect—remorse—that is the time the Lord often seeks to bring them to Himself. So, if you have a quick-sighted living sympathy with your scholars in the hour of temptation and remorse, you will, when the latter is felt, nearly always find them most prepared to receive the holy gospel of pardon.

For this reason, you should try to understand the sins and temptations of children in a special manner; for though the dominant principle is the same in child as man, yet its manifestations are often different.

Thus, a boy, when not wishing to tell the truth, mutters out an evasive answer, and his untruth has the name of being a "white lie;" yet for all that, in the

sight of God it is the same sin which is one of the great marks of man's condemnation. (Rev. xxi. 8.)

Likewise theft, which in man is developed in those mature forms with which we are familiar, from petty larceny to the formation of sham joint stock companies, is also practised by children.

Thus, on a Saturday afternoon, Jenny Simpkins' mother says, "Jenny, Go to Jones' and get a quarter of sixteen-penny butter." Jenny takes a plate and the fourpence and starts off; but on the way she happens to look in the window of a confectioner's shop, in which are displayed many coloured dainties. These prove a strong temptation to Jenny, and quickly her heart assents to the temptation to buy a half-penny worth.

Lust brings forth sin, and Jenny going into the shop, spends a half-penny of her mother's money. She then goes and gets a quarter of fourteen-penny butter at Brown's, instead of sixteen-penny at Jones', pays the threepence half-penny and goes home with her heart full of deceit if not of reproaches.

But the pleasure of sin soon passes away, and remorse perhaps comes, and then is remembered what has been learnt from her teacher. A sleepless night perhaps follows, wherein, with the remembrance of sin comes the thought of how the Lord Jesus will come in the clouds suddenly, and "what if it should be to-night! to take away His people and I so wicked be left behind?" And then she makes a determination to tell her teacher to-morrow and ask her to pray for her.

Now as Jenny's teacher is sitting in her class to receive her scholars, next day, the first one that comes in may be this poor remorseful child, who nestles up towards her teacher with wistful eyes; and if the teacher is ever patiently watching the face of each for signs of the Spirit's working, when lovingly greeting their arrival, she will quickly understand the pale face, trembling lips, and tearful eye of Jenny, and that moment may be the great landmark of an eternal life. But if, on coming in, the child finds her teacher looking

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very prim and unapproachable, and unsympathising, she is repelled; or her teacher may be so occupied with her gloves or class-book, as that she cannot catch her eye, she is weakened in the resolution, and for that time at any rate, it is gone.

Oh it is well when your scholars feel they have your sympathy, so as to count on it 'in every sorrow and in every joy.

I may here say that in these hints I am not considering the higher spiritual side of our work at all, but merely the physical details. I doubt not the spiritual side will be fully dealt with in the pages of our magazine, in a manner which its high importance deserves.

*Names.* As soon as possible, get to know all your scholars by name, for you are at a great disadvantage when not knowing each one readily. Some have great difficulty at first in remembering the different names; but it is a good plan to go over the class-book in the week and try to call to mind each; and also to pray for them individually, which latter has at all times a great mnemonic effect.

As a general thing, it is better to call them by such names as they are called at home, and not add either "master" or "miss," nor use surnames; for they will respond more readily to those names which are best known to them. If a boy's mother calls him "Jim" or "Harry;" I would call him that, and not "James" nor "master Jones," nor yet "Jones." If you call them what their mother calls them, you will not be far wrong. Besides, to call a little girl "Maggie" draws her heart nearer to you, which "Margaret" or "Miss Wakefield" would fail to do. Q. E. D.



## A WORD OF EXHORTATION.

DEAR FELLOW-LABOURERS,

More than ever am I convinced of the importance of, and need for, the labours among the young which it

is our high privilege to be engaged in. When I look around and see the gross darkness which prevails among so many of those who are the parents of our scholars—some openly professing to be infidels, and many more quite indifferent and careless, both as to the best interests of themselves and their children—my heart is moved for them.

How many thousands of dear little ones there are who are being brought up amidst such evil influences as these. Those whom they have naturally the most confidence in are leading them down with themselves to everlasting misery.

Neither is this so with regard to the influence of parents only; we may surely trace Satan's hand in some of the many movements which are being set on foot by those who profess to have the children's best interests at heart, but who are only seeking to establish more effectually their hold upon the consciences of those who are the victims of their false systems. Thus the Roman Catholics are using every effort to get children under their training and tuition, which, as we know, does *not* consist in unfolding the word of God, or leading children to Jesus as the only Saviour, the One whose precious blood cleanses from all sin, and who gives eternal life to all who believe in His name.

But, then, I ask myself and I ask you, "What effect should all this have upon us?" Surely the answer is plain: To make us more earnest in our work, and to lead us more often to pray, in the words of one of our hymns:—

"Those who are young, O God,  
Make them thine own;  
Hear from thy blest abode,  
Make them thine own;  
Now in their early days,  
Turn them to thy blest ways,  
Save from the giddy maze,  
Make them thine own."

And then, while entirely depending upon God in

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every word, thought, and deed, we should endeavour to use every means and opportunity we have of winning the children's *confidence* and *affections*, and ever be watchful lest we let an opportunity slip which God may give us of pointing them to Jesus as a *present* Saviour. Alas, how often do we let such opportunities slip, never, perhaps, to return again.

But still it is well for us ever to remember that we have to do with a very merciful and gracious Master; therefore, let us take courage, and yield ourselves more entirely to Him. And, since He has been pleased to give us this magazine as a means of communicating with one another, may we seek to use its pages to help each other on in this blessed work, "and so much the more as we see the day approaching." B.



## NO BOOTS.

DEAR MR. EDITOR,

All who have had to do with schools in poor neighbourhoods know how often the reason given for non-attendance is, "Teacher, I had no boots;" while many who come on a wet Sunday are seen to be wearing boots or shoes that seem little better than bits of sponge to hold the wet.

I write to propose a plan to remedy this, at least in a measure. In most schools there is a meeting of some sort in the week. Tell the children that one of the teachers will be there to receive any pence their parents can spare to provide them with boots. Find an honest man who will make or sell strong boots. He will no doubt sell them a little under his usual price because you are bringing him extra custom. He might make a pair or two as samples which the parents could inspect.

As soon as enough money is subscribed, in order to ensure its being properly applied, give the scholar a card or note, thus—

.....*Sunday School.*  
*Mr.*.....

Please supply.....  
 with a pair of boots to the value of.....  
 .....*Superintendent.*

The shoemaker sends the ticket to you and you pay him.

I respectfully submit that this is worth a trial. The poor as a rule do not value their half-pence as they should, and then when a pair of boots or an article of clothing is wanted, there is a hard struggle for weeks before it can be procured, or they go into debt. Is such a thing beneath our notice? It will help on the attendance at our schools, and be a means to an end which God may bless. It may also prevent many from catching cold, which is often the first seed of that prevalent disease consumption. Our blessed Lord cared for the bodies of the poor when down here, should not we also do the same? S.



## Questions and Answers.

### PREPARATION.

DEAR BROTHER,

The question of acting or teaching in Sunday schools has much occupied the minds of teachers in this locality; and it resolves itself into this, Whether it is right to prepare your lesson previous to going to school, or wait until you get there, expecting direct leading of the Spirit to the subject for the afternoon's lesson? A word or two from you on this subject would I know be acceptable to many.

*Kent.*

B.

A.—Our friend is directed to the paper in our present number on "Preparation"—it was written before his question came to hand. And we may say, in passing,

that we are encouraged in finding that our own mind has been, in several instances, led to the very same subjects that we have since found are exercising others unknown to ourselves.



## “EVANGELISTS” AND “PREACHING.”

DEAR MR. EDITOR,

There is a point on which I want a little explanation, if you please. Does not a Christian need a special gift to be an evangelist? Is it not one of the special gifts in the Church? and, if so, in what sense are all Sunday-school teachers “evangelists?” and is it right to speak of anything that a Sunday-school teacher does—including the address—as “preaching?” S.

A.—“Preaching” has become a conventional term, with which we associate the idea of a person standing up, more or less in a formal way, to set forth the gospel, and which we restrict to those who are gifted to set forth the good news thus. But if we refer to scripture we shall find that the word is not so restricted in its use. This is abundantly proved by Acts viii. 1–4, where we read that the Church at Jerusalem “were *all* scattered abroad throughout the regions of Judæa and Samaria, *except the apostles* . . . . Therefore they that were scattered abroad went everywhere *preaching* the word.” All except the apostles were scattered abroad, and those that were scattered preached the word. Now we cannot of course suppose that all had the special gift of the evangelist, and yet they preached the word. The meaning is that they *announced* the word, many doing it unquestionably in a quiet unpretending manner to the twos and threes they met with.

Other passages also agree with this interpretation: such as Luke i. 19, “to *shew* thee these glad tidings;” and ii. 10, “I *bring* you glad tidings of great joy,” where there can be no thought of anyone speaking publicly, while on the other hand, “announce” suits

very well for the public setting forth of the gospel; the preacher "announces," the glad tidings.

This at once gets rid of any difficulty that might seem to be attached to the conventional use of the word "preach" in its application to the many ways of making known the good news of salvation, and that of the Sunday-school teacher among them. The teacher simply "announces" the gospel of the grace of God, which, as we have seen, is in no way confined to those specially gifted as evangelists.

Neither does this in any way deny or interfere with the special gift of the evangelist which we read of in Ephesians iv. 11. There were, and are, such persons specially gifted of God for this work, which consists in publicly proclaiming the gospel, &c.

The Sunday-school teacher also announces the good news, and thus his work in its character is that of the evangelist; as was that of the Church scattered abroad in Acts viii. 4, who "went everywhere preaching the word."

We should not call a Sunday-school teacher an evangelist in the strict sense it is used in Ephesians iv. 11; yet he may be an evangelist in spirit and be doing the true work of the evangelist.

We should not call the work of the Sunday-school teacher "preaching," not even in the address; and yet he is "preaching" according to Acts viii. 4, that is, "announcing" the good news of salvation.



## LIBRARIES.

*To the Editor of the Sunday-School Worker.*

Will you kindly answer the following questions?

1. Do you not think it desirable that we should have circulating libraries in connection with our Sunday schools?

2. If there were libraries would it not be a means of counteracting in a measure the circulation of the numerous cheap and trashy publications amongst our

scholars, and also of bringing the gospel before their unconverted parents? ICH DIEN.

A.—We are fully convinced that there should be a library for the children connected with every Sunday school. Let teachers take a walk in the poor neighbourhoods of London or any large town and see the amount of foolish, hurtful, and defiling literature that is displayed in the shop windows, and we believe they would be convinced that they ought to give the scholars something better to read. Education is on the increase—soon, we suppose, all children will be able to read—and read they will, foolish and hurtful books if they can get nothing better. We believe it is the duty of those connected with the Sunday school to put into the hands of the scholars suitable books to read.

It would too, as “Ich Dien” says, bring the gospel home to the parents, who perhaps never attend the preaching.

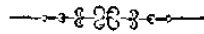
We have a paper on the management of the library, which we hope to insert shortly.



### OBJECT TEACHING.

“I ONCE saw a preacher trying to teach a number of children that *the soul would live after they were dead*. They listened, but evidently did not understand it. He was too abstract. Taking his watch from his pocket, he said, “Children, what is this I hold in my hand?” “A watch, sir;” “A little clock,” said another. “Do you all see it?” “Yes, sir.” “How do you know it is a watch?” “It ticks, sir.” “Very well, can any of you hear it tick? All listen now.” After a pause—“Yes, sir, we hear it.” He then took off the case, and held the case in one hand, and the watch in the other. “Now, children, which is the watch? You see there are two which look *like* watches?” “The littlest one, in your right hand, sir.” “Very well; but how do you know that this is the watch?” “Because it ticks.” “Very well; now I

will lay the case aside ; put it away there, down in my hat. Now, let us see if you can hear the watch tick.” “ Yes, sir, we hear it ! ” exclaimed several voices. “ Well, the watch can tick, and go, and keep time, you see, when the case is taken off and put away in my hat. The watch goes just as well. So it is with you, children. Your body is nothing but the case ; the soul is inside. The case, the body, may be taken off and buried in the ground, and the soul will live, just as well as this watch will go, as you see, when the case is off.”—*Extracted.*



### LET THERE BE LIGHT.

“ THOU, whose almighty word  
Chaos and darkness heard,  
And took their flight ;  
Hear us, we humbly pray,  
And, where the gospel's day  
Sheds not its glorious ray,  
Let there be light.

Thou, who didst come to bring,  
On thy redeeming wing,  
Healing and sight—  
Sight to the inly blind,  
Health to the sick in mind,  
O now, to all mankind  
Let there be light.

O may the heavenly Dove,  
The Spirit from above,  
Speed forth His flight ;  
Move o'er the waters' face,  
Bearing the lamp of grace,  
And in earth's darkest place  
Let there be light.

Thus may the holy Three,  
The glorious Trinity,  
In love and might,  
Boundless as ocean's tide,  
Rolling on every side,  
O'er the world, far and wide  
Let there be light.

## A SIMULTANEOUS LESSON.

It is a question that has often been discussed, Which is preferable in a Sunday school, for each teacher to select his own lesson as he feels led, or for the teachers to meet together—say once a week—and after prayer for guidance select a subject which shall be the lesson for the whole school?

The latter in some respects may seem to be preferable. If one subject is before the whole school, the hymns and the address can be in accordance therewith; and if two or three children of one family are questioned by their parents as to their lessons, all rehearsing the same stamps it again upon their memory.

On the other hand it has great drawbacks. Even humanly speaking it is not natural. It is like giving a painter a subject and telling him he must make a good picture of it, or giving a subject to a poet, and bidding him write upon it. Where all is to be cut and dried according to any fixed stereotyped model, it might do; but this is letter, not spirit; and the letter killeth, but we want spirit and life.

Besides, one teacher may dwell upon a subject, or even a single passage of scripture, for two or three Sundays, whereas another would have exhausted it in one. Only think then of the bondage it would be to link these two together by any tie that would compel them to keep pace together. If the former was compelled to pass on to another subject to suit the latter, he would be doing violence to the Holy Spirit, to whom he looks for guidance and instruction, when he has instruction to give, to pass on without giving it; while

on the other hand, if the latter were compelled to dwell on a subject when he had said all he had to say upon it, nothing could be hoped for from such a necessity but tiresome repetition and unprofitableness.

By all means then let each be free, not to do as he pleases, as some would put it, but to seek guidance from God, and to follow that which he believes God has given him. He may linger over a subject or a passage as long he has anything of profit to impart; and then he may pass on to another without let or hindrance.

Another thing too is of importance, especially with those teachers who prefer taking a subject rather than going regularly through a book, namely, that after one subject they are often led to a certain *kindred* subject, and then another, and then another; whereas some other teacher might take a different line of things. You would certainly damage and hinder both were you to force still a *third* line of things upon them.

We believe there would be a divine principle violated by any rule of a simultaneous lesson: namely, that as it was forbidden to plough with an ox and an ass yoked together, so no two workers of very unequal calibre should be compelled to keep pace together. Both are very useful workers, and both will get through their due share of work if each is left to his own pace and his own talents. Each is to work according to the measure of grace imparted to him. Each should look to the Lord for guidance, and each be left at liberty to follow the line he believes God would have him take.

In our judgment this far outweighs any advantages that may seem to arise from the whole school being engaged on one subject by a simultaneous lesson.

## THE LENDING LIBRARY.

A LIBRARY for lending books to the scholars is of great importance. Many children are fond of reading, and read they will if possible. And when it is remembered how great a quantity of foolish and hurtful literature is being scattered abroad by Satan and his agents, it is highly desirable that the scholars should have their minds diverted from such poison by good books being placed in their hands. The monthly magazine is generally well read in the first week, and there are three long weeks in which "something to read" is wanted. We believe the teachers of Sunday schools ought to endeavour to supply this want by putting good books into the scholars' hands.

But where are the books to be found—good healthy books such as children will read? We readily grant that this is a difficulty where many books are needed, but we do not think it is an insurmountable one.

One question will be, Is any book to be admitted which is simply a tale—or in plain English—a *fiction*? What does 'fiction' mean? FICTION is from the Latin word *fictio*, which is from  *fingere, fictum*, 'to form, shape, invent, feign.' It is that which is feigned, invented, or imagined. Its synonyms are 'Invention, fable, fabrication, *falsehood*.'

Doubtless 'a person may write a tale with a good object—a religious object—while another writes one with a foolish or evil object; but seeing that it is now one of the devil's means for disseminating his poison, we think it should be avoided and discountenanced in every way by the Christian. Some twenty years ago a

true Christian would not allow a work of fiction in his house on any account. But Satan knew its power, and he has succeeded in finding an entrance for such things into well-nigh every Christian's house by means of the mass of religious periodicals. There are very few indeed to be found in which there is not a work of fiction running through their pages. Doubtless these tales have a "religious tendency," but they are entirely and purely works of fiction, and any Christian who reads them, we doubt not, finds that it entirely unfits him for reading the scriptures, and what he reads rushes into his memory when he desires to be rapt in devotion and worship.

Besides, some of the parents of the scholars may be Christians, and if they would not put into the hands of their children works of fiction, we should be careful not to send home any book which a conscientious Christian would feel bound to bid his child not to read. We can easily see that such an incident would be very damaging to the work of the Lord in the Sunday school. Our judgment is to avoid all books of fiction, no matter by what name they may be called.

The teachers of any school could consult together, and, after seeking guidance from God, select the best books they could find—carefully reading any which were unknown before they allowed them to be put into the library.\*

\* Since this was written it has been suggested that a few interested in Sunday schools, and whose judgment would be valued, should read over any books thought to be suitable for a library, and thus endeavour to form a list of "books recommended," from which any could be selected,

A few books should be chosen especially for the scholars known to be converted, and a private mark previously agreed upon be put against the name or number on their cards, so that the librarian may be guided in his selection of books suited to such scholars.

The next point is, where are the funds to come from? We unhesitatingly say, from the assembly, as we advocated in our first number. We hope no school will be without a library for want of funds. We exhort teachers not to let the question of the cost be a bugbear to frighten them. If they cannot begin with a large library, let them begin with a small one, and look to the Lord to be able to add to it as need requires.

We proceed to give a simple account of how to manage a school library.

Of course there must be a place to keep the books. If the school is small a box will suffice, or if large, a few shelves will be found very convenient, either shut in with doors or with a curtain hung in front of them to keep out the dust. But it often happens that nearly all the books are constantly out, so that but a very small space is needed.

The next thing is to cover the books with strong paper or calico. Calico is of course the best. The cover should be put on so as to allow of the library card being slipped in, to prevent its falling out and being lost. Then number them consecutively *inside* and *out* from 1 onwards, adding on the inside the name of the school. The outside figures will enable them to be arranged consecutively on the shelves and any one that is wanted can thus easily be found.

Then a manuscript catalogue must be made of the

books, *not* according to their numbers, but alphabetical (leaving a space after each letter for new books), with the numbers appended (which will enable any book to be easily found): thus

5 Good News, Vol. 1  
 6 „ „ Vol. 2  
     &c., &c.  
 14 Sophy's Story, Vol. 1  
 15 „ „ Vol. 2

Another book must be provided for the scholars' names. In most schools a copy-book would do, ruled for round hand, down which a few extra lines can easily be drawn. Each scholar must be numbered, and the numbers in *this* book should run consecutively (with the No. of his class added), and against each name the No. of the book lent should be entered and the date: thus

1873.		Class.	Jan. 5	Jan. 19	Feb. 2	Feb. 16
1	John Wright ... ..	1	20	1		
2	James Love ... ..	2	7	8		
3	Thomas Bott ... ..	1	5	5		
4	William Winn... ..	3	2	14		

The No. of John Wright is 1, and he belongs to the 1st class. On January 5 he had book No. 20, which he returned on January 19, and then he had book No. 1.

As many columns should be put as the *two* pages will hold, so that each opening may last for several months, and the librarian has but to cast his eye along the line of each name to see what numbers each scholar has had, and so avoid giving him the same book again.

## THE LENDING LIBRARY.

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Each scholar recommended by a teacher to receive books from the library should be supplied with a card, published for this purpose. On one side let the teacher write the name of the scholar and sign his name. The librarian will add the No. according to the No. in his book. Thus

No. 1. .... *Sunday School.*

John Wright.

.....Teacher.

On the back of the card the librarian should enter the numbers of the books *when they are returned*, which is a sort of voucher that the scholar has returned the book. The card should be kept tucked in the cover of the book.

The usual time for lending books is a fortnight. But if any scholar desires to keep a book longer, he should still bring it back at the right time and ask if he can have it again. The librarian would then simply enter the same No. at the next date (as No. 3 above).

The books are changed thus. On entering the school the scholar takes his library book (with his card inside the cover) and lays it on the superintendent's desk (or the librarian's table if there be one) and proceeds to his class. On his leaving the school he goes to the same table, and on saying his number another book is handed to him.

The changing of the books, and the entering of them on the cards and in the manuscript book, must be done during school time. If the school is small and the superintendent has not much to do he may perhaps

find time to do it ; but if not there must be a librarian, or perhaps the secretary can do it if there be one. This may seem to be dull monotonous work ; but it is often found that it suits some who are desirous of helping on the work better than teaching. And such a one must remember that it was a law of old that those who abode with the stuff equally shared the spoil with those who went to the war. (Num. xxxi. 27.) The work of a librarian is equally done for the Lord and does not lack His blessing.

His work then is to receive the books. He opens one and by the No. on the card he easily turns to the name in his book. He first observes whether the book is returned clean and in good order (not being too particular, for they will get dirty by degrees and the binding loose), and he enters the No. of it on the card as returned, runs his eye along the line to see what books the scholar has had, and takes care to give him one that he has not had before. He may not have to go to his shelves at all ; for the *second* book he picks up may do for the *first* scholar, and vice versa ; and so of the others. When he has gone through all (carefully laying each one's card *partly* in the book intended for him so that the No. of the card is visible) his next duty is to go through his book and note on a piece of paper all who ought to have returned the books on that day, but have not done so ; see to what classes they belong, and then proceed to the classes and ask how it is the books have not been returned. He will often be told "I forgot it, teacher," when a kind "Try and not forget it, please," will do much more than a scolding.

Scholars often tell one another about some interesting

book they have had, and some one will make a request to have it next. This they can do *in pencil* on their card. The librarian will do well to listen to these little requests as far as he is able.

In large schools the librarian will find that as much as he can do is to change the books for *the boys* on one Sunday and *the girls* on the next; but in small schools he may be able to change all on one Sunday. In this case, the intervening Sunday he may devote to visiting the houses of the absentees, especially those whose books have not been returned in due course. Indeed it will be a part of his duty to look after the missing books. In large towns, and especially in London, it is not an uncommon thing for persons to move away suddenly, and scholar and library book go together. The librarian must try and trace them and recover the books.

It will also be his duty to see to the state of the books. If one is returned, with evident signs of coming out of the cover, it had better not be sent out again until it is repaired. He, or some teacher, will often be able to repair such by sewing and a little thin glue, and make it as strong as ever.

He must also report when more books are needed, and indeed take general charge and oversight over the library.

Above all, the librarian, and indeed all the teachers, must remember that lending the books is only a means to an end—a sowing of seed—and constant prayer must be made that God will water the seed, and bring forth fruit to His own glory.



## Correspondence.

## THE CHRISTIAN PARENT'S DUTY.

DEAR SIR,

In your March number, your correspondent, "A Lover of the Young," urges the attendance of the children of believers at the Sunday School, and says of parents, "If but for the sake of encouragement to the teachers, ought they not to send them, for I ask any one used to the work, if it is not much more cheering and encouraging to have a room full, than a room nearly deserted?" and your own remark at the close of your correspondent's letter, that "Christians would do well to send their children to the Sunday school, both for the sake of the children themselves, and as a mark of fellowship with the work," tends to the same end.

Now is it not so, that christian parents have their work, and Sunday-school teachers theirs? God has given the christian parent children to train for Himself, and the parent holds a solemn responsibility before God and his little ones. The christian parent should assemble his children about him, and from their parent's lips the little ones should learn of Jesus. And what occupation for a parent more delightful than that of busying himself with the little printed texts done under his eye and by his side, and of hearing the verses of scripture and the pleasant hymn uttered by his own children? Should the christian parent forego his own joyful work just to fill up a class in a Sunday school? Who can tell whether before another Sunday comes his opportunities for this labour shall have for ever ceased? I fear that the bright, sweet duty of teaching our children of Jesus may be left to others, and that out-of-home work may detract from home-duty. The scripture plainly shews us, in both old testament and new, the family circle, and its parental instruction; let us follow the word of God.

If the Sunday-school teacher need the encouragement

of a full room at the cost of the empty chairs of a christian parent's house, he is surely not deserving of what he wants. Let the parent shew fellowship in a more excellent way ; let him, when praying with his own little ones, remember the children of the Sunday school, and now and again, with his children, go to the school, listen to the address, and join in the hymn ; but never let him surrender to another's care the precious gifts entrusted by God to himself.

There are some Sunday schools where the children are almost exclusively those of believers, and in the immediate neighbourhood of these schools there are hundreds of children whose parents are ungodly people, and who only train their little ones for sin and Satan. What a contradiction ! The christian home deserted for the Sunday school ; the Sunday school not full of the ignorant and destitute ! The christian home not fulfilling its work, the Sunday-school teacher failing in his mission. Go out and compel them to come, brother ; lead them into your school, teacher ; let your heart out to these scholars in the school of ignorance and iniquity.

Sunday-school teacher, are you mourning over an empty room ? But there is laziness in lamentations, sometimes. Are you praying and working to fill your room, and not for the selfish pleasure of seeing it full, but because the love of Christ constrains you to bring in the little ignorant creatures ? Do you ask, How am I to get them in ? Shew them a bit of your love, and you will soon have as many children in your class as you can manage. If your class be empty, it would be well to look into your heart, and see if that be full of love.

The Sunday-school teacher should be a kind of parent in spiritual things to his class. Each child should be upon his heart. He should study the character and make himself acquainted with the difficulties of each of his charge. He should pray for each, watch each, as a gardener the tender plant. He should visit the sick,

and put the word of God tenderly and firmly before all. When opportunity offers he should get his class to his own house for private converse, because he loves his charge. This is priceless work; may God fit the workers for it!

Shall these loving earnest appeals to the little ones be forgotten? or these holy texts forsake their memory? At the dying hour they will return, and, as parents' words burn in the souls of their children, so shall the holy love of a true Sunday-school teacher be a fire in the hearts of his scholars which shall not soon be put out.

H. F. W.

[We gladly insert our friend's earnest appeal; and only pause to remark that we think he goes too far in seeming to lay down a rule, that no Christian who has children should be a Sunday-school teacher. As we said before, if Sunday afternoon is the *only* time a christian father has for gathering his children around him, *they* certainly have the first claim; but if he has time to instruct them in the week, we should be sorry to say he must not be a Sunday-school teacher; and having fulfilled his duty to them all the week, we cannot see that he is doing wrong if he leaves them to the care and instruction of their mother, or if he takes them with him to the Sunday school. We must say we love to see a Sunday-school teacher with his little ones trotting by his side on their way to the Sunday school.—Ed.]



### THE TEACHER'S AIM; MANAGEMENT; REWARDS; TREATS.

DEAR MR. EDITOR,

You spoke in your first number of the teacher's aim, and it has pressed upon my mind very much of late when I have seen things which I believe to be unscriptural in the object that we have in teaching. We get too much occupied with the *minds* of the children,

## TEACHER'S AIM; MANAGEMENT; REWARDS; TREATS. 93

seeking to get something to please them, and so the object, which I believe should be the only one, the salvation of the soul for the glory of the Lord, is entirely lost sight of. Some may say, that is the object we all have. But what is the way you have in teaching them? Is it merely telling them anecdotes, that which pleases their appetite and draws their attention, or is it the word of God?

I remember being at a meeting, where a few were gathered together asking the Lord's blessing and guidance in a Sunday school, when one present gave an exhortation to place nothing before the children but the word of God. There might be an incident to shew more fully and clearly what the teacher was speaking from, but the great thing was the word; for the Lord Himself says, "My word shall not return unto me void."

I find in going into Sunday schools a very great contrast in the way they are conducted; how it is, I cannot say; but I have found in one a coldness, and in another great blessing.

Not very long ago a few brothers and sisters were led to commence a Sunday school. They had some very precious meetings previous to the opening, to ask the Lord's blessing. After a few of these meetings they commenced, with one heart, in communion with one another and with the Lord. An elder brother took the responsibility, but did not adopt the name of superintendent, and was quite willing, with all the others, to leave it to the Lord as to who should give out a hymn, or ask the Lord's blessing, or address them.

They have continued in this way up to the present time, and I can truly say that of all the schools I have been into, and that is not a few, it is one of the happiest and most orderly schools that ever I entered. I have been into those which have got into quite a systematic way. The teachers take turns in conducting the school, and, as was said in the February number of our magazine, there are those who are not gifted for the service,

and oftentimes, I believe, would withdraw, but do not like. I ask, dear brothers and sisters, is not this grieving the Spirit?

Again, in the way of rewards, there are books given to the children which are a complete mass of tales, and I might say, rubbish, not a bit of gospel, nor the mention of even the name of Christ in them. I say is that what ought to be carried into those dark dens—to those who never hear anything but that which comes from the Sunday school?

There is no excuse, dear brothers and sisters; there are plenty of books published suitable for children, which one can rely upon for being pure gospel. Better by half not give them so often.

The last thing that I would mention is that of treats. The school that I have spoken about call together the children and parents as often as funds will allow—perhaps twice or three times a year; a tea is provided and afterwards a brother, suitable for the occasion, preaches the gospel to them. I believe we have had four of these meetings, and there has been a distinct blessing each time. The sight even of these meetings does one's heart good.

How much better it is to see souls turned from darkness to light, and from the power of Satan unto God, than to see the teachers in some field or park, joining with the children in some game or amusement. That is the case in some schools. The children are taken out two by two, singing as they are passing through the street. They then get into the park, and have what they call a happy and a merry day; but cannot one say, that it is without Christ?

Oh may each one of us test everything by the light of God's own word, and be waiting upon Him continually, that we may have the Lord's mind in everything.

ONE WHOLE-HEARTED IN THE WORK.



## THE SUMMER TREAT.

DEAR MR. EDITOR,

Passing some shrubs a few days since, I saw that they were putting forth the bud. This reminded me of the words of the Lord, that "summer is now nigh at hand," and with it the many engagements consequent upon that season of the year; and it is to one of these, in connection with Sunday-school work, that I desire to call your attention, namely, "The Sunday-school treat."

I find on this point, Mr. Editor, that there is a diversity of opinion, some schools giving their children the 'treat,' while others refrain from doing so. These circumstances have led me to make inquiries as to the cause of this diversity of action, but I have at present received no satisfactory reply. There are some who assert that they give their children the 'treat' because they like to do so; they like to entertain the children once a year; and it is the custom of schools to do so, and if they were to withhold it, there would be a great falling off among the scholars. But is this, Mr. Editor, a sufficient reason for doing anything for the Lord?

Then there are those who say, they do not altogether approve of the 'treat,' and shall be glad to accept anything better in its place. To this I would say, Is it to be the best thing we can get, or the truth?

Then again I have met with those who repudiate the idea of a 'treat,' saying, "Do not be conformed to the world." I heard a brother once say, "I had once an occasion to go to a place which lay across some hills. The usual road to the object lay around the base of the hills, in order to avoid the steeps; but this was of little consequence to me, so I marked out a straight line over the hills. Now I found that sometimes I was in the road, sometimes out of it, according as the road lay across my path; but at other times, when the road deviated from the straight line, I left the road, and made for my object." Thus he intimated that he was

not conforming to the world, because at any particular time he happened to be going the same road, providing he was not guided by them, but was pressing toward his object.

Again, I have heard it said, "I see no objection to the 'treats' if we give them to the glory of God; if that be our motive." I heard a beloved brother once say, "You must not always trust your motives in the accomplishment of your purposes."

But not to weary you further, I desire to say, that I find suggestions, theories, and arguments based upon the conditional "if," but have never yet had the word of God given in answer to my inquiries; therefore I appeal to you, Mr. Editor, and say, *What should be our object in giving the Sunday-school treat? and is it justifiable by the word of God?* A. P.

[We have met with exercised consciences respecting the summer treat; some on account of the expense, and others as to the difficulty of sustaining a sober, not to say spiritual, tone during the engagements of the day.

With respect to the former, while recommending every care to lay the plans with moderation, we would exhort the teachers to remember that if the expense is great, the *return* is, with the Lord's blessing, great also. As to the latter, should we not be able to attend the children for a day without losing our spiritual tone? If it is really a snare to any, they had better remain away; but we think they ought to be humbled before the Lord as to their not being able to bear such a test without damage.

Our Lord, who when on earth fed the multitude that followed Him, has and will own and bless, we believe, the endeavours of His servants to provide a wholesome treat, where the fresh air and the food, the hymns and the addresses, are availed of for the good of the bodies and souls of the little ones. We are exhorted to "do good unto all." Fresh air is good, wholesome food is good, innocent play is good (Zech. viii. 5); hymns and

gospel addresses are good—all are good when the Lord's blessing is sought and His presence is known.

We can speak from experience of the way the Lord's approval has been sweetly realized, and little indications given, such as the amount collected being found on the reckoning day to equal the amount expended almost to a shilling, and that on two successive years. But above all, we could tell of the blessing which the Lord has given with the word of the gospel in the conversion of souls at a summer treat.

In conclusion, there is truth in the words, "Be we never so spiritual, we are not spirits."—ED.]



## Questions and Answers.

### SELLING BOOKS ON SUNDAY.

DEAR MR. EDITOR,

I should be glad if you could give a practical suggestion how to dispense with the sale of magazines and books in Sunday schools on a Sunday. I have long felt it a difficulty and yet cannot see a good way to avoid it without missing the object for which these books are *sold* to the scholars.

All who have to do with children will admit that it is very important to teach them not to buy or sell on Sunday. To sell books, at the school, *seems* a denial of this teaching.

I hope this matter will be noticed in your next issue, for many feel the difficulty but do not see the way to get out of it.

C. B. S.

A.—Our friend's question brings to mind an incident, which we think will be interesting to our readers, while it serves as an illustration of the manner of giving such lessons.

A teacher was grieved to find that the scholars used to waste the little money they got in sweets, and he desired to impress upon them the desirability of pur-

chasing books instead. So one week-day when opportunity presented he provided himself with a pennyworth of sweets and a penny book; and proceeded to deal with the subject somewhat as follows:

Now, scholars, do you know what this is?

Sweetstuff, toffy, &c.

Do you know how much I gave for all this?

A ha'penny.

No.

A penny.

Yes. And how much did I give for this book?

A penny.

Then they both cost the same. But which will last the longest? How long will the toffy last?

While you eat it.

How long will the book last?

Till it is worn out.

Can I eat the toffy again?

No.

Can I read the book again?

Yes, as often as you like.

Can I give the toffy away after I have eaten it?

No.

Can I give the book away after I have read it?

Yes.

Can toffy teach me anything?

No.

Can a good book teach me anything?

Yes.

Which is best then a pennyworth of toffy or a penny book?

A penny book.

Why?

It will last longer.

Anything else?

I can read it as often as I like. I can give it away after I have read it.

Anything else?

A good book can teach us something worth knowing.

Well this is a good book, and I want you to bring your half-pence here in exchange for books like this, instead of spending so much money in sweets.

But there immediately arises the difficulty. Sunday afternoon is the very time when parents give their children pence to spend, and it is well known that the children cannot keep the money. If they do not spend it coming to school, they do as they return, unless they can be induced to bring their money to school and purchase books instead of sweets and fruit. And then comes the difficulty pointed out by our friend as to selling books to the children on the Sunday. It is a real difficulty, and has affected the consciences of many.

It not only applies to periodicals and small books which some induce the scholars to buy, but also to Bibles and school hymn books. Many a Bible and Testament is bought with the half-pence given to the children to spend, which would not be bought at all unless the money was taken from the scholars on the Sunday afternoon, and unless they were thus enabled to pay for it by instalments as they have the money.

As to the Bibles, Testaments, and hymn books the following is suggested.

1. Do not keep any stock of books at the school, so that in no case can a scholar, if he bring the whole price of a book, lay down the money and take away the book, which would amount to a *bond fide* sale and purchase, call it by what name you please. *Have no books for sale at the school.*

2. Take the scholars' pence on the Sunday as they are able to bring it, but let it be distinctly understood that you are merely taking care of the money for them until enough has been subscribed.

3. When enough money has been paid, tell the scholar, "I will buy your book *in the week*, and, if the Lord will, bring it to you next Sunday."

4. Actually purchase the book in the week for the scholar and bring it on the following Sunday.

The scholar thus does not purchase the book of the school; the school has no books for sale, it does not sell books. And there is really no buying or selling on the Sunday. You merely receive the money from the scholar on the Sunday; the purchasing is all done in the week. The 'laying-by' money on a Sunday for a good purpose is a scriptural mode of proceeding. 1 Corinthians xvi. 2.

The drawback to this is that it gives extra trouble in actually purchasing a single book at a time—especially hymn books which are very frequently wanted. But this extra trouble is very apt to be exaggerated. It often happens in large schools that two or three hymn books are wanted at one time, and sometimes there is a tract depôt near at hand, where the books can be kept, and from whence they can be purchased as they are wanted.

As to periodicals, a like plan can be adopted. If on the *last* Sunday in the month you take the money, telling the children you will purchase the periodicals for them in the week, and you bring them the next Sunday, it is thought that the evil is avoided. Of course one person can purchase for the whole school as at present. Should any forget to bring their money on the last Sunday in the month, you can take it at any other time, provided you always let a week elapse, and actually purchase the books for them.

If any judge that the above still amounts to buying and selling on the Sunday, and they believe that to be wrong, it is better to throw up the thing entirely. We must not do evil that good may come.

On the other hand, it has been suggested that as the books are sold at or below the cost, it does not amount to 'trading,' which is to 'get gain,' as named in James iv. 13. Thus some see nothing wrong in selling the books on the Sunday.

Let each duly weigh the matter as before the Lord, and may He give light and guidance in all things.



## REWARDS.

THERE is comparatively little difficulty in carrying out a system of rewards in the Sunday school; but it is a difficulty with some as to whether there should be any rewards at all?

Should not the scholars come without any such bait being held out to them? is asked; and if they merely come for the sake of the rewards can we expect any good results?

We think this is a very narrow view of the subject. Take another view: two scholars sit side by side. One is restless and inattentive, and the other is orderly and attentive: you give the latter a ticket for conduct, and you tell the other you are very sorry that you cannot give him one too. Next Sunday you tell the restless one that you hope he will behave so that you can give him a good-conduct ticket at the close of the school, it will be a pleasure for you to be able to do so: is not such a course likely to beget, in that scholar at least, a desire to behave better?

But above all reasons and arguments that might be urged for or against rewards, stands the fact that *God* has adopted a system of rewards, and adopted it under circumstances that may well cause us to exclaim that if there was ever a state of things where rewards were unexpected it was here—namely, that we, as saved sinners, owing all we are and all we have to God, should be *rewarded* for our faithfulness or for any little service we may render to Him or to one of His people. He has declared that “whosoever shall give you a cup of water to drink in my name [because ye belong to

Christ], verily I say unto you, He shall not lose his reward." (Mark ix. 41.) Of some He says, "*great* is your reward in heaven." (Matt. v. 12.) Of others, "ye have *no* reward of your Father." (Matt. vi. 1.) And we are all exhorted to "look well to ourselves . . . that we receive a *full* reward" (2 John 8), and are cautioned lest anyone should beguile us of our reward.

Thus we see that God has not only adopted a system of rewards; but has told us about them beforehand. It is to us Christians that He has spoken, who confess the *love* of Christ should constrain us, and that ours is a willing, loving, service. Yet He speaks to us of rewards: may we not say that it is for our encouragement and not as the motive of our service?

We think then God's plan is best, and we advocate rewards in Sunday schools.

They may be given for three things. 1. Early attendance. 2. Conduct. 3. Lessons. In some schools there are no home lessons given to learn, and then they can have but the other two. Some are content with one, early attendance.

There are two ways in which the rewards may be given. 1. By tickets. A small scripture ticket is given every Sunday for early attendance, conduct, &c. At the end of the month, these tickets are exchanged for periodicals: so many tickets (regulated by the number of subjects for which they are given) being equivalent to a penny book; or a larger number may be exchanged for a hymn book; or still larger numbers for Bibles and Testaments.

2. No tickets are given; but the class book is made a record of what is due to the children. This mark ×

stands for the attendance ; a *c* for good conduct ; and *l* for lessons.

The advantages of the small scripture tickets are that some scholars learn the texts on them, others read them to their brothers and sisters in playing at keeping school, &c. The tickets also enable the scholars to *see* how they are advancing towards any desired number ; they may often be heard to say “ I only want so many more tickets and I shall have enough for a hymn book,” or testament, as the case may be ; which naturally encourages them to try for the few more needed. They also enable those parents who take an interest in their children to know of their early attendance, &c.

Such is our view as to rewards in the Sunday school. We should adopt them because God has been pleased in His infinite grace to adopt them towards us. If they are needed for our encouragement, we doubt not the same principle holds good, and they are more needed for the encouragement of the scholars of the Sunday schools in whom we cannot look for those higher principles which should actuate the Christian.



## DIVINE GUIDANCE AS TO SERVICE.

It is often an anxious question with Christians—and is now pressed on us by a correspondent—to know whether they are in the particular place of service the Lord would have them to be.

The question is an important one. We ought to desire the assurance that we are not running without being sent ; and that we are just where the Lord would have us to be. But, on the other hand, we ought to

remember that this is one of the points where Satan will use his devices to trip us up. He does this especially as to 'results.' He whispers to many a one "You cannot be in your right place, for you see there are no results from your labour—no fruit to God."

Now we believe it is important to see that the "not seeing the fruit" is no proof that we are not where God has put us. There are one or two passages that ought to assure any anxious soul of the truth of this. We are told that the word of God *shall* accomplish that which He pleases. (Isa. lv. 11.) We are to sow the seed in the morning and not to withhold our hand in the evening. (Eccl. xi. 6.) Others may gather the fruit; *we* are to sow the seed. We are to cast our bread upon the waters, and it shall be found after many days (ver. 1); and these passages may well apply to the work of the Sunday-school teacher, because his work is in the *morning* of life to those among whom it is sown; and there is abundant evidence that the seed sown thus early in life has resulted in conversion after *many* days, according to the word of our God. Many a one has been brought to the Saviour years after, through the means of the instruction given in the Sunday school—given too, it may be, under much depression, and with the lurking thought in the teacher's heart, "Of what use is my going on in the class, as I see no fruit to my labour?" Scripture answers: You are sowing the seed, the fruit if not seen now shall be found after many days—it shall accomplish that for which the *Lord* sends it.

On this point we have been much struck with the fact that the labours of our blessed Lord when down here

appeared to bear but little visible fruit. Indeed it is instructive to see how patiently and enduringly the Lord Jesus laboured on amid every discouragement: He came to His own and His own received Him not; but few believed on Him, and those who believed did not understand Him; many forsook Him after professing to be His disciples (John vi. 66); one even tried to hinder him (Luke iv. 8); yea, and another betrayed Him. Yet He went on with His work without a murmur—depressed doubtless—“a man of sorrows and acquainted with grief”—“he was oppressed and he was afflicted;” but He “endured” until He could say, “I have finished the work which *thou* gavest me to do.” (John xvii. 4.)

But we are not content with a similar lot to our Master. We do not for a moment question but that it is quite right to *desire* fruit, and to look for it; but we *hold it is wrong to listen to the suggestion of Satan* that we cannot be in our right place because we do not see the fruit. Our Lord was “the sower,” and we are sowers. Our Lord shall by-and-by see of the travail of His soul and be satisfied; but when on earth His aim was to finish the work which the Father gave Him to do. And our service is to finish the work God has given us to do. As Paul was enabled to say at the close of his career, “I have fought a good fight, I have finished my course, I have kept the faith” (2 Tim. iv. 7), so it is for us patiently to go on with the line of things in which our Lord has set us to work.

It should also be remembered that *we* cannot produce fruit. “*God* must give the increase.” It is for us to do that which the hand findeth to do with all our might, with singleness of eye to His glory, and to

leave the results to Him. He has assured us that His word *shall* accomplish that which He pleases.

Still the question returns, "How may I know that I am really sent by God to the work?" The question is a strange one. Go into a factory where a number of work-people are busily engaged, and ask any one, "How do you know you are doing the right work? Why are you doing *this* particular work, and not some other work?" How simple the answer would be: "My master set me to do *this* work, and not the other—indeed (he might add) I could not do *that* work."

So the Christian ought to be able to say, "My Lord and Master has set me to do this work." It is to be feared that many do not look at it from this point of view. They in some way "hear (as our correspondent says) that there is a want of teachers, and after making it a subject of prayer they take a class;" but they begin it without any conviction that they have any answer from God, or that God has sent them. Consequently there is wavering and uncertainty. Now the real answer to the question can only be learnt in the presence of God. He has distinctly promised "I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse or the mule, which have no understanding; whose mouth must be held in with bit and bridle." (Ps. xxxii. 8, 9.) It is not enough that there are classes needing teachers, and I am seeking work; here is a positive promise of direct divine guidance beyond and above all providential openings.

Neither must it be forgotten that we have now the Holy Spirit to guide and teach us, and it is for us to

give ourselves up to His divine guidance—yea, to “submit” ourselves to God. (James iv. 7.) And He will surely guide us into the right path and give us our right work to do, if we look to Him in faith.

But there is danger on the other hand. “I must wait for God’s answer.” Yes, I must; but after I have the leadings of the Holy Spirit I must not listen to Satan that “I have not waited long enough: I may be mistaken: it may be only my own wish after all,” with many other similar suggestions. He has stopped many a one from doing anything for his Lord and Master for years with such devices. Quite right to refer the matter to our Master, without a will or wish of our own; but we need our ears opened to catch our Master’s voice; we need to be walking in communion to discern the leadings of that divine Comforter who dwells within.

Can any one say that he has thus referred the matter to His Lord and Master, and been left without an answer? We think not. As Israel of old had a divine certainty by the moving of the cloud as to when they should strike their tents and proceed on their journey, so we have surely as clear, as certain, and as divine a guidance as to all our undertakings, by the word of God in our hands, and the blessed Spirit within, when we grieve Him not, but submit ourselves to Him.

And then being thus led, and thus at work for our Lord, there comes in that beautiful passage, “Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.” (Matt. xi. 29.) Take the yoke, and you shall find rest. There is a calmness and settledness of purpose about

one thus put into service which is the very reverse of my taking up service as I think fit. Our Lord gives a blessed "rest" in service. His yoke is easy, and His burden is light. And as the Apostle Paul could say, "From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus." (Gal. vi. 17.) So we may go calmly on with our work, with the assurance that we are doing what He has set us to do.

Such we believe to be the privilege—and the responsibility too—of every Christian, and so of every Sunday-school teacher. May we be satisfied with nothing less, nothing short of this, to the glory of God and to our own blessing.



## WATCHWORDS.

(No. 1.)

### COIL UP THE SLACK ROPE.

A SHORT time since, as I was crossing the Mediterranean in the steamer from Brindisi to Alexandria outward bound, and from Alexandria to Marseilles, homeward bound, when the wind was favourable and we put up fore and aft sails which were helpful to our speed and steadiness, or when at the captain's order these were taken in, I noticed that the ropes which had been cast off the pins to be hauled on by the crew, after they had been again made fast to the pins, and the hands that had done the work had gone about other duties, an able-bodied seaman would come to where the slack rope lay about the deck, and coiling it neatly up, lay it out of the gangway. This made the deck look trim, and left all clear for officers and passengers to walk the

deck without the danger of getting entangled, beside which the ropes were in readiness to be handled again without confusion. In all this it struck me there was a lesson for Sunday-school teachers; to convey which I will suppose a visit to a school, that we may see how some fail to manage their slack rope.

The doors open at half-past two; let us make haste to see the children take their places. That is the school where you see them assembling: but how comes it that they are not going in? There they are, and one or two of the teachers waiting outside. "Good day! we have come as visitors this afternoon, I suppose we shall be welcome? Is not the school open?" "No! Mr. A., who has the key, has not arrived yet." "That is a great pity, as these children are beginning to play, and that little fellow has gone after his big brother, who promises him a ride on a velocipede if he will stop away from school; and beside that, here is a thunder shower which will wet us through very quickly." Mr. A. must "coil up his slack rope,"

"Here he comes."

Mr. A. "I am sorry to have kept you waiting; I did not know it was so late."

"Wait a moment, please, children; neither of the teachers came last night whose turn it was to arrange the seats, and we cannot let you in till that is done. Stand under there please, till we call you." Now we must coil up Mr. B.'s and Mr. C.'s slack rope.

"Less noise there in Mr. D.'s class; put those sweets away, what's your name." Oh, Mr. D., you must coil up your slack rope; this lateness will not do.

Now listen to Mr. E.

Mr. E. "Children, let me see your hymn books, hold them up. You ought all to have a book; how is it there are so many empty right hands?" Children, this is not as it should be; remember the watchword, "Coil up the slack rope."

Here comes a mother with two children. Where is the superintendent? He is teaching Miss F.'s class. She has not found a substitute this afternoon, nor even sent word that she cannot attend; but I notice she has a friend from the country at her house, and perhaps she is spending the afternoon with her. Oh! Miss F., you must coil up your slack rope. So Mr. G., the superintendent, has to leave the class to receive the new scholars; but what is he doing? Writing their names on the cover of his hymn book because he has left the admission book at home. Mr. G., you must coil up your slack rope.

How nicely those children are listening to their teacher! Yes; I noticed that he was waiting outside when we arrived, and in his seat ready to receive the children as they came to the class, taking each one by the hand, speaking a kind word to him, and hanging up his cap; and when that boy was pulling something out of his pocket, in his quiet watchful way he detected it at once, and I heard him say, "Coil up that slack rope; you know what I mean, don't you?" and the boy, returning the article into his pocket before I could see what it was, replied, "Yes, sir." And during prayer, though he was evidently joining, he was not unmindful to give a disturber a gentle touch to recall him to stillness.

But there is the bell, and look at Mr. H. Time is up;

he has not made the attendance marks in his class book, and is asking his boys if they have a pencil among them to lend him, as he did not bring one. Mr. H., you must coil up your slack rope better than that.

And there is Miss I., who, though she sits opposite to the clock, is recalled to a sense that she has not drawn her children's attention to (as she regards it) the principal feature in the lesson; and now it is done so hurriedly, and with a sense that the time so occupied belongs to something else, that Miss I. can scarcely demand attention. Miss I., you should coil up your slack rope.

We have surely enough slack rope to be coiled up in one afternoon; there is no need to point out all we could name from long observation. Mind, however, now that school is over, that the remembrance of what we have heard is not more speedily effaced than it was made.

What are those boys doing? Standing on the form to take down their own caps, instead of waiting for their teacher to hand them to them; and in the next class the children are beginning to leave before their turn has come; and in the next they have not yet sent the books up to the desk, though they were asked for five minutes ago.

Superintendent, teachers, and scholars; you should *Coil up your slack rope.*

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☞ “Take us the foxes, the *little* foxes, that *spoil the vines*: for *our vines* have tender grapes.”

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## Correspondence.

## BIBLE QUESTIONS.

DEAR MR. EDITOR,

I have for some time past felt the practical importance, in connection with Sunday-school work, of the place which Bible Questions ought to obtain, especially among the elder classes (both boys and girls), although similar happy results may flow from the same line of teaching in the case of those classes where the age of the children is not less than eight or nine years.

It is, I believe, a subject that has not yet been alluded to in your columns, but I feel sure it will need but very little persuasion to shew that it not only merits the earnest attention of the "Sunday-school worker," but is fraught with the richest blessing for the children; and, above all, is one of those things which, if done in simple dependence upon the Lord, He will graciously deign to use for the advancement of His own glory and the good of precious souls. The admonition to Timothy "to continue in the things" which he "had learned and had been assured of;" and the precious fact that "from a child" he had "known the holy scriptures which were able to make him wise unto salvation," through faith which "is in Christ Jesus," is one of the sweetest encouragements that God has given us of how unspeakably dear to His own heart is the "sowing" of the good seed of the word in the young heart. And we know how He loves to water that seed with heavenly blessing, especially where there is a true waiting spirit, and a looking only to Himself, as the Lord of the harvest, to cause it to fructify and bring forth abundantly to the praise and glory of His grace.

Let us never forget the fact that while "all scripture is given by inspiration of God," it is also "profitable for doctrine, for reproof, for correction, and for instruc-

tion in righteousness," and therefore every means by which the seed may be sown deserves the prayerful consideration of all true "Sunday-school workers," remembering, as we should, the faithful promise, "the entrance of thy words giveth light."

Taking for granted that every one of the Lord's workmen makes it a fundamental rule in his or her class that each scholar should learn by heart a portion of scripture, however small, during the week, and repeat it on the Sunday afternoon—never allowing the hymn (which is very nice in its place) to have pre-eminence over God's word—my object now is to point out a few of the advantages which I believe attach to the giving of Bible questions to the scholars for the purpose of his finding them out during the week.

The plan I adopt is a very simple one, and consists of writing out on separate sheets of paper a set of four or five questions, leaving a blank space between each question for the scholar to fill in the answer. The character of the questions should of course depend as far as possible upon the relative capacity of each scholar (of which each individual teacher will be able to form the best judgment); but it will in most instances be found quite sufficient to divide the class into two parts—the more difficult set being allotted to those who are the most advanced, and the easier set made suitable to those who need more elementary instruction.

The object in view should be twofold: the first and foremost being to present simple statements of gospel truth; and secondly (as opportunity may offer) to seek also to instruct their minds in the details of Bible history. It will, I believe, be found a good plan with the younger classes, or where the children are very ignorant of scripture, to take them seriatim through one particular book, putting the question in as simple a form as possible, so that the child may only have to write out one or two verses, and then go on to the next question—to answer it in a similar way.

This will be found a gentle exercise for the mind,

without the labour of "searching," which, on the other hand, is one of the special advantages for the elder boys and girls. In the case of the latter, it often serves to bring out the substance and meaning of the question in the scholar's own language, as a little experience will soon prove; for, while some questions may be so framed as to necessitate the answer being given solely in the words of scripture, others may be so constructed as to draw out the scholar's own thoughts as well; and the teacher will of course be specially careful, when the scholar returns the paper, not only to peruse it, but to correct all errors, in whatever form they may occur, before handing back the paper. The plan of writing out the words of scripture, as well as putting the chapter and verse at the end of each answer, will in both cases be found most beneficial as fixing the truth (or at least the letter of it) in the young mind, to say nothing of the collateral advantage to the teacher himself.

Perhaps, however, the great end, or one of the great ends, to be obtained by this simple method of instruction is that it obliges the child to search the word; and who can tell, but that in turning over its blessed pages, the heart as well as the eye may be arrested by some precious line of truth which the good Lord may see fit to use, and bring home in living power to the soul of the earnest seeker. In addition to this, the Lord might be graciously pleased to make it a means of blessing in the homes of the children, and awaken in the hearts of the parents a desire (whilst helping the child) to search the scriptures for themselves, and see "whether those things are so."

There are other points in connection with the subject which it would be profitable to dwell upon, but I must not trespass further upon your space.

Trusting it may lead the hearts of many of our fellow-labourers to more earnest zeal in the good work which the Lord, in His grace, has given us to do for Him, and that we may all be found more true and

faithful to His interests, and more deeply exercised as to everything that is connected with His glory,

Believe me, ever,

Yours affectionately in Christ,

S. T.

The Lord's words are :—" Behold ! I come quickly, and my reward is with me, to give every man according as his work shall be." (Rev. xxii. 12.) " The redemption of their soul is precious." (Psalm xlix. 8.)



### PRACTICAL HINTS.

" *Loving the Class.*" Now, I believe that a bond of affection between teacher and scholar is a most important element in our work : it is like the water to the physician ; who sometimes calls it the " vehicle," owing to its solvent properties, by which the medicines are conveyed into the system : so this medium of attachment is the vehicle by which the Great Physician administers His healing balm. Thus if there be dislike and distrust between a teacher and scholar, it is highly improbable that the former will be used in the conversion of the other. But, on the other hand, how often have we seen where the only influence which seemed to hold a young man back from the joint tendencies of the world, the flesh, and the devil, was the slight thread which held his memory to the affection of his Sunday-school teacher, years ago ; which influence sheds a chastened light down, even now, upon his darkness ; and by-and-by, the Lord causes the strained tension of this thread to shorten and swell out, till it grows thick like a ship's hawser, dragging him back from the vortex, safe into the kingdom of God.

Still, I believe that many have been confused by that most orthodox advice to " love the class." For instance ; I had, myself, always heard this was the first requisite in teaching, &c. And I am sure that I strove very honestly for a long time to do so, under discouraging circumstances and with very little success.

But, at the same time, I found I was getting very fond of some of my little fellows, and that their faces used to haunt me in a pleasant shadowy manner throughout the week. And so I found that as I sought to know and understand each one of my scholars, this attachment excluded none, but welded us all together. So then I found, with great gratitude to God, that loving the class was not an empty phrase: and afterwards when it fell out that I had to leave that class, indeed, indeed, it was not an empty phrase. The moral of this is, that by becoming intimate with, and understanding each scholar individually, there will be sure to grow an atmosphere of love, ultimately encompassing the whole class. And I need not say how desirable this is.

*Attention.* The great initial difficulty, apparently, with all class work, is the difficulty of securing attention. Many a teacher starts in the work with much resolve and prayer; but when he sees the utter indifference; most of his scholars have to his message: how some stare stolidly at the clock, waiting for the closing bell: how others have an evident tendency to settle down to a quiet after-dinner nap; how others wriggle about; how, even those few who have a desire to learn, soon slacken attention and wane, or are entrapped into sly mimicking demonstrations by others; the first discouraging impression is, that the Lord has not adapted him for this line of service at all, which, I fear, has induced a good many to give up. Yet I think it probable that most of us have suffered from this suggestion at some time or other.

Now if we make no progress in arresting the attention, of course it is no use going on, for how can they believe except they hear? and the thoughtful teacher will be always searching out expedients in this direction; using them merely as expedients and throwing them overboard when they cease to act.

Let me speak of one or two which I have found use-

ful. But first, the teacher ought before commencing, to have as clear an outline as possible of the lesson before his mind, and should have a thorough knowledge of the scripture subject which he is essaying to teach. (You require to know anything far more thoroughly to teach children, than to teach grown people.) Having some questions, &c., ready in his mind, all tending towards the *goal* of the lesson (every lesson should have a goal or distinct object in the teaching; and not merely be a communication of truths—such as teaching history—and herein our message differs from all secular tuition) then, when the mind has a thorough possession of the subject, say a Bible story, and is quite at home in every detail of it, the teacher will find that the lesson itself will produce a decided effect on the children's minds, as he adapts and vivifies the story as written in the Bible to his class. And when this is done, it is noticeable that there is no book in the world that has such interesting passages for the young. Yes; though the Bible is still above us when in all the strength of manhood, it abounds with stories of children, mothers, giants, angels, wild beasts, and everything that can interest and affect the child-mind.

But the teacher is to put every talent he possesses into his teaching to bring the recital *home* as a present vital power; looking for results of vast importance; and not to sit down and, in a vapid manner, “read a passage of scripture” as though he were unbandaging an Egyptian mummy.

I think this requisite of a thorough acquaintance, through and through, of the lesson to be of primal importance; and that you should be in delivery earnest, vigorous, and animated; having attention to every one in the class, now personally addressing one, and now questioning another; not keeping too much to any set style or tone. Children naturally like variety.

Q. E. D.



## THE MONEY FOR THE TREAT.

DEAR SIR,

May I say a word upon the money difficulty? But before doing so, will you permit me to add a remark to my letter which you were good enough to insert in your last number?

The Sunday school is a delightful place to children; the brightness of the singing, the regularity of the classes, the kindness of the teachers, and above all the message of love brought to their young hearts all render the Sunday school attractive to the young. To children, whose homes cannot offer the pleasure which the homes of those more comfortably circumstanced give, the Sunday school is especially welcome, and it is often so, that from this class in life, both parents and children attend the school. But in such case, for the hour, the home is transplanted, and home and school are one. This is happy, and altogether the opposite to christian parents either neglecting their children, or to Sunday-school teachers doing the work of christian parents.

A word upon the money difficulty. Where is the money to come from? is the question. Agreed that the work is the Lord's, that He knows the poor children need the humble necessities of the school. Perhaps there is room-rent to pay, but in any case hymn-books are wanted, little books too which speak of Christ simply and tenderly, and books for the library. These together mount up to some pounds in a year. Shall we add to these the expenses of a treat. Why should we leave this out? The Lord knows what children are, and the charm to them, of seeing the beautiful trees and flowers, He made, and the bright clear blue of His sky. He has told us of boys and girls playing in Jerusalem, and the children of our land and their simple playing is considered by Him. And money is wanted to bring this about.

But where is the money to come from? "From the assembly nearest to which the school is carried on," is

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the reply. Well, sir, I do not quite like this, It seems to lack faith. Why not be *directly* under the Lord in the matter. He is a cheerful giver. Why not ask Him! He enters into the wants of the school, and the "earth is the Lord's and the fulness thereof." The few pounds the school needs are nothing to Him; all the silver and gold is His. Ask Him.

If one or two teachers, who have faith, were to pray together for the money their school requires, they would have the joy of getting it direct from the Lord. They would have the satisfaction of knowing His care in these small matters. This is the best system of asking for help, and who knows but that the prayer of faith would not only bring the needed means to the school but also the grace of cheerful giving into a naturally tight-fisted person.

Besides, really to seek the Lord for anything which requires an answer, is highly profitable for the soul. No one need doubt His care, and the spectacle of poverty of faith, which too often the begging system sets forth, will be avoided. The way in the schools in which may-be we once taught, teasing people for money, collecting, &c., is not desirable, but if we take as our motto for the removal of the money difficulty, "*Ask Him,*" we must remember His own words, "according to your faith."

H. F. W.



## THE GOSPEL THE POWER OF GOD.

DEAR MR. EDITOR,

I have lately met with an interesting incident in the history of missions among the Greenlanders by which, I think, an important lesson is to be learnt.

The Moravians had laboured in Greenland for several years with few, if any, real results. But in 1740 they discovered that they had been making a great mistake. They had not been preaching the Gospel to the Greenlanders as the means of their salvation; they had been *instructing* them.

"Hitherto they had been accustomed in the first instance to direct the attention of the heathen to such preliminary truths as the existence of God, the creation of the world," &c. But now they adopted a different method and directed the attention of the savages, in the first instance, to Jesus Christ, to His incarnation, His life, and especially to His sufferings and death: in short, they preached the Gospel to them.

This was blessed of God and conversions followed, and "a new era began in the history of the Greenland mission."

How truly is the Gospel "the power of God unto salvation." P.



### THE ONE THAT CAN HELP THE MANY.

I ONCE was speaking in my class  
Of some one very poor,  
Whose home I often had to pass,  
And oft called at the door.

I said that "many could help one,  
When one could not help many;"  
While waiting for me to be done  
Sat earnest little Fanny.

"Oh, teacher," said this little child,  
"There's *One* can help the many,  
For Jesus who was meek and mild  
Uncared-for left not any.

"My Bible says He died for *all*,  
And, teacher, ain't it true?  
And when He comes His lambs to call,  
Won't He take me and you?"

Now was not that a soft rebuke?  
The teacher then was taught,  
And down upon the child did look  
Quite lost in love and thought.

For though she was but eight years old,  
Attention she did give,  
She knew the Lord the truth had told,  
When He said *all* might live.

E. D

## OLD SCHOLARS.

WHEN a scholar leaves the school—from whatever cause—do not let this break the link that has been formed if you can avoid it. You have been thrown into company with an immortal soul—yea, more, there has been formed between you and your scholar a sort of *relationship*—a relationship too that may be manifested in a solemn day that is coming, for he then may be your crown of rejoicing.

Let not then the removal of a scholar from the school break that link. Whether he be converted or unconverted, it may be of the greatest importance that he should have a *friend* to whom he can tell his troubles and his joys, and to whom he can apply for counsel and guidance.

Give the one who is leaving your name and address—or, what is better, a book with this written therein—and let the parting be with a hearty “Be sure you let me know how you are getting on. I shall always be glad to hear from you. I shall not forget to pray for you.”

Of course you will not say this if it is not true; but it ought to be true. The love of souls ought to beget in you the liveliest interest in the welfare of your scholars.

If they are converted before they leave, there is the closest relationship between you. “Every one that loveth him that begat, loveth him also that is begotten of him” (1 John v. 1), and you should be glad to hear from such because you love them, and because you may

be able to help them greatly by godly counsel. They may be placed in circumstances entirely worldly, if not wicked, and to have a friend with whom they can at any time communicate is of immense value to them, and to you it is a pleasure to help or feed or shepherd the lambs of Christ's flock.

And if those leaving are still unconverted, their danger is immensely greater. Falling into worldly society as they too often do, nothing is more common than for them to go along with the stream. They forget the Sunday school, and perhaps never attend the preaching of the gospel. But now and again they may come across *the name and address of their Sunday-school teacher* which was given to them when they left. They remember the parting, and the request their loving teacher made, to write and let him know how they got on. They are not happy in their worldliness—they heard too much in the Sunday school for that. They will write to their former teacher, which gives the teacher another opportunity, in answering, of pressing home upon the old scholar the gospel of God's grace, and which may be blessed to his salvation.

Thus *for many years* the correspondence may be kept up—with an occasional call when the old scholar visits his native place. Thus the link is not broken. The relationship is maintained. And with this before one, solemn thoughts crowd upon the mind. "I have many a time spoken to that one of the love of God, and of His grace: how will this be manifested in eternity? Shall we both be caught up to meet our one common Lord in the air, ever to be with our Lord? or—dreadful thought—will all my words of warning and of

winning be but aggravations, as they are remembered anew, to the remorse and misery of a *lost soul*?"

May our love of souls make us more earnest and more prayerful, as we gaze upon our scholars, and remember that we are now forming links that will tell upon them throughout eternity either in life or in death.

Teachers, forget not your old scholars.



## THE SUPERINTENDENT.

### THE MAN.

It has been found to be necessary for the good ordering of a Sunday school that there should be a superintendent.

Without a doubt God has specially fitted some for this office, if the term may be allowed. As no master builder would set a carpenter to do a bricklayer's work, or a mason to do a joiner's, in like manner we may expect, that as the Sunday school is the Lord's work, so He will provide a suitable person to be a superintendent.

How shall we know who is the one gifted for the office? is a very natural question on the commencement of a Sunday school.

We believe that 1 Timothy iii. will help us to answer this question. True, there we have the bishop or overseer, and the deacon, or rather servant or minister (for the word in the Greek translated "deacon" is also applied to Paul and even our Lord Himself), yet you will notice that in both we get moral weight rather than special gift, and it is moral weight that we want in the superintendent.

He must be *blameless*. We can all see how greatly it would be to the damage of the Sunday school if the superintendent were not of good report of those that are without. For the scholars to be able to point out any known faults of the superintendent would be to weaken both his work and his words, and be greatly to the dishonour of his Master.

He must have *power of rule*, and it must begin at home. It was essential for the "overseer." "For if a man know not how to rule his own house, how shall he take care of the church of God?" It was necessary for the "ministers:" "ruling their children and their own houses well. It is necessary for the superintendent: may we not say, "If a man know not how to rule his own house, how shall he take care of the Sunday school?" It is most necessary that order should reign in the Sunday school, and very much will depend upon the superintendent's power to rule.

These two things we believe the superintendent *must* have, in addition of course to a love for souls, without which we suppose no one would even be a teacher.

But there are other things desirable for a good superintendent. We name a few which strike us.

*Not easily provoked.* There is often much from the scholars to try a superintendent, especially in a school of the roughest children. There is sometimes also trial from the teachers by their want of regularity, punctuality, &c.

*Kind.* While the superintendent must be firm in his ruling, he should avoid its being an *iron* rule; but let it be seen to be kindness ruling. A smile from a superintendent will not be lost upon a scholar.

*Devout.* While cheerfulness may well become the superintendent, he should never let anything convey the impression contrary to the true spirit of piety.

*Regular and punctual.* The superintendent can neither enforce on the teachers nor on the scholars regularity and punctuality unless he himself is strict in both.

Many other things might be named, but which should equally characterize the teacher as the superintendent, and which will naturally suggest themselves to the reader as those things that should ever distinguish the earnest, devoted, prayerful, Sunday-school worker.

We hope to look at the *work* of the superintendent in our next.



### AMIABILITY.

It often happens that a teacher has his favourite scholars, and he sometimes allows this to be seen by the others. We think this is unwise, and has a tendency to depress and hinder those who know they are not the favourites. It is very natural and right that we should respect those who behave well in the class, and if rewards are given for "conduct" to reward them ; but let it be done in such a way as not to dishearten others, but rather that they also may be stimulated.

Further, it often happens that teachers expect that one and another particular ones will be converted, while of others they seem to have no hope from the very first. And they are apt to point, in their minds at least, the invitations of the gospel to the hopeful ones, but the warnings of the word to the others.

Now we must never overlook or disregard the leadings of God ; but let us be sure that in such a distinction we have His leading. Good moral behaviour may arise from natural disposition or from home discipline, while the other scholars are naturally turbulent or have had no training at home. One thing is certain that the outward behaviour is often nothing but *polish* ; and though unquestionably it adds very much to the comfort of the teacher, he ought to be careful not to over-estimate it. Many and many a one of the best behaved scholars has turned out the worst ; and many a one of the unruly has been converted, and entirely reversed the sort of presentiment the teacher had concerning them.

Like Brainard when among the American Indians. There was one of whom he had *no* hope ; he was a conjurer and a murderer ; and because as a conjurer he had great influence over his countrymen—and of whom they said he could work miracles as well as Christ could—he was a great obstacle in the way of their conversion. Brainard often thought that it would be a great mercy if God would remove him out of the world—of his salvation he had no thought. But while many of whom Brainard had good hopes remained listeners but were unsaved, this poor conjurer was deeply convinced of sin and brought to the Saviour.

Now the object of our paper is to point to a passage of scripture that will lead us to scatter the good seed of the gospel broadcast and impartially to all. We know that all are equally born in sin, and all equally “must be born again.” How strange then that we should seem to think that some need the gospel more than

others, or that some are much more "hopeful" than others. At least our duty is plain to speak to all. Now for the text.

"Thou knowest not the works of God who maketh all. In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." (Eccles. xi. 5, 6.)

What a reproof this is to those who would judge merely from natural disposition or moral training that one will be converted, and one will not. "Thou knowest not the works of God." We often forget that He is a sovereign and He will convert whom He please. When the gospel seed is sown in the parable it all fails except where it falls on the good ground, previously prepared by God Himself: for none is naturally good, as we well know.

Our work then is plain, to speak to all as equally needing the gospel message: as we are enjoined, it is to be to "every creature." Of course we are not speaking of where God has begun to work in a soul; it may be to convict or to soften or break down. We should be quick to discern such a thing, and deal with such a one accordingly. But we now speak of mere natural amiability, which is always more or less lovable, but beneath which amiability there lies that same deep chasm of corruption which may be always coming into sight in another.

Let not then a fair exterior deceive us, or cause us to relax in our prayers for, and our solemn appeals to, each and every one alike; for we know not the works of God—and He must work for any good to be done—

but go on sowing the good seed, for we know not which "shall prosper, either this or that, or whether they both shall be alike good."



## WATCHWORDS,

(No. 2.)

"TAKE THE LOG EVERY WATCH."

IN the service afloat, whether of the royal or merchant navy, the importance of the above rule is fully recognized, and the circumstances of the recent loss of the steamship *Atlantic*, with about five hundred of her passengers and crew, are, I apprehend, sufficiently apposite to illustrate my thesis, especially if I connect therewith the injunction, "Heave the lead."

A ship's position is ascertained by means of instruments which shew by calculation from the sun's relative position, *Greenwich time*, &c., the latitude and longitude where she is at the hour of noon, whenever the sun is visible at that time during the voyage. Her "run" is further calculated by means of the log, which is an apparatus contrived so as to keep stationary (or nearly so) when thrown overboard, and to which a line is attached, divided into lengths by marks, which represent, when the sand is running through a minute glass, the number of knots (nautical miles) which the ship is going per hour. The direction she is taking is of course indicated by the compass card, but there are influences continually modifying the speed and direction of a ship, such as the rising, falling, and shifting of the wind, the ocean currents, &c. Then, as the watches (those members of the crew who are on duty) change

now and again during the day and night, it is considered a useful practice to *take the log* at least *every watch*, so that any alteration of speed may be early noticed and a proper allowance made in estimating the ship's position.

To return to the illustration which we have chosen; though the *Atlantic* was sufficiently near shore for soundings to be obtained, from the misapprehension of the necessity of so doing, the lead was not heaved, and (it is believed, owing to the unsuspected influence of the ocean currents and acceleration of her speed) she was several miles from her calculated position at the time she ran upon the rocks.

Now, to apply the lesson to Sunday-school workers.

Are there no shoals and sandbanks for us to avoid? Are there no currents setting in towards a dangerous shore which we do well to suspect, that we may seek deliverance from their power? The Lord would not have us *to be ignorant of the devices of the enemy*, whose cries are "Peace, peace, when there is no peace." We are exhorted to "watch." (Mark xiii. 37.)

The captain of the unfortunate *Atlantic* was in his berth when the ship ran upon the rocks. Let us not judge him, but rather ask "How is it with me? Where was I when such and such a boy or girl left the school? What trouble did I take on the first, second, third, and fourth Sundays of his or her absence? Again, how often may that little one have wished to ask me a question and I have been heedless of the gentle inquiring look or feeble words?" O fellow teacher, let us be very watchful, and not only at the quarter when we turn over a new leaf in the class-book, ask some one else to find out the latitude and

longitude of the missing ones, but when their absence is first noticed, make up the reckoning. Very often the question put to the rest of the class: "Does anyone know where So-and-so is to-day?" will elicit the information.

Not only on quarter day, but every Lord's day, *take the log*. Make the reckoning as to who is and who is not present; who are attentive, which of the children appear to feel the power of the word; yea, nearer still: "Have I, or have I not, spoken to the little ones in the liberty and power of coming straight from the closet to the class, out of the abundance of the heart speaking to them of the Lamb of God, which taketh away the sin of the world?"

As we value the privileges of the Sunday school, as we desire to see the classes filled, the children attentive, the work prospering, young souls receiving blessing, and the Lord's name glorified, let us individually, conscientiously, and prayerfully, *take the log every watch*.



### REST OF HEART.

WHAT an apparent contradiction there is in those words of our Lord, "Take my *yoke* . . . and ye shall find *rest*." (Matt. xi. 29.) The yoke is surely for work, not rest. Yes, but here it is rest of heart, not rest of body: for the body "*there remaineth a rest*." (Heb. iv. 9.) After conversion, we need a settled purpose of heart, and many a Christian has felt a dreadful restlessness—looking hither and thither—until he has taken the yoke of Christ, meek and lowly in heart, to be yoked with Him and do simply what *He* wills. According to our Lord's promise he then finds rest, and very blessed it is to enjoy a rest of heart amid, it may be, constant labour.

## Encouragement.

### "A BAD SCHOLAR."

I WELL remember, some years ago, taking my place for the first time as a teacher in a Sunday school. The class assigned me was one of little children, and I felt unequal to the work.

Our superintendent was one well fitted for his post ; he was a strict disciplinarian, yet at the same time his loving smile and warm shake of the hand to the children as they came in or left the school, won their hearts.

He was a shrewd observer not only of the children, but of the teachers, and he soon found that I was not suited to my class. I had not the tact of putting the truth into the simple language fitted for their young minds.

One day he asked me if I would take a class of elder girls in the afternoon only. The present teacher wished to be there in the morning but could not come any more in the afternoon. I accordingly took my place in the class the next Lord's day, though not without much trembling and fear ; but the Lord was my strength.

The scholars varied in age from sixteen to twenty-two, and some of them were older than myself, and most of them taller.

D. F. (the one of whom I desire, the Lord helping me, to write a few words) was a fine, tall, high-spirited girl of about seventeen.

She was of a proud haughty disposition, and looked down upon me with supreme contempt, partly because I was little when compared with herself, and because I had just left a class of little children.

She often told me afterwards that from the first she determined to hate and do all she could to annoy me. Often when seeking to press home some solemn truth to the consciences of those around me, she would make

some remark, loud enough for all to hear, that they could not help laughing at.

The school-room was built under the chapel and approached by a flight of steps. D. F. would frequently run down the steps, burst open the door (quite regardless as to whether the school had commenced or not) and stepping noisily across the room contrive to knock a form over on coming into the class.

I pleaded and remonstrated with her in vain, and sometimes felt half inclined to give up in despair; for I saw her influence was tainting the whole class, and I feared I should lose all power over them.

This however led me to be much on my knees before God about her, and often I left the school with a sad and sorrowful heart to plead with Him on her behalf. This also *seemed* in vain, no answer came.

On one occasion when she had made more noise than usual on entering the school, the superintendent said to me, "I must expel that girl from the school." I pleaded that because she was so bad she needed the greater care, and if she were expelled her proud spirit would never let her enter a Sunday school again. He argued that it was needful for the good of the school. But I could not bear the thought. Had I not been pleading before the Lord about her, and should I let her go now? My heart yearned over this apparently incorrigible girl.

At length I said (not wisely perhaps) "If you dismiss *her* you dismiss *me*." He replied (somewhat impatiently), "You will never do anything with her." "*I* shall not," I answered; "but the grace of God may." My faith did not rise above a "may be." But I gained my point; for this time she was not dismissed, nor was she ever so troublesome afterwards, though she never knew of the threatened dismissal.

Some time after the Lord removed me from the neighbourhood, but not before I had the joy of knowing that D. F. was truly converted, and when I left the school she became a teacher there.

About this time it was apparent to all that the fatal disease "consumption" was at work in her. The hectic flush and the hollow cough were unmistakable signs of its presence.

At first she fretted much and was very irritable, but our loving Father led her gently on till she learnt to bear all patiently for His glory.

Once she said to me (pointing to some flowers a friend had brought for her), "I used to repine when I saw any flowers to think I could not go out and gather them as I used to do; but now I am quite content: I feel like a child in a mother's arms." She then said, "Oh! how I once hated you, but your unwearied love has won my heart; but even that is nothing to the love of Jesus, He loves me: I ought to be content."

The disease made steady though not very rapid progress, and in the summer of 1868 the Lord took her to be with Himself.

I had heard she was not so well and was just preparing to visit her when her father called to tell me she was dying and wished to see me. I hurried to her home and when I went into the room she held out her hand and clasping mine said, "This is all I want now, talk to me about Jesus." For a few minutes I could not speak, and a friend who was there said, "Shall we sing?" "No!" she exclaimed; then looking at me, said, "Talk to me about Jesus." I spoke to her for a little while, she then said, in a very feeble voice (for life was fast ebbing away), "I used to dread this (meaning death) but now I lie like a child in a mother's arms. I have not a fear or a care. But the devil says I have not crossed the Jordan yet?" I replied "All the children of Israel went over dryshod." She smiled and said, "So *shall* I, the devil tells me I shall not, but I *shall*." I answered, "The devil was always a liar." "Yes, yes," she said; "but Jesus always speaks the truth."

On a friend moistening her lips with a feather dipped in wine (for she had no power to take anything), she

put up her hand to prevent it, saying, "Do not keep me here, I want to go home."

She closed her eyes, for the few words she had spoken had wearied her, and we sang, "Thy will be done."

She then tried to raise herself in the bed, and with much effort said, "Father, are you there?" "Yes, my dear," he replied. "Mother, George, Dan (her two brothers), are you all here? Meet me in heaven, do not let *one* be missing." Then turning to me with a loving smile she said, "We shall *soon* meet again: good bye."

Without sigh or groan.  
The spirit had flown,  
And nought was left but the lifeless clay;  
But our tears were dried,  
For Jesus has died,  
And soon He will come,  
And take us all home,  
With Him to spend an eternal day.

"Therefore, my beloved brethren, be ye *steadfast*, immovable, always abounding in the work of the Lord; forasmuch as ye know your labour is not in vain in the Lord."



### THE CROSS.

"Jesus, avenger of our fall,  
Thou faithful lover, above all  
The cross has ever borne,  
O tell me—life is in thy voice—  
How much afflictions were thy choice,  
And sloth and ease thy scorn.

Thy choice and mine shall be the same,  
Inspirer of that holy flame  
Which must for ever blaze;  
To take the cross and follow thee,  
Where love and duty lead, shall be  
My portion and my praise."

## Correspondence.

### "WHY NOT TO-DAY?"

DEAR MR. EDITOR,

I was much impressed with the importance in seeking the salvation of the scholars, by an incident that occurred lately.

As the school was proceeding one Sunday afternoon, there came a message that a scholar was dying. She had had a fit the day before, and now was thought to be past recovery.

The superintendent was quickly by her bed-side, but alas! she was insensible. And what Christian is there that has stood by the death-bed of anyone, and who knew not if he or she was saved, that has not felt the awful solemnity of the occasion; especially if the dying one is insensible, when it is felt that nothing can be done but to look up to the Lord for His help and interference.

Thus lay this scholar. Had she heard the gospel? Yes, she had. Had it not been so, now it was too late. She was at school the Sunday before, but *her* death had not been expected any more than of any of the others; and yet now she was on her death-bed, and on the Monday she was a corpse.

How important that word TO-DAY. How apt to think, I will speak to such a one about her soul, perhaps next Sunday. Why next Sunday? Why not to-day? Before next Sunday she may be gone, or before next Sunday our Lord may come and *you* may be gone. Why not to-day?

We all know the importance of the salvation of the soul, and we all know the uncertainty of life, and the speedy return of our Lord, and the dreadful consequences to those unsaved when He shall come, and yet we forget it all, and we hesitate, and delay, and procrastinate, until now and again we are awoke to consciousness by one being snatched away to whom we meant to

speak about her soul; and a pang of regret runs through us as we find it is now *too late*.

I would that I could impress upon my fellow workers the importance of our mission and the importance of the word *to-day*. Let us each take as a motto "Why not *to-day*?" We can find plenty of important and cogent reasons why it *should* be *to-day*; but who can find the shadow of a reason, Why *not* *to-day*?

In the case of this scholar of whom I write, I was thankful to find that her teacher had good hopes of her salvation; but if it had not been so, and if she had never spoken to her about her soul, how distressing it would have been to find her scholar caught thus suddenly away without a single opportunity of putting the gospel before her, or of knowing whither she was going.

Fellow-teachers, let us not delay seeking the salvation of our scholars. Let us seek it *to-day*. Next Sunday may be too late. M.



### MONEY FOR THE TREAT.

DEAR MR. EDITOR,

Allow me to say, I believe there is no insurmountable difficulty in this matter, providing *action* follows *faith* in God. As has been rightly stated, we should never fail to make all known to the Lord; or, in other words, "make our requests known" to Him who is fully acquainted with our need even before we ask Him. He never gives faith that does not act as from Himself. We should have faith in our blessed God, hang upon Him; but that is not living faith which does not put us into action. (James ii. 17, 26.) Faith *alone* will never do. As teachers we must not only hang upon our God, but we must also *work* in the power of faith. It delights Him when faith acts, and I doubt if it is faith if it acts not. Hebrews xi. tells us what those who had faith *did*. Real joy is consequent upon our *doing*, as well as *knowing* His will.

I trust we all believe it to be the Lord's will that the dear children should have a treat, and rewards too, and that the expenses must be met; then we must "put the shoulder to the wheel." Can the teachers bear the expenses? Has the blessed Lord thought fit to enable them to do it? Then such a school is supplied. But if only a portion is provided, appeal must be made to the assembly in connection therewith. The assembly not being able to meet it (having many poor dear ones to provide for, it may be), appeal must be made to other assemblies. I fear there is not sufficiently established fellowship and care as to existing need out of our local assembly. We lack a chief component of strength—*godly earnest fellowship*. There is too great a disposition for isolation amongst us; and when the teachers are brought together there ought to be no reserve as to these matters. There should be real practical meetings as to the carrying on of the work in every way; and practical suggestions thrown out, and if approved *acted* upon. It savours of sentimentality to say, "Ask Him," for real faith delights to act. (James ii. 22.) I want God's word for merely "asking Him," and "there letting it rest." Our thoughts will not do; the word must settle all for us. Every principle is found there, that we need not err. Did not the great apostle appeal to the saints? Was he ashamed to appeal, and to collect? Methinks not! Did he not tell them to collect and to be ready? There are too many cases to quote here; but was money beneath his notice? Yea, and our Lord's too? He told Peter to act; not only to believe His word, but to cast in the hook. He did so, and the tax was paid.

We often, I fear, tell those dear to the Lord to go and lay it before God, just to rid ourselves of being "teased," or to put our hand into our pocket. God give us reality in this blessed work! I often wish (I may be wrong) that I had the means to aid this work more, yea, in bringing souls (the dear little children) to Jesus. Very right to be on our faces before God,

but let us remember God says to each of us "Get thee up; wherefore liest thou thus upon thy face?"

I fear there is too much love of ease; of home comforts; love of doctrines and truths for their own sake; forgetting the teeming multitudes who go on to destruction; and a lack of seeking, in self-denial, their salvation, that God might be magnified.

True faith always acts. (Heb. xi.) Our great Master not only spent the night in prayer, but He came forth and *acted*. So it should be with us. May we long for a more dependent spirit, and ever hanging upon Him, and then it will not only give us joy to help but to go and appeal to others in the spirit of meekness for aid in this blessed work. It is indeed sweet to go and ask Him, and lay it all before our God, but we must use the means God puts into our hands for the furtherance of this blessed work of "presenting dear children" to Jesus, the alone Saviour of sinners.

Our motto should be "Have faith in God," then "Get thee up." May it be so with us all for His own blessed name sake. (Eccles. xi. 6.) C. M. H.



### INFANT CLASSES.

HAVING been for the last thirteen years a Sunday-school teacher, and having had therefore some experience, I feel it laid on my heart to say a word as to the instruction of little children and infants.

I see that in previous numbers the letter-box and blackboard have been suggested. This is the plan adopted in most Sunday schools I believe, but having tried it and found it unprofitable, I venture to suggest another plan.

You have stated that the object before the teacher should be "the salvation of the soul." With this I heartily agree, but is it not equally important for little children and infants as for elder scholars? I believe so, and yet I find that in nearly all schools the elder children only are instructed in the Bible, while the

younger ones are confined to reading-books and letters. I believe that teaching to read is not a part of Sunday-school work: six days in the week are enough for that.

I would suggest (and I have found it answer well) that the children should be shewn some scripture pictures and should then learn some suitable, short, corresponding text by repeating it together, and that then the teacher should seek to draw out their young hearts to the Saviour by telling them some of the endless stories of His love. I have often had a class of twenty little children or more, unable to read, and I never found them inattentive, uninterested, or unmoved. Many of them have been truly won to Christ and some gone to be with Him.

—•—

"OUR MAGAZINE."

DEAR SIR,

Sometimes when I have asked different teachers whether they have seen this month's "Sunday-school Worker," the reply has been, "No; I have not seen it yet;" or, "I have not been able to get it, though I wanted it;" or, "Well, no; Mr. Z. promised to get them for us at the school, but he has forgotten for the last three Sundays." Lately some one asked my opinion in reference to an important school matter. I gave it, and added, "Have you read the article *a propos* of this, in our magazine?" "No," was the reply, "I have not been able to get it."

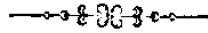
Now this is rather a pity; for I think all of us in this work are responsible to maintain the usefulness of our magazine by prayer and other means, seeing that we so much require the medium of instruction and communication which the Lord has thus favoured us with. And I for one can testify, that in more than one school it has already been very useful in many ways.

I therefore beg to suggest that the superintendents of the schools (or the secretary, or whoever has the conduct of the literature department) make it a part of their duty to lay a sufficient number of the "Worker"

on the table on the first Sunday in every month, so that each teacher can have one without difficulty.

Yours faithfully,

Q. E. D.



## Questions and Answers.

### MONEY FOR THE SUNDAY SCHOOL.

DEAR MR. EDITOR,

In your May number of the "Sunday-school Worker" you said that the money needed for the Sunday school is to come from the assembly. It is very easy to do this when there is a gathering in the same locality, but would you kindly say how it is to be done in a place where there is a large Sunday school (about eighty children), and but a few poor brethren and no gathering for the breaking of bread.

A FRIEND OF CHILDREN.

A.—We think too much is often made of "locality:" the body is one. In various places there are gospel stations—where there is a Sunday school and the preaching of the gospel. But the teachers of such schools are attached to *some* assembly or assemblies, let them appeal to the assemblies to which they belong. If these are too poor, then appeal to others at a distance, never forgetting to turn to God previously in faith. Remember the work is His, not yours. You are merely His servant, doing His work, and He requires nothing at your hands beyond what He has given you. Tell Him your need. He has all hearts at His disposal and He can make them willing. Then—as is advocated by C. M. H. in our present number—action must accompany faith. The saints need being reminded of their privilege of thus helping on the Lord's work; yea, they need exhortation too to give, and to give freely. (2 Cor. ix. 7.) And, as we have said, the body is one, and there should be no hesitancy in one assembly appealing to another for help where it is needed, or to individual Christians as occasion may offer.

## INDIVIDUAL RESPONSIBILITY.

It has often happened that a Christian has been impressed with the thought that he or she ought to be a Sunday-school teacher. It seemed quite plain, that in waiting upon God to know what He would have them to do for Him, He has again and again directed their minds to this special work. And yet there is no school among the Christians with whom they usually meet.

They mention it to one and another, but it meets with no real response.

They wait still upon God—have *they* made a mistake and failed to discern His mind? No, the more they wait, the more the conviction is strengthened. Still they are alone, what can they do? What can *one* do? What can one christian *woman* do?

Unquestionably we say *commence a school*. God has called you to work—to *this* work. In faith then—faith in Him—go and do it.

Schools have often been commenced by single individuals and God has owned and blessed the work. Others frequently co-operate when it has been commenced, who had no faith to begin the work; but whether others help or not, *your* call is plain, and your path before you.

How could a woman commence a school? some will ask. She can have a *class*, and a class is the commencement of a school.

The first thing she will need is a room. Ask for the use of the room where you meet to break bread. It will nearly always be granted.

Go round the neighbourhood and ask if there are any

girls who do not go to a Sunday school who would be willing to come, till you get about a dozen, or less would do to commence with.

And then with your class of scholars you meet in a corner of the room, or in the winter around the stove. You can kneel down and open the school by prayer—sing a hymn if you can—and your school is commenced and you can proceed with your lesson quite as well as, and sometimes better than, if the room was filled with a large school,

You kneel down again and close the school, and you retire to your closet at home to ask God to bless His own message of love you have been announcing—with the calm consciousness that you have been doing that which your Lord had called you to.

This, dear reader, is no visionary idea. I have before my mind a dear earnest christian woman who had such a call. And in her case, too, there was what some would have thought an insurmountable obstacle. She was married and had an infant. No matter; her call was clear, she would obey as God might enable her. She could not leave her house, never mind, she would invite some girls to come to her there, and in her room she often held her class *with her infant in her arms*. And God owned and blessed her simple endeavour.

To another christian woman, who held a class single handed, a dying scholar sent the message, "Tell her that her instructions in that little school were blessed to the salvation of my soul."

Now if this can be done by a woman, surely it can be done by a man; yea, it matters not, whether male or female—wherever God has called any one to the work,

he or she is responsible to the Lord to go and do it; and not to wait—as many a one has waited—for years because they can find no one who will join them in the work. We are each responsible to Him who is our Lord, and who will surely bless His own work which He has bid us do.

But it is a very solemn thing for a Christian to stop short of doing what God has bid him do; and, like the Israelites when told to go in and possess the land—to say, “I am not able,” or “I wait for others.” Fellowship in service is happy; but we doubt not it is one of the great devices of the enemy to hinder souls from doing that which God has called them to do, under the plea of inability or the desirability of fellowship in service.

Whereas, when one has begun alone to do the work God has bid him, he is often joined by others, and he has fellowship in service added to the privilege of doing personally the work his blessed Lord and Master has bid him do. Remember of one it was said, commendingly, “She hath done what she could.” Go, thou, and do likewise.



## THE SUPERINTENDENT.

### HIS WORK.

WE do not pretend to give any set of rules that will be suitable for all schools and under all circumstances. We merely jot down what has been found to be the more general routine of a superintendent's work—though, as we know, it is too often broken into by his being compelled to take a teacher's place at the head of a class on account of the number of absentees.

The superintendent should be the first to be at the school on Sunday. He welcomes the teachers as they arrive, but he sees that they do not remain too long speaking to one another so as to allow the scholars to get into any disorder. Each teacher should be asked to take his place at the head of his class, so that he can also welcome his scholars as they arrive, and prevent them becoming disorderly; marking their attendance as they enter the class.

At the appointed time the superintendent rings his bell, when he sees that the doors are shut, and the opening prayer (and hymn, if any) is proceeded with. If a teacher "opens" the school, and to do this he leaves his class to go to a desk, the superintendent should stand near this teacher's class during the "opening" to watch over his scholars.

The "opening" being over, the doors are opened, and any scholars admitted that may have subsequently arrived, *these* scholars being marked late. In some schools the doors are now left open a few minutes, and then finally closed. In others the doors are left open during the whole school-time and stragglers come in at any time. The character of the neighbourhood and of the scholars must regulate this.

The superintendent's first duty after the "opening" is to see that every class is supplied with a teacher. Should a teacher be absent without having sent a substitute, which is too often the case, and the superintendent has no reserves, he must divide the class among three or four teachers according to the size of the other classes or the attendance on that occasion.

He should next "admit" any new scholars that may

have arrived, having asked them to sit on one side till now. He enters their names and addresses in a book kept for that purpose. He hears them read a little, asks them a few questions as to their knowledge of scripture, and then takes them to the classes for which he thinks they are the best suited.

He next marks the attendance of the whole of the school. This is done by some in carrying round the book to each class, and, the teaching being stayed, he names each scholar, and the teacher answers "here" or "late" or "not here" as the case may be. But this unnecessarily interrupts the lessons. A better plan, we believe, is to go round and collect from the teachers their class-books, and taking these to his desk to enter the attendance in his book *in ink*, and then to return the class books to the various teachers.

We advise this "double entry" of the attendance, because it gives to the superintendent a copy of absentees, &c., as well as to the teachers, and enables the teachers to take home their class books for visiting purposes, &c.; and it also secures a registry of those classes whose teachers are absent.

The superintendent next attends to the library books where there is a library and no librarian.

He next refers to his diary, and sees if there are any notices to give out to the teachers or scholars at the close of the school, and jots them down.

During all school-time, it is well for him to have his table on a raised platform, so that he can have a full view of the whole school, and keep his ears open to any noise, which he should at once check if it is not done by the teacher.

Five minutes before the time for the address he should ring his bell to give the teachers warning that they must bring their lessons to a close: again ringing it when the full time has elapsed, when the teacher who is to give the address, steps to the desk and commences, the superintendent taking his place near the teacher's class.

As soon as the "closing" is finished the superintendent gives out the notices, if any, and dismisses the school—the girls first, and then the boys—quickly, but not too hurriedly so that the door gets overcrowded. A male teacher standing outside will aid much their quietly dispersing.

In large schools, what has been here detailed will be found to be more than a superintendent could accomplish. Where there is a library there should be a librarian, who could also mark the attendance; or the superintendent must have some one to assist him.

Besides the work on the Sunday, the superintendent should see that the absentee children are visited, doing some part himself when needed.

He should also keep a yearly calendar with the teachers' monthly meetings marked, and also all other usual events. Such as putting down to the December meeting "*treat*," "*motto*," to bring before the teachers the subject of the winter treat, and the motto for the new year, if one is given to the children. To the May meeting put "*treat*," for the summer treat; and so on for each usual event. So that all may be duly considered and none be forgotten.

He has higher duties. Such as counsel and help to the young teachers, with a godly care for them as to their spiritual welfare and their growth in grace.

## WATCHWORDS.

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He may also be of great use to the scholars, especially the elder ones, in concurrence, of course, with their teacher, in any way that a love for souls may suggest.

But his love for souls will suggest to and prompt the superintendent to help on the work in many ways, be in season and out of season, far beyond what any dry rules can even mention. He has the salvation of the scholars ever before him, and the help and encouragement of those who are converted.



## WATCHWORDS.

(No. 3.)

## PIPE ALL HANDS.

Now that we are supposed to have *coiled up the slack rope*, and regularly *taken the log*,\* we are, I trust, prepared to attend to another watchword; in making known which, it will be necessary to say a word on the boatswain and his duties.

The boatswain is an able seaman, whose duties are to keep charge of the boats and small tacklings, to stand by and regulate the paying out and stowing of the cables and warps when the ship is taking or leaving her moorings, also to superintend the shipment and discharge of cargo. He is provided with a whistle, by blowing which he summons the gangs who work under him, and gives the signal for hoisting or lowering the tacklings. Then, when the whole of the crew is to be summoned, the captain gives the order, "Bo'sun (boatswain) pipe all hands;" and, in obedience, the man

\* See Watchwords Nos. 1 and 2.

blows his whistle in a way which makes it known that all the crew are to assemble on deck.

The occasions for giving this order are, of course, very diverse in character. It may be done in order to announce to the crew that the voyage upon which they have entered is one of adventure or discovery, and that if they serve faithfully and return to port, they shall receive, at least, double wages and perhaps a share of the profits which accrue to the owners. That war has been declared between their own nation and some other, and that the probable dangers of the voyage from such a cause are much greater than when they sailed from home. That the ship has sprung a leak, which the carpenter pronounces to be very awkward in size and position, and that "all hands to the pumps" is the inevitable necessity if they are to hope to make the nearest port: or, that mutinous conduct having been exhibited by some of their number, any further display thereof will be dealt with in all severity.

Whatever the tidings or orders, it is necessary that *all* should know; therefore the captain's command is, "*Pipe all hands.*"

How important is this watchword to the Sunday-school worker, whether his work lie in the school or the street, whether he be superintendent or teacher. Ten classes and only eight teachers present is not right; neither is it right for eight of the children to be in the class and other four or five to be away, it is not known where. To visit the houses on one side of a street, and to leave those on the other side unvisited, is not the way to beat up for new scholars.

When the captain says, "*Pipe the larboard watch*"

he is satisfied with seeing only half the crew upon deck, but when his orders are, "Pipe *all* hands," he requires *all* to assemble.

I will conclude with an illustration.


When Robert Moffat, at the commencement of his missionary labours in South Africa, was proceeding on foot from Cape Town to Namaqua land, he sought shelter one day at the house of a Dutch farmer, who refused him his modest request, which, however, he soon after obtained through the mediation of "the guid wife," and afterwards the boor and his family assembled in the barn to hear the young missionary read from the Dutch Bible and preach to them. Seeing only the white population gathered, Mr. Moffat asked the boor, "May none of your servants come in?"

"Eh," roared the man, "Hottentots? Are you come to preach to Hottentots? Go to the mountains and preach to the baboons; or, if you like, I'll fetch my dogs, and you may preach to them!"

On this the young missionary turned for his text to Matthew xv. 27: "Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table."

"No more of that," said the boor; "I'll bring you all the Hottentots in the place," and forthwith summoned them, till the barn was full, and the service was continued.

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 "Come unto me, *all* ye that labour and are heavy laden, and I will give you rest." (Matt. xi. 28.)

"What I say unto you, I say unto *all*, Watch." (Mark xiii. 37.)

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## Encouragement.

### FOUR MONTHS IN A SUNDAY SCHOOL.

It was in the month of November, 1872, that Hannah M. first attended the Sunday school. She was brought by one of the other scholars. From that time she came very regularly until the beginning of March, 1873.

One Sunday she was absent, but on the following one she took her place in the class as usual. Her teacher, seeing she looked pale, asked her if anything was the matter: she replied that she had been very unwell during the week with a severe cold. Her throat had been very sore, and she could not speak above a whisper. It was a very cold, damp day; her boots were very thin, and though clean and neat, she was not half-clothed.

The next day her teacher called to see her, but found no one at home. She went again the following morning, feeling persuaded that the child was very ill. She found her in bed. Her mother said she had been awake all night, groaning with pain. Her teacher then asked if she would like Dr. J. to visit her. She said, she should be very glad, as she did not want to take her child to the hospital. The mother took her to Dr. J. that morning. He said she was very ill; she ought not to be out, and that he would call the next day. He continued visiting her for some weeks, and thought she would recover.

Her parents being very poor, it was impossible for Hannah to have the nourishment she required, so Dr. J. advised her mother to take her to the hospital, which she did. Her teacher visited her there. The last time she saw her, she appeared much better, she was able to talk, and seemed to notice and be much amused at the little children in the ward. Her teacher took her a volume of "Good News," and read her some pieces out of it, which interested her very much.

She asked her, "Should you be afraid to die, Hannah?" to which she replied, "Oh, no, Miss C., how could I, when Jesus loves me so?"

"How do you know Jesus loves you?"

"I knew it first because you told me; but now I feel it. I tried to remember what you taught me to please you, not because I cared about Jesus; but now I love Him."

"What has He done for you, dear?"

She repeated that verse, "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "*Everlasting life*," she replied twice. She also repeated two or three hymns, which she had learned at school, and seemed to enjoy them much.

She asked her teacher to promise to come again on Wednesday, adding that it was visiting day. Her teacher replied that if nothing prevented, she would come; but could not promise. She was, however, unexpectedly called out of town, and therefore unable to go. She never saw the dear child again.

The Sunday after her return, she was walking from the morning meeting when some one stopped her, and put a note into her hand. She opened it, and found that Hannah had gone to be with Jesus the Thursday previous. She went to see the mother immediately, who had promised to send her a note if Hannah was worse; but the poor woman had lost her address.

The Sunday before this, the mother went to see her little girl, who was up and dressed, and seemed tolerably well. She stayed with her as long as she was allowed, and left, saying, she would come again next Sunday.

On Monday morning Mrs. M. went out for a few minutes, and when she returned, a person who lived in the house was waiting for her at the street door with a note in her hand. She said, "Oh, Mrs. M., the porter from the hospital has been here, and left this for you." Mrs. M. took the note, and turning very white, ex-

claimed, "My poor child, my poor child." She hastened off immediately, but had to walk a long way, having no money to ride. She found Hannah had become much worse during the night.

Her mother said to her one day, You must make haste and get well, they will be having a treat at the school at Whitsuntide. "Oh, mother," she answered, "I shall be dead and buried before Whitsuntide."

The nurse, who was a Christian, and to whom Hannah had become much attached, had written down a few of her last words.

On the night of April 16, Hannah called her, and putting her arms round her neck, said, "Nurse, I love Jesus; I am going to Him. Jesus, dear Jesus! do help me to love you more. I want to love you with all my heart and soul. I do believe, dear Lord, you died for me. I want to go to heaven."

After a little while she said, "Heavenly Father, do help me to bear my pain, for Jesus' sake. Jesus, I do so want patience; do bless me." She seemed very happy, but in great pain.

On the night of the 17th, she asked for Dr. J. and her teacher a great many times. She said, "If you knew her, you would love her, as she loves Jesus."

She desired her love to be given to the Sunday-school children, and also to say she was going to see the dear Lord Jesus in heaven. She said to her mother, "I cannot tell you about Jesus now, because . . . ." Her breathing was now very difficult, and for some minutes she was unable to speak. Then presently she said, "I know Him. Jesus blesses little children. He is so kind, ain't He?"

Her last word was "Jesus."

She died at 6.30, a.m., aged eleven years and five months. She was buried at Brompton Cemetery, a few of the teachers and many of the children being present.

"Those who sleep in Jesus will God bring with him,"  
M. C.

## Correspondence.

## PRACTICAL HINTS. IV.

*Attention, Expedients, &c.* Continuing for a little our consideration of the desirability of having a mastery of the lesson to be taught, I would remark that it is a great advantage for the teacher to be quite at home in the various Jewish and ancient habits, and their modes of expression, so far as they elucidate scripture; and to be able to render by modern equivalents those details relating to money, weights, distances, localities, and so forth, which to children are often most interesting parts of the lesson. For instance, if you say that the height of Goliath was six cubits and a span and his coat of mail five thousand shekels' weight, it represents nothing at all to many of the hearers. But if you say "He was an enormous man nearly eleven feet high—just up to the clock there, see; and his coat of mail was made of brass and weighed about as much as Harry and George put together;" you would see glances of admiration interchanged.

Then as to mere expedients, of course they would be different with each description of scholars. I just mention one or two that I have found useful, not that they would do for everybody else, but as being suggestive of my meaning.

When the attention of a class had grown sluggish, I found it very successful to say, "Now we will have takings up," and then they would all stand, and the teacher puts various questions, and the first one who answers correctly goes up to the top of the class; marks or something of the sort of course being given for "top," and also some smaller consideration for the second; as this stimulates the backward ones, who otherwise would be content to let two or three do all the answering. The only fault I had to find with this was that it was sometimes too successful in arousing them;

for the scholars were apt to get excited and a little noisy. And as every teacher should be careful not to be so noisy as to embarrass the adjacent classes, I should, if that threatened to be the case, modify it into the ordinary day-school method, namely, begin at the top and ask each one a question, and if he answers, he remains in his place ; otherwise you go on to the next until some one does answer it, when the latter would then go above the others up to the point where the question was first put. All this is, however, more applicable to the junior classes.

Another excellent way of commanding attention and communicating the thought on the teacher's mind, is to bring occasionally pictures, sketches, maps, and so forth, bearing on the lesson. I do not think this receives the attention from teachers that it deserves ; especially when we of the present day are so favoured in this respect. There are extraordinary facilities for this kind of thing and which can be got for a mere trifle.

But by far the most valuable expedient, both in enlisting attention and in assisting the memory, is the system of teaching by *action*, and which we see all through the scriptures.

For remember how that when Ahijah would teach that mighty man of valour, Jeroboam, how God was going to divide the ten tribes from the twelve and give them to him. Ahijah stood before him in the field and taking off his own cloak, tore it into twelve pieces, giving him ten of them, with "thus saith the Lord," &c.

And you remember when God would teach His poor wandering people of famine, sword, and scattering, He told Ezekiel to shave off his hair and beard and to burn a third part in fire, and hack a third part with a knife and scatter the rest to the winds.

Again, when the Lord Jesus would teach His disciples the great mysteries of priestly service, and the ineffable tenderness and lowliness of divine love, and many other beauties which emanate from it, He rose

from supper and girded himself with a towel and poured water in a basin and proceeding from one to another of the men, washed their feet and wiped them with the towel. Then returning to His place, He said, "Know ye what I have done unto you?" &c.

Now, I suppose that God who constructed the human mind, knows more of metaphysics than any of us, and we should do well to pattern a little on His mode of teaching; especially when we know that those quoted are not isolated cases of teaching by action, but that the whole Bible is characterized thus: every type and symbol being of this nature—from the first sin-offering that Abel slew, to the time when John saw the mighty angel standing athwart the sky, and, lifting up above his head a great millstone, he dashed it down with awful vehemence into the sea, making the universe reverberate the fearful cry that Babylon had fallen.

It is plain that there are many ways in which a teacher can incorporate this element into his work, yet not perhaps without some little thought and trouble; but then it must have cost those of old the same thing and inconvenience too; as, for instance, Ezekiel's losing his hair, and so forth. But there are multitudes of little ways where this principle is useful in explaining difficult abstract words and ideas, and stimulating the attention, and impressing the memory.

For instance, in my judgment, I have explained to children such things as the idea of substitution, by action with a couple of books; and the idea of the robe of righteousness by taking from one of the books a clean cover and with it covering a dirty one; and the thought of the two natures in a Christian, and renewal of body and so on by various actions and suppositions, with a two-bladed penknife—all such better than I ever have to adults by elaborate argument. Or the idea of the irremediable taint of sin by getting a glass of clean water and letting one drop of ink fall into it.

But many things would strike the mind according to what required to be illustrated, and the range of the

scholar's intelligence. Everything from a mere gesture upwards, which by physical action explains or enforces an abstract idea, belongs to this branch. Or take a pencil or a piece of chalk sometimes, and make a rough sketch of anything; or the use of the blackboard. I have not myself had much experience with the blackboard, but I visited a certain school where I used it two or three times, and I was surprised to find what attention could be commanded by it in different ways. You do not require to wait until you can draw well, to use it. If you cannot draw a man or an animal well, why make straight lines or something of the sort, to represent them; they will do just as well if they carry the idea, and this is all we want.

Are these things little? Probably so: but for children we want little things that will lead to great and eternal results. A naphtha lamp is a little thing; but when a cow kicked one over in a shed one night, it burnt the mighty city of Chicago to the ground. "Behold, how great a matter a little fire kindleth."

Never despise a useful thing because it is little; and never uphold a useless thing because it is great.

Q. E. D.



## ADDRESSES.

DEAR MR. EDITOR,

I am much pleased with the introduction of your magazine amongst us (*our* magazine may I not say?); and have been greatly interested in its contents. It seems a bond of union, embracing all those who, like ourselves, are engaged in this happy work—seeking in our little measure to set the love of Jesus before the dear young ones. We may have much to learn too from each other, through this medium, and many subjects connected with Sunday-school work which may prove helpful in "ventilating." I trust the Lord may, by it, stir up all our hearts with fresh zeal to our Lord and Master to go forth and labour in this service.

You have given some good practical hints on "addresses." Now I want to ask, do you think it best to leave it to any teacher to get up in the school as he may *then* feel led, on any afternoon, and speak to the children as they are placed in their classes, or to have a more definite plan, say once a month, or fortnight, at a given signal, the school to be re-arranged, all facing the speaker, and then addressed by one or two of the teachers as the Lord may lead? I shall hope to see your suggestions on this in your next.

I quite agree with you as to the *duration* of the addresses. They should always be short, simple, and striking; and above all, flowing from a heart, full of that same tender loving sympathy that *He* ever had, who when here below, gathered the little ones in His arms in blessing, and who wept over that unrepentant city.

The Lord make us more *real*, more earnest before them, more *living* witnesses of His love and grace, that even the children may see our one desire is for His glory, and the salvation of their souls.

With christian love, yours,

F. L. A.

[We prefer a short address every Sunday, but not for it to be left open for any teacher to give the address. We prefer the responsibility to rest upon *one* person—generally the superintendent—who asks any to give the address as he feels led, probably a week beforehand: precisely as is done in respect to the preaching of the Gospel in the evening. The responsibility rests upon one, and he preaches or asks some one else.

We believe the Sunday school to be mainly gospel work, and "outside," to which the principles appertaining to the assembly would not apply.

The re-arranging of the classes for the address is adopted in some schools, but when the desk can be placed where all would hear the speaker, we prefer the scholars to remain in their classes during the address. The re-arranging necessarily causes confusion, and the

teachers have a better oversight over the scholars as they sit in their classes.

Occasionally an evangelist may be passing by, and desires to give a more lengthy address to the school, when the teaching is given up for that afternoon. Or at times an evening in the week is devoted to the children when two or three short addresses are given, and some hymns sung. But we should not think it advisable once a month to devote the greater part of the afternoon to addresses. It would, in our judgment, break in too much upon the teaching in the classes, especially in the elder ones, where the teachers find the time devoted to the classes too short, and the interval of a week too long.—Ed.]



### MONEY FOR THE TREAT.

DEAR MR. EDITOR,

Will you allow me another word upon the money question?

Not long since an active servant of Christ was rejoicing in God's providing for his need. "And, pray, how does God provide for you?" asked one with a sneer. "By giving me work when I want it," was the ready answer. For this diligent brother, though able to dig, was ashamed to beg, so he nobly asked God for work, got it, and then used his earnings for his Master.

May not a lesson be learned from this good man? Could not some of the teachers do a little "extra work" for their schools? In some cases the needle would bring in a few shillings, in others an hour or two of overwork in the counting house or shop, might affect the same end. Or, if these things cannot be done, maybe money could be saved. Less costly garments might be bought, or one about to be thrown aside might do another month's duty, and the difference go to the school fund. Always to be looking to others for help, and not working oneself or denying oneself, is lazy business.

Such a spirit would, I am confident, be more to God's honour, than the begging system. No one really asks God who sits with folded hands. If there be real prayer, there is faith, and if faith, energy, and if both of these, patience.

We must not forget that before now rings have been prayed off fingers, and diamonds from neckties, not to say flowers from bonnets, for the Lord's work; and this without one word having been said to anyone concerning the matter—save the Lord Himself. And when the Lord sees His people in honest, earnest, denying themselves, and labouring for Him, can we believe, for a moment, that He will allow the work in which they are engaged to languish for gold or silver? "The earth is the Lord's and the fulness thereof," and His heart is greater than the earth, and richer than the earth's fulness.

Before I close, dear Mr. Editor, may I ask you to take a little burden upon you. An acquaintance desires to send £5 as a beginning of a fund for such poor schools amongst us, as have not the means for the Summer Treat; but in doing this, he respectfully begs that only such schools as are poor because of necessity should be receivers from the fund. Would you take charge of what will be sent to the fund, and account for its distribution?

Yours very faithfully, H. F. W.

[We believe this commencement of a fund for Sunday schools is of the Lord, and therefore, though our hands seemed to be full of work, yet we are sure the Lord would not lay any burden upon us we should not be able to bear. May the Lord reward the giver, and stir up others to help therein. We accept the responsibility in the fear of the Lord, and pray that wisdom may be given for the service, and that we may be found faithful stewards to Him.

In any further sums of money that may be sent, we beg the senders to say whether the money may be

used for the general purposes of Sunday-school work, or would they wish it restricted to any particular object, such as the Summer Treat.

We would remind our readers that the work of the Sunday schools may be very efficiently aided by supplying poor schools with books and school appliances, by aiding in forming lending libraries, &c.

But at present our work lies in distributing this £5 to poor schools for the Summer Treat. Will any needing such help kindly apply for it, and in doing so will they give the following particulars?

Where the school is situated.

How many children in the school.

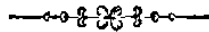
How much the treat is estimated to cost.

How much money has been collected for the purpose.

When is it to take place.

The name and address of some well-known brother to whom the school is known.

We ask for the prayers of Sunday-school workers that this fund, with all that pertains thereto, may be taken under the immediate control of our Lord and Master, and that it may redound to His glory.—Ed.]



### FRAGMENT.

A CHRISTIAN'S THOUGHTS.—Often has it happened that when a Christian has named a subject that had been pressing upon him as to something that needed setting right, *another* has said, "I have often been struck with the same thing." "Have you? then why did you not name it?" "O I do not know; you know I do not like to be forward." "But if God has impressed you with the thought, ought you to have let it slip by unheeded?" "O certainly not; but I never once thought of its coming from God." "But why not; seeing we are indwelt by the Spirit of God?" "I fear I forgot it." Alas! how far we live below our privileges, yes, and our responsibilities too!

## TEACHING "NOT AS THE WORD OF MEN."

THERE is an immense difference between teaching a truth in such a way that the scholars go away with the impression that it is the teacher's *opinion*, and going away with the impression that the teacher has shewn something stated by God. The one is teaching as man's word; the other is as God's word.

Teachers cannot be too desirous of throwing their scholars—especially in the elder classes—upon God. God's word says so-and-so; God hates this or that, because He has said in His word so-and-so. The world is full of scepticism; and if the scholars get nothing more substantial than what they believe to be an "opinion" of their teachers, it can easily be set aside by the opinion of some other who sets himself up for a teacher, and who may appear to the scholar to be far more clever than the Sunday-school teacher. It is nothing more than setting up the opinion of one man in opposition to another, and the clever one may, in his judgment, be the right.

But this impression bears more evil fruit, namely, that everything is uncertain. If the teacher has nothing beyond an opinion, and some clever person has been found to have an opposite opinion, it may soon be found that a third and a fourth have also their opinions, all differing; and so of many more, until the effect produced is that, though some opinions may be more valuable than others, yet it is only a question of degree; all is debatable and all uncertain.

Neither is this confined to matters of comparatively little importance, the spirit of the age is to question

everything—scepticism and infidelity are now despising to pick *small* holes in a Christian's faith; they attack its groundwork, while they seek to deify reason and exalt man. And many calling themselves Christians, and who talk very piously, attack Christianity boldly in its most fundamental truths. How are those who are growing up to be young men and women, just entering upon such a sea of confusion, to avoid being drawn into the vortex, except by the fact that *God* has spoken? and where He has spoken there is an end of all controversy, and the door shut upon every opinion. If I listen to Him, I have divine certainty, and a way to eternal life and salvation; but if I turn away from Him, all is uncertainty, except as it surely leads to perdition and endless misery.

But my reader knows all this—he is a Sunday-school teacher: he himself has faith in God; he rests in the blood of the Lord Jesus Christ; and as he has the divine assurance of eternal life for himself, so he knows the certainty of eternal condemnation of the unbeliever; and this it is that arms him with energy to seek, by the blessing of God, to be the means of saving his scholars.

How important, then, that he should constantly throw them upon God, and upon His testimony concerning themselves, and respecting that full and free remedy there is in our Lord Jesus Christ to meet their need. How important for him to assure them that it is not merely *his* thought, or opinion, or judgment: he would not sit there Sunday after Sunday if he had nothing better than that to tell them of. Oh, no; it is *God's* word, of which not a jot or tittle can fall to the ground;

## QUESTIONING.

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it is *God's* estimate of what a sinner is—He who made him at the first, and who knows, and who only knows, the full extent of the fall; it is *God's* remedy in the person and work of His only-begotten Son; it is *God* who is taking believers to heaven; and it is *God* who will punish the unbeliever.

Dear brethren and sisters, pardon this detail—you know it all. I write not to teach you, but I write to stir up your pure minds by way of remembrance. You are teachers; but I feel anxious lest in your teaching, and explaining, and exemplifying, and illustrating, and enforcing, you should allow the scholars to think the message is from *you*, or that it is simply *your* way of stating how a man, or woman, or child may be saved; *your* opinion, or *your* anything. I would exhort you to strive constantly to throw them upon *God*. In believing, they are saved by Him, in His appointed way, the Lord Jesus; but in refusing the message, or doubting the word, it is not *you* they doubt or refuse—it is *God*.

May the Lord grant that all our readers may be able to say that what they teach is “not as the word of men, but as it is in truth, the word of God.” (1 Thess. ii. 13.) And may He add an abundant blessing thereto.



## QUESTIONING.

THE art of questioning (if it may be called an “art”) is one well deserving the attention of the Sunday-school teacher. A teacher may spend a long time speaking to his class, and yet have not really taught them anything,

but this is only known by questioning. It thus *tests* his work. I may have a certain truth clearly enough in my mind, and I may attempt to explain it to my scholars; but have I done so? is the point. I may have explained, and exemplified, and illustrated, and I fondly hope that all I have been saying has been grasped and been understood by the scholars. But *has* it been thus understood? Unless I question the scholars I do not know.

In this respect the class has great advantages over the preaching desk. There I may tell out the ruined condition of man, and his utter inability to help himself, and then gladly relate how God has provided a full, free, and eternal salvation, and I think I have made the matter so plain that none can misunderstand me; and yet it may be, and often is, quite otherwise. At the close I find I have been misunderstood, or I am *met with a challenge as to the truth of much that I said*. It was beyond some, and the minds of others were garrisoned against the truth; but I knew it not; I thought I had made all plain; and I did not attempt to shew how the truth I had could expose and disprove the opposing error.

In the class it is not so. Each truth as I put it forth, I have the opportunity of testing by questioning whether it is above them, or whether there is anything in the mind to counteract and oppose the truth. This opposition will naturally be found more and more in proportion as the scholars grow up, and go out into the world. There they are nearly sure to meet with some wily spirit that delights to throw out "doubts" as to the truth of scripture, &c., and it is well for the teachers

to encourage the scholars to speak out their minds on the subject in hand ; and this is best brought about by questioning them as you proceed.

A further advantage is, that where there is not a positive opposition to the truth, it may nevertheless be received in a warped and distorted manner, and this you arrive at by questioning, and you are thus given the opportunity of setting right what is wrong.

Another advantage in questioning is that you discover the capabilities of each scholar, especially if you ask the questions individually, and not simultaneously. And in almost every class there are some that are naturally more intelligent than others, and some who are more ready to use what they have than others. On account of this, we doubt the wisdom of always adopting what is called "takings up." The quicker and more intelligent get to the top, when perhaps one or two quite as diligent—and perhaps more so—but not so sharp and intelligent, are always pushed to the bottom, greatly to their discouragement.

Now, by questioning we get to know the calibre of each scholar, and we can distribute our questions according to the ability of each, to the help of all, and the damage of none. Sometimes we meet with a very unintelligent scholar, who is yet painstaking and well behaved ; we ought to take special care that we do not put questions to him which are beyond his reach. If we do, others may answer them readily, and he is put to shame undeservedly.

Questioning is also very useful in securing attention ; and therefore we think it is generally best not to leave all the questions to the end of the lesson, but to

intersperse the questions as you go along : it will often keep the attention from flagging. You have done your part, and you call on them to do theirs, which, in other words, is telling you what you have taught them.

Another advantage in questioning as you proceed is, that, like a builder, you test your work as you go along, otherwise you may build all your lesson on one truth, and when you have finished you find the foundation was not understood, and you have to go over the whole again. A good builder takes nothing for granted, but tests his work as he proceeds.

The value of this, we think, may be well illustrated by an incident given of a city missionary. He was new at his work, and was accompanied by a friend. He proceeded to endeavour to teach a poor sick man the way of salvation. He detailed to him our fallen condition, our need of salvation and the redemption purchased for us by Christ, in a simple manner; and then, to prove what he had said, he read a portion from one of the Gospels. The poor man paid great attention, and readily assented to all that was told him; and the missionary looked for some good results. His friend, however, had greater powers of discernment, and soon undeceived him as to his being understood, by asking the man if he knew who Jesus Christ was. "Well, no," said he, after a pause; "I should say that is very hard to tell." "Are you a sinner?" "O, certainly, sir; we are all sinners." "Have you ever done wrong?" "Why, no! I don't consider as ever I have." "Did you ever commit sin?" "Why, no; I don't know that ever I did." "But do you think you are a sinner?" "O, certainly, sir; we are all

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sinners." "What is a sinner?" He did not know; he never had any "head piece."

Here the work had to be begun over again; it was not tested as it proceeded, and it fell to the ground. We take it, then, that all will assent to the value of testing the work by putting questions to the scholars. We are apt to fall into the habit of *talking* too much, and testing too little: let us test everything, and take nothing for granted.

We hope to look at the *manner* of questioning in a future number.



## WATCHWORDS.

(No. 4.)

## EYES FRONT.

WHEN a company of soldiers has been placed in open order, extending the line towards the left or right, the men with their "eyes left" or "right," as the case may be; each man having fallen into his place, preparatory to the succeeding commands, is that of "Eyes front."

How important is this in the Sunday school! Let us assume the assembling and falling into "open order" (that is into classes, so disposed that no class is disturbed by the elbows or voices of another). Then are we ready for the command "Eyes front." Each child should direct his eyes to his teacher, so that when the teacher casts his upon any child, they should meet those of the little one. Thus may be attained obedience to the twofold command "Eyes front, Attention!" "Let thine eyes look right on, and let thine eyelids look straight before thee" (Prov. iv. 25): remembering

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that we are gathered together to hear of Him who says, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." (Isa. xlv. 22.) Let His glory in the blessing of the souls of the little ones be kept before the heart, and we know that the result can only be strength and encouragement.

It was so with Him who could say, "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed." (Isa. l. 6-7.) Such was His attitude; His back to the smiters, his face to the cross. Then, with our eyes to Him, (looking off unto Jesus) let us take our places among the children.

Now, a word to any Christians who are found on the Sunday afternoon with their back to an easy chair, and their face to a pleasant book, I will speak by an illustration. One day, passing the Royal Horse Guards, I stopped to read one of the bills, posted on a board, announcing the need of recruits for one of Her Majesty's regiments, when, just as I had nearly finished the reading, I heard a voice behind me; and, turning round, saw that it was a recruiting serjeant of the regiment who was asking me, "Young man, are you willing to join?"

Some of our schools need teachers, and if your eyes were up to your Master, as the eyes of a maid are to the hand of her mistress (Psa. cxxiii. 2), He might say to you, "Go work to-day in my vineyard."



## Correspondence.

### PRACTICAL HINTS. V.

*Discipline.* If a school be disorderly, the fault lies first, with the superintendent, and secondly, with the teachers. It is quite possible to take a number of the roughest children to be found in the streets of London and discipline them, if we go the proper way about it; and quite as possible too to subvert the discipline of an orderly school by a very few ill-advised actions.

I remark in this connection that the superintendent will require to study the characters of his scholars a little, and at a first start try and get them with suitable teachers as much as possible; also aiming at classifying them according to intelligence and scriptural knowledge, not ignoring lesser considerations, such as age and size.

Then every teacher should feel himself responsible for his own class being orderly. Teachers are apt to forget this, especially during the address and the collective movements of the school; but it will be found that with a little observation and care to prevent disorder in its beginnings, a class can readily be kept quiet and subject, and if every class is quiet, then the whole school is quiet; but if one pupil commences swinging his feet, occasionally giving a scrape against the leg of the form, or making that peculiar humming noise which spreads so rapidly in a school, the disorder increases with marvellous speed into the other classes, and, before you can tell how it comes about, there is a buzz and restlessness in the room destructive of all order.

Now the individual teacher, out of whose class the disorder grew, should have stopped this in its beginnings. But then, anyhow, the superintendent should have enough power over the school to stop its results at once. No doubt some have naturally more influence

over minds than others, for which they may be indebted to physique, or certain strength of manner; but every one, by the exercise of love, intimacy, and firmness can gain an influence over children.

But there are some very bad habits extant which destroy discipline, and which I would notice for a moment. For instance, nothing is more demoralising than to be always scolding a school—for ever nagging at them for not paying attention. It discourages any who are trying to do so. It is better to single out unruly ones and “rebuke them before all,” contrasting them with others. But if these are too numerous for this, even when it may be impossible to find a case where the whole of the school is disorderly there will be some few of the children striving to be attentive. Well, single these out for *praise*. Did you ever notice how often Paul uses praise as a stimulant to the churches? Praise is a more powerful instrument than nagging.

The carters in the south-west of England and Ireland have a habit of scolding and swearing at their horses, inasmuch that you can sometimes hear a man carrying on an animated conversation with his beast at several yards' distance; but the animals get so used to it that they do not seem to take the slightest notice. Whereas there are no such obedient horses as in the large cities, such as London, where you hear very little of that kind of thing.

So I would recommend the superintendent to be careful not to open his mouth uselessly. Never give an order unless it is needful, and then, if possible, let the reason of it be self-evident. Never storm, fret, nor appear to lose command. Never be over exact nor over firm.

Then avoid that other extreme of sickly sentimentality which has for its text that “Love conquers everything.” Love does conquer, but firmness is an element of love. If you have a bad scholar who is proving himself incorrigible, do not hesitate as a last resort to expel him, when his evil is affecting others in

the school. This is the best love to the school, for one sinner destroyeth much good; and this is the best love to him, for he need not be given up, and may be afterwards reclaimed. One of the best scholars I know for orderly conduct, &c., is a boy who was expelled from the school, and who after an absence of a year or so wished very earnestly to be received back.

Of course either a case of expelling or of receiving back should not be done loosely, but with great solemnity, the whole school being told all the case; and, as much as possible, the scholars given to feel that they are interested in the welfare of their school, as in a commonwealth, and that one who is the enemy of the school has offended against them all; and the superintendent placing himself in communication with the parents of the culprit. Though there will be found many parents who do not care about it, still it must not be done too lightly.

There can be no thorough discipline in a school unless the teachers feel their responsibility to enforce the carrying out of the directions issued from the desk; just as there would be no discipline in an army unless the serjeants and corporals saw to the carrying out of the orders, issued first from the general officers. The commander in chief might shout in vain, and with little effect, if the subordinate officers did not enforce the orders in their different spheres. It is just here that I notice some teachers shew least to advantage.

If, during the address, one of the teachers (or the superintendent, if he is not engaged) would sit in a position facing and overlooking the whole school, maintaining an observant attitude, it would be found useful. Where there is any symptom of restlessness he might even (very quietly) rise and approach the scholar. A look or a touch will generally be sufficient; if not, in bad cases let them take the names of any unruly ones and let them be punished in some way.

The important thing is, as I have said, to take disorder in its beginnings. When you see a boy pulling

at something in his pocket, stop it, or in a minute he will perhaps let something fall on the floor with a crash or rattle, which will set many others tittering.

And then I think that teachers generally should maintain an attentive attitude during the address. I mean that there ought to be no *appearance* of inattention or indifference as to what is being said, because it has such a marked effect on those sitting near them. The attitude of attention or indifference influences others in the same direction, no matter what the intrinsic interest of the address may be.

Let me repeat that scolding and blustering is mischievous, and that there is nothing so successful as kindly courtesy and appearing to expect subjection and order.

Q. E. D.



### ONE BY ONE.

TEACHER! remember that you are not only dealing with a class, but with individual children; speak to them one by one. They will love you the more for this love of yours. Love is personal; seek to win your children, one by one. Pray for them one by one. Have their names written upon your heart one by one. You will find your teaching far easier when you get your class thus close to you, for they will draw round you, as you draw them to you.

Give up at least once a week a little time for these dear children; get alone with God for them, tell Him all you know about them, and ask Him to bless them, one by one. Do not be content with being a good Sunday-school *teacher*, be also a truly praying *friend* of your children. Learn what their homes are like; try to find out what kind of parents theirs are. Poor little creatures, many of them have difficulties and trials heavy indeed for their young years. Seek to bear their burdens. It will do them good to speak to a tender heart, a heart which loves them one by one, and not

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only the Sunday-school class. It will do them good to tell you their little difficulties and troubles; and remember that they are children, and that their troubles are proportioned to their capacity.

Address them by their Christian names—this is a tie. It sounds more kind and personal. “Nelly, dear,” or “John, my boy,” goes deeper into the heart than “Now, Jones,” or “Come, Smith.” It is more “one by one.”

If you have them thus before you, you will be the better shepherd, and the happier teacher. H. F. W.



## A SCHOOL WITH ONE TEACHER.

DEAR MR. EDITOR,

When you have space in your little periodical, the “Sunday-school Worker,” I should be glad (and it may be others would also) of a few remarks as to the best mode of conducting a school composed of children from five to fourteen years of age, when there is only one person to conduct it. I have a school which varies from thirty to sixty children, and I have no assistance; and there are two others not a great distance off of a similar character, though fewer in number, about twenty to thirty.

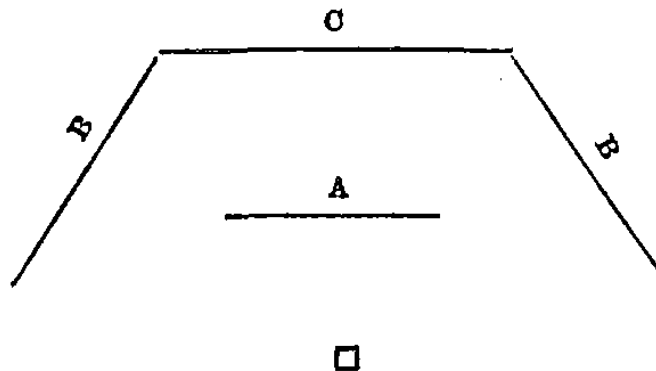
The system I have found answer best to teach a number, is to read a portion to them; catechise them on it, and when the correct answer is obtained from one child, make the whole school repeat it together once or more.

Thinking that there may be other schools elsewhere of the same kind, I thought perhaps a few practical suggestions in your paper might be of service to many.

E. H. C.

[We believe in such a case as our friend names, one great thing is the arrangement of the scholars. They should be placed so that the teacher can well see

every one, and every one can see him. He will thus much better command the attention of the scholars and his eye by practice immediately detects any one becoming unruly. As to the arrangement that will best effect this, somewhat will depend upon the size and shape of the room. Where space will allow, we should recommend the seats to be arranged as follows:—



The smallest scholars should be placed on a low form in the centre, so that those sitting behind—where the tallest should be placed—could see and be seen over their heads. And then if the teacher had a tolerably high seat, all could well be seen.

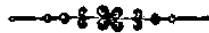
As to the method of teaching such a class, we believe no rule as being the “best” under all circumstances could be laid down, it would necessarily depend much upon what suited the teacher. Some would not attempt to teach such a class without a blackboard, while others have tried it and laid it aside, as troublesome. It is best for each to pursue the course which he finds easiest to work and which is most successful with the scholars; though of course we may all gather up hints the one from the other.

*One thing seems certain, that in such a class questioning must take a prominent place, so that the attention of all may be arrested. But it will require tact to question scholars whose ages vary from five to fourteen. We should attempt to divide the whole into three or four classes: say, call those seated on A, (the infants) the first class; those on B, at both sides, the second*

class; and the elder ones on C, the third class. We could then ask form A a question, and if none could answer it, ask B the same question; and eventually C if B could not answer. We could also have easy questions for A; harder ones for B; and the hardest for C; but interspersed, so that the interest of all in the lesson might be sustained.

A great thing would be to let the chief points of the lesson be brought out over and over again so as to fix them upon the memory, and above all let the text, or a few words in the text, be repeated many times so that every Sunday a portion of scripture may be stored up and impressed upon the minds of the scholars. In such a class we believe the aim ought to be to teach a little well to the profit of all, rather than to aim at a good deal, much of which would certainly be lost upon many.

We rejoice to find by our friend's letter such a practical answer to the first paper in last month's number—penned before we received his letter—and to find that there is one here and another there who are feeling their individual responsibility as before God—though surely a privilege too—and not only feeling it, but, without waiting for others, answering to it by thus simply doing what their Lord has bid them, though they go alone. The Lord will reward them openly.—Ed.]



## HOW TO TEACH—A SUGGESTION.

DEAR MR. EDITOR,

I write to offer a suggestion. I quite agree with what has been more than once stated in our magazine, that all our lessons must be drawn from the word of God; but I find from experience that it is one thing to find a lesson in the scriptures, and quite another thing to bring out that lesson in a manner commensurate with its importance. And the thought has struck me that it would be very useful if a given

text was named, and three or four experienced teachers would send you for publication a sketch, more or less full, as to how they would deal with that text in their class.

I have no thought of attempting to get up, even for a single text, anything like a model for everyone to copy from; but I think we may all learn from one another hints as to the way of putting a lesson before a class; and it seems to me that a text dealt with in this way will be far more helpful than any dry rules that might be given.

I would suggest that any teachers who write should consider that the lesson is for their own class, and should state the average age of their scholars; by which means we may get the lesson sketched for various ages.

I would suggest the following text:—"The stone which the builders rejected is become the head of the corner." (Mark xii. 10.) G.



## PRAYER AND BUSINESS.

DEAR MR. EDITOR,

I trust I may take the liberty of asking your judgment on the following point, connected as it is with Sunday-school work.

In various places where teachers hold monthly meetings so much time is taken up with making rules, &c., for the better management of the schools, and with settling business matters, that little or no time is left for prayer that the Lord would save the souls of the children gathered Sunday after Sunday to hear the gospel message.

Now it seems to me that this order of things ought to be exactly reversed—that the teachers should meet with the object of praying for the salvation of the children's souls, and that a certain period of time should be set aside at the end of the meeting for settling business matters, &c.

Prayer, I feel, should have a very prominent place in all our little services for the Lord, and I am sure that the more we get on our knees before the Lord about Sunday-school work, the greater will be the blessing that will attend our labours.

There will be, I presume, always something or other to decide in our meetings, especially if the school is just freshly commenced; but what I feel is this, that prayer should have the first place, and business matters a secondary one.

Looking for your judgment on this point in your next number of the Sunday-school Worker, I remain,

Yours affectionately in Christ, T. A. G.

[We do not think that business matters and prayer ought to be allowed to clash in any way. If only one meeting in the month can be had, we should give prayer the first place, and have business matters afterwards. But then we are much struck with many of our prayers: they are far too long, and too general. If the prayer meeting is in connection with the Sunday school, let the prayers be about the school, and not about matters connected with the church of God generally. There is the prayer meeting in the assembly, when such prayers may be quite in place: but they are out of place when the object is specific for which you meet. If this were attended to, the prayer meetings would be shorter (and yet there would be, perhaps, quite as much prayer for the work of the Sunday school as when the meetings were longer), and ample time be left for business purposes.

A great advantage in having prayer first—besides ensuring its not being neglected—is, that any subjects on the teachers' minds can be made the subject of prayer before they begin to be spoken of: you speak to the Lord about them first, and then to one another.

If there were many business matters to be considered, why not have *two* meetings in the month? both could be such as we have described, or, if it were

preferred, one could be especially for prayer, and the other for business.

As to the business meetings, a good deal of time is often wasted on trivial points. It is quite right that every one's conscience should be respected, and where any principle is involved, all should be heard, and everything that is advanced be duly weighed ; but there is sometimes a long discussion on matters of little or no importance, and ending in nothing. The great thing is to do the Lord's work, and to do it well, and not be diverted from it by trivial things.

The business meetings would thus be much shorter, and Satan would often be defeated. We believe he has often succeeded in sowing discord among earnest workers at their business meetings, and some have been offended and left the work. We can easily see that in these meetings the adversary has an advantage which he does not possess when we are on our knees.

Doubtless, business meetings are necessary, but let them be for real business—that which affects the Lord's honour and the welfare of the school, and let there be a watch kept that Satan in no way hinders the work by his devices. Many minor points may well be left to the superintendent, who consults one or other of the teachers when he feels it needful ; and then only matters of greater importance need engage the time of the teachers' meeting.

Thus all would fall into its right place. Prayer would not be hindered in any way, and all that is needed for the well-being of the school would have its due share of attention.—ED.]



### MONEY FOR THE TREAT.

DEAR MR. EDITOR,

As our Sunday school is one of the poorest ones, I think, I would just put it before you, and if the Lord tells you to help us, we shall feel thankful for it.

The school is held at ———. The children in regular

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attendance number about ninety or one hundred, and the treat expenses are estimated to be about £8 or £9. . . . J. B.

[We have sent to this school the sum of £2 10s.—the sum they were deficient. It is the only application we have had as yet for the money in our hands.—Ed.]



## BOOKS FOR THE LIBRARY.

DEAR SIR,

Having been occupied for some time past with the subject of Sunday-school Libraries, and the utility of them, I was glad to see that the subject was taken up a month or two back. Probably many opinions could be expressed about the matter; but where a library exists what boy or girl is it that does not find it acting as a link to the Sunday school? With what eagerness many will walk to the librarian of the school and ask that such a book may be lent them! or with what anxiety they will look forward to the time when their fellow scholar will have done with a certain book! And then again will it not often be found a means to make the children come regularly to school—knowing they have a book belonging to the place and that the return of the borrowed book entitles them to the loan of another?

But one great difficulty exists—the choice of books suitable for a Sunday-school library. I have enclosed a list of books, many of which I have read. The principal theme is the love of God in the gift of His Son, teaching also what we ought to do, and at the same time what we ought not to do; some more so than others. And I should like your judgment upon them. Probably many of them are well known.

I remain, dear sir, yours, &c.,

FOURTH CLASS.

[We are communicating with some tried friends of the Sunday school and hope to get a few to devote a

portion of their time to examining books thought to be suitable for the library. To these we will communicate your list of books. We do not judge it would be expedient to publish the list first, in case any of the books should afterwards have to be pointed out publicly as unsuitable or objectionable.—ED.]



### FOR A SCHOOL TREAT.

TUNE—"God bless the Prince of Wales."

LORD, hear the little children, and help them in their song,  
To praise Thee for Thy goodness, who cast their lot among  
Kind friends and teachers, many, who know and love Thy name,  
And tell them of the Saviour, to die for them who came.

*Chorus*—Lord, hear the little children,  
And help them now to raise,  
To Thee for all Thy mercies,  
A song of thankful praise.

In happy, happy England we spend our youngest days,  
And learn for all our mercies to give to Thee the praise;  
While Indians and Hindoos, and many more beside,  
Know not the God who made them, nor Jesus Christ who died.  
Lord, hear, &c.

They think Vishnu, or Shiva, or Oro, they must please,  
With offerings of plantain, or bread-fruit from the trees;  
Or pierce themselves with arrows before a cruel god,  
Oh! make them hear of Jesus, who saves us by His blood.  
Lord, hear, &c.

Perhaps among our number, there's one whom Thou wilt send  
To tell them of the Saviour, who is the sinner's Friend;  
Who looked on us with pity, and laid His glory by;  
Was crucified and buried, and rose again on high.  
Lord, hear, &c.

Oh! grant what's for Thy glory, and for our welfare meet;  
Attend with Thy rich blessing the little children's treat.  
And unto those who know Thee and all the sons of men,  
Dispense Thy choicest mercies, for Jesu's sake. Amen.  
Lord, hear, &c.

T. J.

## THEOLOGICAL TERMS.

It is a very difficult thing for the Sunday-school teacher to avoid using theological terms. Some of course are found in scripture, and these we have full warrant for using; but there are others not found in scripture, but which we find a difficulty in doing without, especially among the elder scholars. Well, our purpose in this paper is to enforce the necessity in the first place, of having in our own minds a clear and definite meaning to the words we use; and then to see that our scholars attach the same meaning to the words as we do.

Of course it is not sufficient to have a clear and definite meaning to the words we use, we must also be sure that the definitions we have are correct according to scripture when the terms occur in scripture; and when they do not occur there, they must be substantiated and able to be proved from scripture.

The importance of well defining the words used may be illustrated by the long standing controversy between Calvinists and Wesleyans as to the term "redemption," and "universal redemption" on the one hand, and "particular redemption" on the other. If those controversialists had well and scripturally defined the terms used, one would think that many long years of heated controversy would have been saved. For instance, the deliverance at the Red Sea is called "redemption" (Ex. vi. 6), and is redemption *by power*; the sprinkling of the blood on the door-posts was redemption *by blood*. (1 Pet. i. 18.) But in both cases there was an actual deliverance: in the one case the Israelites were delivered from the destroying angel, and in the other they were

delivered from the power of Pharaoh ; or, as we might say, we are delivered from the sword of divine justice and from the power of Satan, but it is a *deliverance* in each case : REDEMPTION INCLUDES DELIVERANCE.

Now to apply this to the question in point is, one would think, at once to settle it for ever. No one could contend that there was universal deliverance (except of course the Universalists, whose error we are not considering) and the Wesleyans could only have used the word "universal" in connection with the word redemption by giving the latter word a different meaning, and a meaning which we believe is not according to scripture.

But they would quote to you such passages as "he tasted death for every man ;" "denying the Lord that bought them," &c. These are scripture and are to be believed and bowed to ; but they do not speak of "redemption."

But one speaks of "buying ;" and is not "buying" the same as "redeeming ?"

Not necessarily. True the most that is bought is taken home ; but suppose I bought a plantation of slaves to set them free, yet for some reason some preferred their state of slavery, you could not say they were redeemed, though you could say they were bought ; and we have abundance of evidence from scripture that though Christ did buy the world, yet men preferred and prefer now the slavery of Satan rather than be God's freedmen.

This we believe aptly illustrates the importance of well defining any terms we may use : and in order to do this we must understand them and must see that our definitions are scriptural.

Among the many terms we may use, we know of none of greater importance just now than the little words "life" and "death," on account of the misuse that is made of them by those who deny eternal punishment. In the elder classes at least the question has at times to be met. Our scholars go forth into the world, and among their fellow workpeople they meet with those who hold this error, or they meet with it in some of the various pamphlets sent forth by the enemy.

"Is not eternal life," say they, "expressly and exclusively the portion of those in Christ? And if so, how is it possible that the wicked can have eternal life in order to be punished for ever?"

In these questions we see the value of rightly understanding the term "life." It is not denied that scripture speaks of eternal life as the portion of the saved only; but the mistake is to make "life" to mean the same as "existence." There may be, and is, "eternal existence" which scripture does not call "eternal life," because "life" often means more than mere existence. It is the enjoyment of life, though it is also used where existence is simply meant. It is thus used by the world at large. A poor man says, "Well, I exist; I cannot call it living." Another says, "I am going to see a little life;" he means the enjoyment of life, as far as he understands it. Another says, "It is a terribly dead place; no life at all;" yet the people are alive there, but there is nothing that the speaker calls life, that is, the enjoyment of life.

Now what should we say of anyone who would insist that those who spoke of there being no life at a certain place really meant that everyone had died? It would

be perfectly absurd. Then it is equally absurd for anyone to insist that because God speaks of eternal "life" only in connection with the saved, therefore there can be no eternal existence for anyone else, especially when we are expressly told that some shall "go away into everlasting punishment" (Matt. xxv. 46), with many similar passages.

But it may be asked, Does scripture use the word "life" in such different senses? It does. "I am come that they might have life, and that they might have it more abundantly." (John x. 10.) If "life" meant nothing but existence, what can be the meaning of having it "more abundantly?" But our Lord brought the new life in energy and power. "To be spiritually minded is life." (Rom. viii. 6.) "A man's life consisteth not in the abundance of the things which he possesseth." (Luke xii. 15.) "He that will have life, and see good days," &c. (1 Pet. iii. 9.) And in the Old Testament: "My son, attend to my words . . . for they are life unto those that find them, and health to all their flesh. Keep thy heart with all diligence: for out of it are the issues of life." (Prov. iv. 20-23.) "In the way of righteousness is life." (Chap. xii. 28.)

These passages clearly point out that scripture uses the term "life" with a meaning quite distinct from simple "existence;" and surely we can all see the beauty and propriety of restricting the term "eternal life" to the life of the blessed, while other terms are used to point out the existence of the lost, though equally eternal; such as "and shall come forth, they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation, or

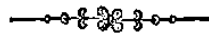
## QUESTIONING.

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judgment." (John v. 29.) Indeed, this one passage contains the gist of the whole. Resurrection means "a raising again—an existence"—and there is "a raising again *of life*," and "a raising again *of judgment*;" or a resurrection for, and characterized by, life and blessedness; and a resurrection for, and characterized by, judgment and punishment.

But enough for the present. We doubt not our readers will see, and doubtless many have long seen, the importance of having well defined in their minds the terms they use. We maintain that the definition should be first, *clear and distinct*; and secondly, *scriptural*. And then when we use terms we should see that our scholars give the same meaning to them as we do.

"If the trumpet give an *uncertain* sound, who shall prepare himself to the battle?" (1 Cor. xiv. 8.)



## QUESTIONING.

No. 2.

WE have already seen the importance of questioning as a means of testing the work. But in order to do this we must see that the questions do really test the work, because all questioning does not do this.

Some teachers are in the habit of questioning their scholars in a way that is much too vague, and really amounts to nothing more than testing the memory, and this, too, in the slightest possible way; because the answers are all supplied in the text that has just been read over and spoken about.

Thus, suppose my text is, "The law was given by Moses: but grace and truth came by Jesus Christ,"

and suppose I ask such questions as, What was given by Moses ?

What came by Jesus Christ ?

Who brought law ?

Who brought grace and truth ?

How many things are brought altogether ?

What two things are linked together ?

It will be seen that the answers to all these questions are in the text, and are no test except as to the memory. Such questions may be useful in the youngest classes to help to stamp the text on the memory ; but they go no further, and are no test to any as to whether they understood what you may have been telling them about the text.

Now suppose I have been explaining to the class the difference between law and grace, and I want to test how far they have understood it, I might proceed somewhat as follows, dealing with law first :

“ Suppose your master went out and told you to do a particular kind of work, promising if you did it, to give you a shilling on his return, would that be law or grace ? ”

The scholars cannot tell. One says law ; another says grace ; another says both ; the telling me to do the work is law, and the promising me a shilling is grace.

I see I have not been understood. I must endeavour to explain it for them. I tell them that law may be explained in two ways. It is one in authority telling me to do, or not to do, something ? And I ask again, Suppose your master tells you to do some work in his absence, would that be law ? Yes.

QUESTIONING.

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Why? Because my master tells me to do it.

But suppose your little brother told you to do it, would that be law to you?

No.

Why not?

He is not my master.

Suppose the magistrate puts out a bill saying, children must not throw snowballs in the street, would that be any law to you?

Yes.

Why? he is not your master.

Because he is a magistrate.

Why are you obliged to do what the magistrate orders? (The scholars do not know. I again repeat my definition.) It is because he is one in authority.

What does authority mean? (They do not know.)

"Authority" is "the right to command," or to tell you what to do. Has your master the right to tell you what to do?

Yes.

Then what he bids you is—what?

Law.

And has the magistrate the right to command?

Yes.

Then what he tells you is—what?

Law.

Yes. And has any one else the right to tell you what to do?

God.

Who sent the law which was given by Moses?

God.

Who brought it?

10-2

Moses.

Repeat the part of the text that speaks of the law.

“The law was given by Moses.”

Now tell me what law is.

What those in authority tell us to do.

What does “authority” mean?

The right to command.

Yes. Now there is the *principle* of law I want you to understand. But what do I mean by “principle” of law. (None can tell. I proceed to explain.) It is the way or rule in which the law acts. The law tells me not to steal, and if anyone stole, what would the policeman do with him if he saw him?

Take him to prison.

But if you keep the law, what does the policeman do then?

Nothing. He takes care of us.

Then the law acts thus: If you break it, you are punished; and if you keep it, you are not—you are protected. This is the rule by which the law acts. And this is what is called the *principle* of the law. Now can you tell me the principle of the law in three words? (None can answer.) There is a passage of scripture that gives it. All of you turn to Luke x. 26–28, read it and give me the three words. (They cannot pick them out.) They are ‘DO AND LIVE.’ You will see it all depends on what I can do—if I can do, or keep the law, then I can live. Remember the little word DO and it will help you to remember the way in which the law acts.

Now what is the opposite of ‘keep the law and live?’

Break the law and die.

Quite so. And there is another way in which the law may be explained. If you do that which you are commanded you can *claim* the reward. If your master promised you a shilling, when you had done the work you could claim the shilling. You would have earned it, and it would be a debt until it was paid. As we shall see, when we come to consider what grace is, this is entirely different from grace. Turn to Romans iv. 4 and read. "Now to him that worketh is the reward not reckoned of grace but of debt." You have done the work and you can claim the reward. And now to return to my question. If your master said, "If you do the work I bid you, I will give you a shilling," would that be law or grace?

Law.

Why?

It is one in authority who tells me to do it.—It is something I have to *do*.—If I do the work I can claim the money.

That is right. This is law.

But we forbear. We started with the object of illustrating the mode of questioning in a class, and had almost fallen into giving a lesson. But after all, perhaps an illustration is better than any dry description. We have no thought of giving anything like a model, but merely illustrating the way in which the work might be tested, and in a way that compels the scholars to enter into the subject under consideration. Another would doubtless do it in another way equally to the point.



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## WATCHWORDS.

## No. 5.

## THE SERJEANT'S CALL.

Among the bugle-calls in the army, there is one named the serjeant's call. When this is heard in a garrison or camp, whether the troops be on parade or not, it is the duty of all the serjeants to assemble at the point from which the sound proceeds, for the purpose of receiving orders; and frequent observation leads me to choose it for Watchword No. 5, although the purpose to which I would chiefly apply it has been already included in the instruction of previous Watchwords.

We do not learn every lesson the first time of hearing, and it may be, some who have not apprehended the importance of what has been before said about the necessity of a regular and punctual attendance of each teacher at the school, may receive such an impression from listening to the "*Serjeant's Call*."

When troops are on parade, there can be no excuse (except that of illness, special orders, or something of that sort) for the non-appearance of a serjeant, in response to the call; though there might be one when the call is sounded at an unexpected hour, and many are at liberty to be absent from barracks or tents.

Yet, how frequently are some teachers not only missing from the prayer or other special meetings, but their seats are almost always empty at the time of opening school. O teachers, shall we go again over the list of known consequences of such laxity? We do not presume to judge; your own consciences must tell you if you are clear before the Lord about this lateness,

## TEACHERS' HYMN.

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but I am sure that many a superintendent feels the need of the sounding of the "*Serjeant's Call*."

If we were to stand at the school door as the children were entering, and asked them individually—"Which class do you belong to?" would they answer, "Second class boys," "Third class girls?" &c. Do you not know it would be "Mr. M.'s class," "Miss N.'s class," &c.?

They do not know their place in the school by the number of the section to which they belong, but by the name of the serjeant at its head; and if that serjeant be missing, the poor little recent comers may be uncomfortably dropping into some wrong part of the subdivision of "boys," or "girls," as the case may be.

I conclude with a verse for our meditation: "And when the hour was come, he sat down, and the twelve apostles with him." Luke xxii. 14.



## TEACHERS' HYMN.

BE ours the aim, in wisdom's way  
To guide untutored youth,  
And lead the many gone astray  
To mercy and to truth.

Children our kind protection claim:  
O God, look from above,  
Let infants learn to lisp thy name,  
And their Creator love.

Oh bless our work—young souls to win,  
And turn the rising race  
From the deceitful paths of sin  
To find redeeming grace.

Great Shepherd, now thy blessing shed,  
Aid thou our one design:  
The virtues of thy name be spread,  
And all the glory thine.

## Encouragement.

### SAVED AT SIXTEEN.

DEAR MR. EDITOR,

I am not what would generally be called a Sunday-school teacher, yet, as *the gospel* is the chief work of the Sunday-school teacher, my work is very similar. I, with others, hold a class every day, though especially on Sunday we seek to put Christ before the scholars, who are girls and young women. *You* describe the unconverted as "lost;" *my* scholars are called, for the most part, "fallen," a name that stamps them with a moral leprosy, from which most shrink with horror. Still, I feel it is *my* work to receive such into a home, and seek to lead them to Christ, and I go on with it in the fear of the Lord. The Lord graciously condescends to bless my humble endeavours, and I have sent you an account of a case which occurred recently, in the hope that it will encourage your readers to pursue their work of love, and that they will account none to be beyond the reach of a Saviour God.

A girl of sixteen years of age presented herself at our door, and begged for admittance. She was respectably dressed, and had evidently been well brought up.

Her tale was soon told. She was a girl at a respectable boarding-school, which she had left only a week previously. She was obliged to leave. She had fled to try and hide herself. She had yielded to temptation, and had concealed her shame as long as she could; but at length was obliged to quit her home, and the comforts she had been enjoying. She had parted with the few articles of jewellery she possessed, and the money was soon expended, and now she was a houseless and penniless wanderer in the streets of London.

She had applied at two other places, and had been refused admittance, and now she earnestly pleaded—"Do take me in; I will do anything you wish me."

She did not *exactly* answer to the character of our

more usual scholars: but grace yielded to her entreaties, and she was admitted.

In the *Times* newspaper there had appeared the following advertisement:—

*“E. is entreated to communicate with her friends.”* Our new scholar was this “E.,” and we felt it our duty to persuade her to let her mother know of her safety. But E. shrank from this. She knew that the cause which had led to her flight from school would effectually close her mother’s heart and her door against her. However, she consented.

Bitter indeed were the reproaches and upbraidings of the mother to her child for the disgrace she had brought upon a family whose name had hitherto been untainted. It reminds one much of the self-righteous spirit of the “elder son” in the parable of the prodigal. It is the one who can say, “Lo, these many years do I serve thee, neither transgressed I at any time thy commandment,” who knows not what *grace* is. The elder son would not go into the banquet which love and grace had spread for the returned prodigal, and this proud mother could do nothing but heap reproaches upon her child’s head, at length saying, “I wish you were dead, *dead*.”

Her aunt, too—with whom E. had been a special favourite—followed in the same strain: “Oh, E., how could you be so wicked? You, whom *I* prepared for Confirmation, and took to the Lord’s table! how could you have acted thus? Would you had died ere you had been so wicked!”

The broken-hearted girl could answer only in tears, and her self-righteous relatives left her to her misery. I was struck with the wonderful providence of God. If this poor child had maintained her rectitude, she would, on quitting school, have returned to her relatives, and perhaps never have heard the gospel, or at least never have felt her *need* of a Saviour (for though her aunt had taken her to Confirmation and the Lord’s table, she and E.’s mother were thoroughly worldly);

but through her sin she was now thrown in the way of one who, through the Lord's mercy, knew what grace was, and who *could* tell her of a balm in Gilead for a broken spirit and a contrite heart.

I told her of the fountain opened for sin and uncleanness. It had availed for the chief of sinners—it would avail for her. How suited to her case were those words of our Saviour: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt. xi. 28.)

The poor broken-hearted girl was enabled to cast herself into the arms of the loving Saviour, and there she found that rest which He has promised. But the following letter which she sent me will tell of her change in her own words:—

"Dear Sir,—I have been thinking over everything that you have told me, and I think I can understand everything. I little thought my coming here would lead to such results in the finding, with your help, my Saviour. I can truly say now that I have found eternal life, for I have been found by Jesus. Before I came here I thought, as you know, sir, that to obtain pardon of my sins, I must conciliate God by my good works; but, thanks be to Him, and to you, sir, I have found out my mistake, and can rest upon Christ's precious sacrifice as my salvation. There is one thing, however, which I should like you to tell me—why you disapprove of Confirmation. It is an apostolic rite, and we are told in Acts viii. 17 that Peter and John laid hands on them, and they received the Holy Ghost. Now, when I was confirmed, I supposed, on the bishop's laying his hands on the candidate's head, that he or she received this same gift, namely, the Holy Ghost; and, although not a divine ordinance, still, I should like to know your reasons for objecting to it.

"Would you also, dear sir, oblige me with another of those papers on the Prayer-book. I should like to give one to my sister. I hope to have something more to write about another time. "Yours gratefully, E."

In reference to Confirmation, I explained to E. that bishops now have no authority or power (as the apostles had) to impart the Holy Ghost. The apostles had been appointed by God, but the bishops have been ordained by man. The Holy Spirit is not now given by the laying on of hands: Ephesians i. 13 shews that it is after *believing* (not after confirmation) that Christians receive the Holy Spirit.

The poor girl was a living witness to the delusion and positive wickedness of leading unconverted young people to take a vow to "obediently keep God's holy will and commandments, and walk in the same all the days of their life;" and also to the leading them to suppose that the Holy Spirit is given by the laying on of hands. She had not a spark of divine life, and yet she was taught that she had received the Holy Ghost! She had been diverted from the *grace* that alone could save her, by being thrown upon *law*, the "doing" and the "keeping" of God's commandments all her days, without that life which alone enables one to walk so as to please Him.

But the time approached for E. to leave us, to go to an hospital; and she said, "If I should not recover, I am not afraid."

"Why are you not afraid?"

"Because I believe in Jesus."

\* \* \* \*

Only a few days had passed, and it was evident to E. and those about her that she could not live. But she was happy. "I know I am going to be with Jesus" was the simple testimony of her faith and assurance.

Her mother consented to see her again when she heard that E. was not likely to recover. "Mamma," she exclaimed, "do forgive me. Do meet me in heaven. I am dying, but I know I am going to heaven, because I believe in Jesus. Do believe in Him, mamma: I know you do not yet: then we shall all meet again."

Thus, in this marvellous way, was this poor repentant

prodigal able to speak of Jesus to a mother who had despised and spurned her but a few days previous as one not fit to live ! How like to the saying of our Lord to the self-righteous ones in His days : " Verily, I say unto you, that the publicans and the harlots go into the kingdom of God before you." (Matt. xxi. 31.)

E. had entered this kingdom, and was now anxious that her mother should enter too. But she coldly exclaimed, " Do you really believe you are dying ?"

" Yes, mamma ; I am sure of it."

" Then I forgive you."

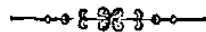
May the dying appeal of the child follow the mother, and lead her to the Saviour !

E. was asked if she wished to see a clergyman ; but she said, " No, thank you ; I want to see Mr. B."

As I approached her bed, she said, " Oh, how glad I am to see you ! I cannot speak much, but you speak to me." I read 2 Corinthians v. 1-6, and, in a few words of prayer, commended her to the Lord.

She opened her eyes, and said faintly, " We shall soon meet in heaven. . . . I am tired, and want to go to sleep. Good-bye (taking my hand), good-bye, but not for ever." At 10 p.m. she was fast sinking, and said, " I shall soon be with Jesus ;" and in a few hours she was with her Lord.

" My beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (1 Cor. xv. 58.) B.



### FRAGMENT.

It is said that the Thracians had a very striking emblem of the power of God. It was a sun, with three beams—one shining upon a sea of ice and dissolving it ; another upon a rock, and melting it ; and a third upon a dead man, and putting life into him. How admirable does this harmonize with the Gospel of God which is "*the power of God unto salvation.*"

## Correspondence.

THE MANAGEMENT OF THE SUNDAY  
SCHOOL.

MY DEAR BROTHER IN THE LORD,

*As one deeply interested in the Lord's work among the little ones, I venture to send you a paper, which perhaps you may think well to insert in our Magazine: it was written some time since for a sister's guidance, in commencing a school, and I think that it might be useful to others, especially, as just now, many are stirred up to the importance of this blessed work for the Master. I feel very thankful for our Magazine, as I am sure, among other desirable things, it is rousing the interest of the saints in and about our work.*

\* \* \* \*

MY DEAR SISTER,—I learn with much pleasure, from my dear wife, that you have commenced a school for the "little ones," on Lord's day. May the Lord richly bless you and all labourers in this most important work, both in your own souls and in giving you the joy of seeing many a little lamb folded by the great Shepherd of the sheep. I know not of any service so sweet as telling out the love of the Lord Jesus to the little ones; in many cases their hearts are soft and tender, not yet hardened through the deceitfulness of sin. They will hang upon your lips, while you pour out the story of the cross. Their minds are impressible, and in consequence the truths learnt in youth, if not blessed by God at the time, in numbers of well authenticated instances have been used by Him to their conversion in after life.

I now give you a few details of the way we work the school here, for if you have not been working upon a well organized plan, you will soon get into confusion and disorder, especially as the school increases in size.

We have a superintendent, treasurer, secretary,

librarian, and ten teachers; these all attend *punctually and regularly*. Any one is expected to find a substitute if *compelled* by any cause to be absent. We commence at half-past two with singing and prayer; the next three-quarters of an hour are left to the individual discretion of each teacher; the general practice however is to hear the children repeat the scripture and hymn set them by their teacher to be learnt during the past week; the scholars then read, and the teachers explain, always endeavouring to set forth Christ, either in his person or in His work, from the portion they have been reading. At twenty minutes to four, we have another hymn, followed by a short earnest address from the superintendent's desk; then a word of prayer to close; after which, we dismiss the school at four o'clock p.m.

I had better mention here, that the superintendent takes the responsibility on himself as to opening and closing school; he either closes it himself, or he asks some suitable teacher or perhaps some brother from the meeting to undertake this service.

The children are divided into boys and girls, and these separated into ten classes, five of each sex, namely, 1st class boys, 1st class girls—read in the Bible

2nd	„	2nd	„	„	„
3rd	„	3rd	„	„	Testament
4th	„	4th	„	„	little books
5th	„	5th	„	„	learning to read.

Each teacher has a Class Book, in which are entered, by the secretary, the names and addresses of the scholars in that class, and columns are also therein provided to mark the attendance and conduct of the children. Each child, if well behaved and in good time, obtains two marks in one afternoon, which entitles him or her to receive a ticket; four of which tickets are in due time exchanged for a ticket of a different colour being of the value of eight marks; and these last-mentioned tickets are again exchanged for Bibles, Testaments, Hymn Books, Good News, little books,

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&c., according to arrangement; eight marks counting with us as of the value of one penny. These tickets are given by the secretary during school time, he going from class to class, ticking off the marks, and handing to the scholar a ticket, where one is due. He always begins with the lower classes, working his way up to the higher ones, *so that he may not interrupt the teaching in the senior classes any earlier than absolutely necessary*, timing himself so as to finish just as the bell rings for lessons to cease, that is, at twenty minutes to four, and not starting to give these tickets one moment sooner than requisite. These tickets, given for the marks obtained on the *previous* Lord's day, are of two colours, and on each is printed the name of the school, and a verse of scripture.

The superintendent from the desk rings the bell at half-past two, when silence, *perfect and immediate*, from all is expected; the door shut, the hymn sung, and the blessing of God sought, the teachers not allowing any boy or girl to sing so loud as to overpower the voice of the leader; and during prayer *keeping a watchful care over their classes*, although joining in spirit in fellowship with the one who is aloud asking for that blessing, *without which, all our labour would be in vain*. The teachers now mark the attendance—those scholars who come in upon the door being reopened being marked *late*; and then each teacher is engaged with his or her own class until the bell rings again at twenty minutes to four for the closing service; after which the teachers mark the conduct in their Class Books, and then the school is dismissed class by class, quietly and quickly. The *teacher* and the class *remain seated* until they get *their word* to move, nothing producing so much confusion as teachers leaving their classes before their children are gone. We have a “Sunday-school Union Numerical Register” in which are entered the name, address, age, and class of each scholar; a Cash Book; a Library Register, and a Superintendent's Register. And last, though really first, we have a meeting once a month for prayer and

counsel together, and a children's prayer meeting every third Sunday in the month after school.

I have entered into full details, and trust that my love in the work may excuse me, if I have been tedious or have given you unnecessary particulars. I shall be most pleased to hear from you how the work is going on, and in conclusion would affectionately remind you, that (although I believe all these little details to be necessary for the proper conduct of the work) it is only as we are individually and unitedly waiting upon the Lord and in communion with Him, that we can *expect blessing*.

Yours faithfully in the Lord Jesus,

\* \* \* \*

“Fetch them in and tell them of Jesus.”

“Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.” (1 Cor. xv. 58.)



### MONEY FOR THE TREAT.

DEAR MR. EDITOR,

I observe that you have £2 10s. in hand for distribution towards the expenses of a treat. We should be very glad of help in this respect. The Annual Fair is held here on the 11th and 12th of October; in order to keep the scholars from the sad effects of these places, we propose to take them into the country, the only hindrance being the money.

We have never had any difficulty before, but through a series of severe expenses we have not had a treat this year, solely on account of expense. We number about sixty.

Affectionately yours in Christ,

W. B.

[We have sent to this school the £2 10s. we had in hand, and this exhausts the sum placed at our disposal.—ED.]

## INSTRUCTION OF TEACHERS.

No one has been a Sunday-school teacher for any length of time—especially where the scholars are somewhat advanced in intelligence, and perhaps one or two of them converted—who has not felt the need of his own better understanding the scriptures. Questions will arise, texts will be brought forward in illustration of a subject, doctrines will be spoken of, and many other things, that often make a teacher sigh for a deeper knowledge of truth. He *ought* to desire it for its own sake—and perhaps does—but what teacher is there who has not felt the importance of it pressed upon him *from without*, by demands made upon him?

With some the opportunities for gaining instruction are very few. The Sunday morning is, perhaps, the only meeting they can attend, and *that* is not to gain instruction. In some places there are no lectures, and in others no reading meetings. Both of these should be valued; where any can attend them, they ought to embrace the opportunity. Then there are several valuable books that have been published on the various books of the Old and New Testament; and then the private study of the word.

But we had on our mind a few practical hints as to the study of the scriptures. There are two ways very valuable. One is, to take a subject, and search for all that scripture says on it, comparing the passages one with another. This often is the means of a flood of light; for we are very apt to have the mind fix upon a passage or two that speak of a subject, and to draw conclusions from these, and consider them fixed and

decisive ; whereas, if we take the other passages, we shall have to modify those conclusions—perhaps give them up altogether. For instance, if I take sanctification, two or three passages point it out as an act done for me at conversion, and I might conclude that that is the doctrine of sanctification, and that there is no such thing as a continuous sanctification, but which other passages would clearly prove. Thus, if I get all the passages—and let *all* be found by a concordance—I get what God has said upon a subject, and can thereby see its general scope, as well as its particular application.

Another plan is to take a book of scripture, which is what is generally done at a reading meeting. First try and grasp the book—epistle or gospel, or whatever it may be—as *a whole*. What was the main object before the mind of the writer ? or what line of truth did God intend to bring out ?\* If this is once grasped, a great point is gained, and it helps immensely to interpret many of its parts as you afterwards go through the book in detail.

In going through the book, verse by verse, do not hurry. Meditate well upon every passage, and light will break in. See what similar passages bear on the subject, and where any others seem to clash, try and discover the bearing and scope of each—for which the immediate context, and the general character of the books in which they occur, will often greatly assist.

Above all, pray for, expect, and depend upon, the teaching of the Holy Spirit for instruction. The promise is, “He will guide you into all truth.”

\* A small book very helpful for this is, “Brief Outlines of the Books of the Bible.”

## QUESTIONING.

## No. 3.

WE continue the subject of questioning in a class, and will look at the same text—"The law was given by Moses ; but grace and truth came by Jesus Christ." This text would occupy us two or three Sundays. If we left off last Sunday with the description of law, we should begin to-day with a few questions as to what was taught last Sunday, and see that it was not lost, and then turn to the latter half of the text, " grace and truth came by Jesus Christ."

Grace is the undeserved favour of God. The law was given by Moses, and for any one to live by that, they must *do it*—do it all. But no one ever did so, except the Lord Jesus Christ, and so God saw that if man was to be saved, it must be in another way, and on another plan altogether ; and so grace and truth came by Jesus Christ. First, let us try and find out why grace and truth are linked together. Do you remember what I told you grace was ?

Undeserved favour.

You will remember that we supposed that your master had bid you do some work, and he promised, if you did it, he would give you a shilling ; but suppose he had added, " If you leave the work undone I will punish you in some way." If you did the work, and he gave you the shilling would that be law or grace ?

Law.

Would it be deserved favour, or undeserved favour ?

Deserved.

Then you see, while it quite agrees with law, it does not agree with grace. But suppose you had neglected the work, and he still gave you the shilling, what would that be law or grace?

Grace.

Why?

Because I should not have deserved it.

But would it be truth? Did he not say that if you neglected the work he would punish you? and instead of punishing you he rewards you. Would that be keeping his word?

No.

Then it would be grace, but not truth. And Jesus Christ brought what?

Grace and truth.

But if you neglected to do the work, and your master punished you; would that be true?

Yes.

But any grace?

No.

Then how can truth and grace go together, so that those who have done wrong can be blessed? If they are punished, there is no—what?

Grace.

And if they are forgiven, when they ought to be punished, there is no—what?

Truth.

Then how can you and I, as sinners, be blessed by God, except at the expense of truth? (No one knows.)

Well, who was it brought grace and truth?

Jesus Christ.

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What did He do for us on the cross ?

Died for us.

Then, if He was punished instead of us, would that make any difference ?

We could go free.

But should we have deserved our freedom from punishment ?

No.

Then it would be undeserved favour, and that is—what ?

Grace.

But He said there must be punishment for sin, and yet we go free if we believe on the Lord Jesus Christ—how is that ?

Because Jesus died instead of us.

Then, is God true as well as gracious ?

Yes.

What came by Jesus Christ ?

Grace and truth.

Now, tell me, if you broke the law of the land, why a magistrate could not have both grace and truth ?

If he forgave you it would not be truth, and if he punished you it would not be grace.

And the only way to be able to have both is—what ?

By some one being punished in our stead.

And who has died for us ? Who brought those two blessed things into this earth ?

Jesus Christ.

Yes ; and He brought them when man had entirely failed ; and when there was no other possible way for man to be saved. And, in order to bring them to us,

He had to die a cruel death on the cross. So God can now be true, and yet merciful. Grace and truth came by Jesus Christ.

But I want to contrast grace and law a little more. Law is like a straight-edge. What is a straight-edge?

One scholar knows, and says it is a long straight piece of wood that is put up against another, to ascertain if the latter is straight.

(I take my walking-stick, and put it up against the edge of a form. The latter is straight, or nearly so, and it shews that my stick is crooked. I remove it, and shew them that the stick looks straight when away from the form; but directly I bring them together, all can see how crooked it is.)

Thus the law shews how far we are wrong. It says, Thou shalt do this, and Thou shalt not do that; and if we do wrong, it shews how crooked or wrong we are. And when I know, in some measure, how wrong I am, can the law help me to get right? (They do not know.)

It cannot: it shews me what I must try and do, or not do; but for what *I have* done wrong there is no remedy. It says, "Cursed is everyone that continueth not in all things written in the law to do them." I must be as straight as the straight-edge, or I am cursed. In what does this differ from grace?

Grace forgives.

Does law forgive?

No.

What does it do instead?

It curses.

Do you remember what Christ did on the cross, in order that we might be forgiven?

He died.

Yes; and just before He died He said, "It is finished." The work His Father had given Him to do was done. And so, as we said that the word DO represented the law, so the word DONE represents the gospel, or grace. If we turn to the law, who must *do* the work?

We.

And if we turn to grace, who has *done* the work?

Jesus Christ.

Does grace say you must come up to the straight-edge before you can be blest? (They do not know.)

I refer them to the prodigal son, and ask them if he came *as he was*, or did he set himself right first.

As he was. In his rags.

And did grace receive him?

Yes.

Suppose the law had been there to meet the prodigal son, instead of grace, what would it have said to him?

Cursed.

If we go to Moses, what shall we meet with?

Law.

And if we go to Jesus Christ?

Grace and truth.

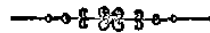
We have shewn that the law brings a straight-edge, to shew our crookedness. Do you remember any passage of scripture that tells us what grace brings? (They do not know.) Turn to Titus ii. 11, and tell me, in one word, what grace brings?

"Salvation."

Yes, this is what grace brings; what Jesus Christ

brings. How different it is from the law! How much better it is for us, who are crooked, and who never could make ourselves straight.

Mark that word, "bringeth." If you needed clothes, and a person brought you a new suit, you would not refuse it—you would receive it gladly, or anything else worth having. And yet God has sent Jesus Christ, and He comes in grace, bringing salvation. Will you refuse it? You may come just as you are—crooked and wicked—He will receive you, as the father received the prodigal son, with an embrace and a kiss: He will give you the best robe—yea, He will give you salvation. O see that ye refuse Him not. It is for you each; it is for you all.



## WATCH WORDS.

### No. 6.

"STAND TO YOUR GUNS."

WE have taken for our watchword this month a command, the importance of which is fully recognized in the artillery service, both on land and afloat, and the necessity of which is felt in the heat of the battle, as must appear on a little reflection. An illustration or two may, however, make this more evident.

On one occasion, at a time of hostilities between the English and Dutch, when the fleets were in action, the number of men to one of the guns of a British frigate had been reduced by the enemy's fire from its proper complement of six to three—two on one side, and one on the other—who continued to "serve" the gun until the Dutch fleet sheered off out of action, the man who

had lost both his comrades performing single-handed the duty of three. Such, however, was the effect of his extraordinary exertions, that, with the order, "Cease firing," he lay down on the deck in a state of exhaustion bearing the appearance of death. But ere long the Dutch fleet tacking, and re-forming in line of battle, the British crews were piped again to quarters, when none was found to answer the summons with more alacrity than this hero, who sprang to his feet, and served his side of the gun again, and this time until the enemy "struck," and the day was won.

In one of the battles in the Crimea, a troop of the British horse artillery, having suffered much from the enemy's fire, one of the guns had lost in men and horses so much, that, in order to get out of the action with their comrades, the few survivors were on the point of detaching the gun, by which it would have fallen into the hands of the enemy; when their officer, perceiving it, rode up, and shouted, "You won't disgrace me!" At which the few who were left limbered up the gun, and, by dint of the most strenuous exertions, succeeded in getting away with it from under the very sabres of the Russian cavalry.

Now, from the scenes of conflict with the Queen's enemies to those against the enemy of souls, and that in the field of Sunday-school work.

Fellow-teacher, do you ever feel tempted to relax in the work? Does the want of manifest results cast you down? Do other engagements make attendance at school a matter of greater difficulty than before? Take heart—it is the Lord's work, and until He who bade you enter upon it tells you to quit it, go on, trusting in

Him. Time enough to yield when the enemy has struck.

I feel urged to add two incidents in my own acquaintance with the work. A Sunday-school teacher recounted in my hearing that, having been engaged in the work for some years, both before and after his marriage, he had, one Lord's day afternoon, yielded to a strong inclination to stay at home for that once, and had taken up a book to read, when his attention was called by his wife, thus: "My dear, do you see what time it is? You will be late at school." To which he replied, "Well, I thought, my dear, you would like me to stay with you to-day for a little reading." "Do not leave your work in that way, and make me responsible, if you please," she replied, and placed his hat on the table. And did she not do well?

I once visited a school, the superintendent of which had filled that post for more than sixty years; and before the address, which was delivered by one of the younger teachers, I was standing beside the venerable superintendent, while the hymn—

"How condescending and how kind  
Was God's Eternal Son!"

was being sung, but from which the verse—

"Now, though He lives, exalted high,  
His love is still as great;  
Well He remembers Calvary,  
Nor lets His saints forget."

was omitted. The old superintendent, however, stopped the singing, to give it out from his own memory, saying to me, as the little ones sang the words, "I suppose the teacher thought that children could not understand

that verse ; but when a little child believes in Jesus, he is 'a saint.' " A year or two after this, the dear old servant of the Lord was seized with illness in the midst of his work, one Sunday afternoon. A cab was fetched, the veteran placed in, and was about to be driven home, when he delayed the departure, that a Bible might be fetched from the school-room, saying, "I promised such-and-such a boy that I would write his name in a Bible for him." This proved to be his last illness ; in a short time he was called home. "Absent from the body, present with the Lord."

"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." 1 Corinthians xv. 58.



### Correspondence.

#### PRACTICAL HINTS. VI.

*Lubrication.*—Since the time when those much favoured disciples, James and John, excited the indignation of their fellow-servants by their momentary absence of grace, and their self-importance ; and when a sudden little spark kindled the sharp contention between Paul and Barnabas ; down through the gloom of the ages when the church was split into so many fragments by the bitter internal dissensions of those who should have stood shoulder to shoulder upon her walls, to defend her—when Jerome's hymn was stopped by the flames that roared round his stake—when the *bon mot* of John Huss and Master Latimer met only the response of the angry laughter of the faggots, as the crackling of thorns under the pot—down to this day, when, on every hand, we hear the war-whoop and the clash of polemics, as sect against sect rises, with many

dissensions, to stop the progress of Christian work ; causing that reaction which we see now coming, of throwing the professing church into a quasi-liberalism more ruinous than even dissension itself,—from the beginning, I say, the christian service has been hindered and marred by a want of mutual grace on the part of its professed followers, more than by any one thing else.

I therefore wish to urge most strongly, that if we are to do any effectual work together for the Lord, we shall every one require to have personal grace and forbearance towards each other. “The servant of the Lord must not strive, but be gentle.” Be strong in the grace ; first pure, then peaceable, gentle, and easy to be entreated. We must all endeavour to forego our favourite crotchets, and at the same time to have a large charity towards difference of views in others. The same thing has different aspects, and yet how often do we see people arguing over a thing, when every one of them is right in his own views, but wrong in forgetting that his opponent has just as much liberty to have an opinion of his own as he has. In a word, where a number of the Lord’s servants are much thrown together, any that are strong *must* bear with the infirmities of the weak and the crotchety to a great degree.

Let each one seek to exercise a little of that tact and delicacy towards the peculiarities of others that ordinary courtesy (let alone Christianity) dictates, and then see how soon irritation and friction will vanish, and the machinery of christian service will glide onwards with noiseless ease. But an absence of grace from the interchange of spiritual operations, is what an absence of oil is from the interlocking cogs and joints of a machine. O what a noise ! What straining and friction ! How long do you think that would last ?

Paul compares the church to a human body, and the spiritual functionaries to the different members of a body ; and David, speaking of how good and pleasant it is for brethren to dwell together in unity, compares

this grace to precious ointment. I like this symbol: ointment softens and *lubricates*, and that is just what this grace does. Then physiologists tell us that, running all over the body, are synovial\* membranes, which have the faculty of secreting that oil which lubricates the joints, and removes any irritation, friction, or adhesion, in their various movements. So in that portion, where Paul explains the great mystic body, which is "compacted by that *which every joint supplieth*, according to the effectual working in the measure of every part," the Spirit declares that every member is supplied with these grace-membranes, "according to the measure of the gift of Christ."

So that none of us can look at this grace as being a special gift which God has not bestowed on *me*, though He may have done so on brother Softspeech. So that I find myself always expecting brother S. to shew me grace, and never be shewing any myself. It is important, that the Bible never tells me to expect it from others. It only tells me that God has given *me* the ability to shew it (Eph. iv. 7), and my business is to exercise that ability.

Grace lubricates. A little mutual deference, humility, and forbearance, all round, in a school, makes the machinery go on so glidingly. "And as dew upon Hermon," saith the Spirit. "For *there* the Lord commanded the blessing, even life evermore."

As a means, there seems to be nothing more useful in promoting fellowship amongst teachers, and in removing impediments from the machinery of a school, than to have occasional meetings for prayer, and social conference respecting the working arrangements. I suppose the most convenient way would be, in most cases, to remain after school, and have tea all together, on one Sunday afternoon in every month (or more or less often as may seem desirable), when there would be plenty of time for prayer and conversation, before the duties of the evening gospel work commenced.

\* Synovia, "a viscid, glairy fluid."

In these meetings there should be perfect liberty for every one to propose or advise, regarding the conduct of the school. And it is entirely a mistake for teachers to narrow down their sympathies to their own classes. Every one should feel largely interested in the welfare of all the other classes, and be *almost* as glad to hear of a conversion in any of them as in one's own. All feelings of rivalry between classes are loathsome. But then, of course, there is delicacy required in touching the work of others. You can be interested in Mr. Sensitive's class, and shew your interest, without offending him by an appearance of prying too much. In addition to the advantage of collective prayer, there is an opportunity for mutual counsel and help of various kinds.

There is nothing more conducive to harmony and loving fellowship than such "comings together." It makes us understand one another, and value what is there of the spirit of Christ. There should be a general thaw sometimes, and nothing sooner produces it. You will see poor little Mrs. Timid in animated conversation with Miss Prim, who for the time has thawed a little out of her natural stiffness: Brother Boanerges learns to temper his zeal with knowledge; while Brother Didactics positively makes a suggestion, instead of laying down the law in his usual style; and young Mr. Thoughtless is handing Mrs. Nervous the bread and butter.

My friends, we cannot afford to lose any more of our precious time and strength over internal squabbling. We cannot afford to be disunited, when the hosts of hell are united to stop our work. Let us each be ready to give up our own way in everything, wherein sacrifice of principle is not involved. The same verse that says, the apostles gave witness with great power, says, that "great grace was upon them all." Q. E. D.



## BLESSING TO SOULS.

DEAR MR. EDITOR,

Will you allow me space to mention a subject that has been on my mind for some time past, as, possibly, it may be the experience of others? It is this—that, after years of prayerful, earnest, work in the Sunday-school, without *apparently* any result, the Lord sends an evangelist into our midst, and signally owns His word; brings one or more to confess Christ, and others to a knowledge of sin. Why does God refuse the blessing to the teacher? I know the teacher ought, and does, rejoice when those whom he has prayed for and laboured amongst are by any means brought to a knowledge of the Lord; but, at the same time, is there not a cause why the Lord refuses him the joy and delight of seeing His word owned and blessed? Is it that many of us cannot bear success in the Lord's work? Would it puff us up, and make us think more highly of ourselves than we ought to think? and is this the way the Lord would keep us humble and low before Him? If so, how very gracious of God to act in this way. But shall we not look into our hearts, and examine them, for a cause? It may be an unholy walk, some secret sin cherished, preaching and not practising, or any of the many snares the believer falls into, and Satan uses to hinder and mar the testimony to the Lord Jesus.

I have been a teacher in the Sunday-school five or six years, and, so far as I know, there is not one upon whom I can put my hand, and say, the Lord owned my word to that one. I know some will say that this is a time for sowing, and not for reaping; but still, I think the teacher should be constantly looking for fruit, and expecting to find it; but when he finds constantly that others come in, and draw out the confession, or speak the word that convicts of sin, ought he not to examine himself, and seek to know God's mind in thus dealing with him? We cannot doubt for a moment that God

has an all-wise and loving purpose in it; and if it be, as I am inclined to think it is, that many of us could not bear it, how it ought to humble us in the very dust before God, and cause us to desire a closer walk in the path of the Lord, who was moved by nothing and did nothing save that which was for His Father's glory and honour. And may we not safely say, that if we had the same object more in view, and could hide ourselves and *our* work entirely out of sight, the Lord could, and would, own us, and give us the delight of seeing those whom we labour amongst brought to Himself?

Yours affectionately in Christ,

A LOVER OF THE YOUNG.



### SUNDAY-SCHOOL ADDRESSES.

DEAR MR. EDITOR,

Feeling deeply interested in the question of giving addresses in Sunday schools, I venture to express my own thoughts upon the matter.

I do not deem it a happy way, as your correspondent "F. L. A." suggests, for a formal arrangement to be made for the teachers to give addresses on certain fixed occasions, this savouring too much of the "one man ministry," and I believe would tend to *formality*; and in time lose its interest with the children, and its power upon their hearts; neither do I think that it should be left open, if I understand you to mean it in the sense of what is everybody's business is no one's.

In the school I superintend there is liberty for any teacher to give an address at any time he may be led of the Lord to do so; he may have had the leading of the Spirit of God to do so a moment, a week, or a month previous; it is only for him to make his intention known to the superintendent, who will ring for silence, and leave the children in their classes or arrange them as the teacher may desire.

I am particularly jealous lest we may become formal

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in this matter, and it be made an occasion for the flesh to glory, for who can tell the power of the enemy in this direction?

Wishing every success to your magazine and that the Master may use it for His glory,

I remain, yours in Christ, B. A.

[We insert our correspondent's letter, but we think it is a mistake—as we have already said—to apply the principles of the assembly to the Sunday school, and to look for the guidance of the Holy Spirit in the way suggested. We have known instances where the same principle has been attempted to be carried out at the gospel preaching. It is left open for anyone to preach, as he believes he is led of the Holy Spirit. But it has led to failure: sometimes no one preached, though the people were there to hear. It seems to us that the assembly and gospel work are quite distinct. We prefer the responsibility to rest upon one, and he asks whom he will, seeking of course to be led by the Holy Spirit in his choice.—ED.]



## CONVERSIONS.

DEAR MR. EDITOR,

I write under a very strong conviction that it is wise to advocate the conversion of the scholars in our Sunday schools, as the chief aim of the teachers towards those unconverted.

Not long since I came across a missionary report of one of the religious denominations, and felt interested to know how far God was blessing the labours of their missionaries. But, judge of my surprise when, after reading through many a page, I found the subject of conversions totally ignored, or silently passed by. There was a great deal about their schools, both for adults and for children—how many attended, the civilized appearance of the attendants, &c.—but not

one word about the salvation, or the hope of salvation, of any.

So was it of their congregations—the numbers attending and their appearance, and their civilization, was everything; but not a word about the conversion of any.

It left a painful impression upon my mind, that the aim of these devoted missionaries—which they certainly were—should be to elevate and educate the masses of the people among whom they were placed; apparently ignoring the fact that the people were *lost*, and needed salvation. Doubtless, they preached the gospel to them; but, judging from this missionary report, and by letters from the missionaries themselves, the object before them was elevating the masses, and not their salvation.

Doubtless, a great deal that we see around us in England is this improvement of mankind; but I was astonished and grieved to think that Christians should go abroad, and endure hardships and trials, without a much higher object than this elevation and improvement.

I beseech Sunday-school teachers to weigh well their responsibilities in this matter, and not stop in their aim at anything short of salvation.

Human nature likes elevation. But it is surely used of Satan to deceive, and to make man to be satisfied with himself, and his conscience to be at ease. He is “not now as other men are,” and as he once was. Satan cares not how much man is elevated, provided he can make him be satisfied therewith, and see no need of the Saviour.

The same principle is often at work in children. How important, then, to undeceive them; to shew them their lost condition, no matter how good and proper their behaviour may be; and their need of a Saviour; yea, let their salvation be our one great aim; or, if any prefer it, let us say, “the glory of God in the conversion of the scholars.”

C. R.



## Questions and Answers.

### ENOCH PROPHESYING.

*Q.*—Jude (ver. 14) speaks of Enoch prophesying. Where is this prophecy? I have somewhere read that this prophecy is in existence. Is it so? and how is it that it does not form a part of the canon of scripture?

F. P.

*A.*—There is a book in existence called the Book of Enoch. It was well known in the time of the fathers, but was afterwards lost for a long time, until Bruce, the celebrated traveller, discovered some copies of it in the Ethiopic language. One of these copies is in the Bodleian Library of Oxford. It has been translated by Archbishop Lawrence.

It contains these words: "Behold he comes with ten thousand of his saints, to execute judgment upon them, and to destroy the wicked, and reprove all the carnal for everything which the sinful and ungodly have done and committed against him." (Chap. i.)

The book is not believed to be the work of Enoch, "the seventh from Adam," but is supposed by some to have been written about the second or third century B.C.; consequently it is not genuine, not inspired, and not a part of scripture.

Nevertheless, there are the words very nearly as they appear in Jude; and if they were written *before* the Christian era, and before Jude wrote his Epistle, they could not, of course, have been copied from Jude. On the other hand, did Jude copy from this book? and if so, how is it to be accounted for that he quoted from a book professing to be what it is not?

Observe, first, that though to a cursory reader the words may appear very similar, the sentiment expressed is quite different. Jude says the judgment is upon the *ungodly*; this book says it is upon the *saints*; "even all the righteous," he says, just before the quotation.

Next, observe that it is not proved, and it cannot be

proved, that the Book of Enoch was written before Jude wrote his Epistle. And if not written before Jude, it may have been copied from that Epistle.

There are certain expressions in the Book of Enoch which lead to the impression that it was written *after* the New Testament, being expressions apparently copied from the New Testament.

For instance, it says that the "saints and the chosen shall undergo *a change*." Compare 1 Cor. xv. 51; Phil. iii. 21.

The sword of the Lord "shall be *drunk* with their blood." Compare Rev. xvi. 6.

The fallen angels are *bound* hand and foot, and *reserved* until the great "day of judgment." Compare 2 Pet. ii. 4.

He describes the extremities of the earth as having *twelve* gates; three in the north, three in the east, three in the south, and three in the west. Compare Rev. xxi. 12, 13.

"The former heaven shall depart and *pass away*," and there shall be "*a new heaven*." Compare Rev. xxi.

Further, the writer of the Book of Enoch refers to the destruction of Jerusalem, which, by comparing with other parts, seems, undoubtedly, to refer to the destruction by Titus in A.D. 70, and if so, the book was written after that event.

On the whole, it is certain that Jude did not copy from this book; but the writer of this book may have copied from Jude. The object the writer had in penning the book seems to be, to buoy up the hopes of the Jews after they had been scattered and peeled at the destruction of Jerusalem by Titus.

To return to Jude for one moment. As it was written by inspiration, nothing was needed but that the Spirit of God should reveal to Jude that which Enoch had prophesied, but which may not have been written, and has not been handed down to us, and which we never should have known but for this mention of it.



## “SIGNS OF LIFE.”

How shall we be able to tell when a child is converted? Simple as the question may seem to be, it is not easy to answer. In adults we look for a confession of faith in Christ, with some little amount of intelligence as to the person and work of Christ; but in young children it seems often to take more the character of “love” than “belief.” They do not tell you that they believe in Jesus, but they say they love Him. And if they want to know if a person is a Christian they do not ask Is he a believer? but Does he love Jesus?

Further, if you were to ask them to what they were trusting for salvation, they could, perhaps, give you no further reply than that they love Jesus, and Jesus loves them and is going to take them to heaven by-and-by. They will know most probably that Jesus died for them, and indeed many other truths, but these truths do not seem to be very prominent in their minds.

Now one thing is certain, that children as well as adults “must be born again,” and they must be born of God. But God is love. Why then should it be thought strange that love should be a principal feature of the development of life in a child?

Remark, too, that converted children have “assurance.” One on a dying bed will have no doubts and fears. He tells you as confidently as he can, that he is “going to be with Jesus.”

Now we should be slow to distrust such a testimony as this. We do not mean of course the simple repeating such a confession as when a teacher in an address asks, “Who loves you?” and they all respond, “Jesus.”

And then, "Ah but how many among you love Him?" when nearly every one in the school responds, "I do." We do not refer to any such confession as this; but to the quiet confession made in private and it may be on the death bed, as has often been the case.

We have thus far been considering very young children; with older ones we may look for more intelligence as to the ground of salvation, and it is remarkable how sweet and simple is the testimony given by some of the young, especially those who have had godly parents, or who have been for some time in a Sunday school. They may have learnt many things when they were unconverted which the Spirit of God uses when and after they are converted to ground them in the truth and build them up. What they learnt of Christ's work they can now apply to themselves, and they are enabled to give a more intelligent account of the ground of their salvation.

In others it may be the reverse; they may have had ungodly parents and have only recently joined the school, know nothing of the Bible nor of the truths of Christianity. But they have been born again. They confess Christ and faith in Him. Should we not receive their testimony unless we have reason to doubt its reality?

But should there not be fruit in converted children? some will say. We think there should, and there always will be. It may be in very little things, but it will be there. And in this respect we think persons often make a great mistake. They look for *death* instead of *life*—death to the world and the flesh; and if they do not discover these they doubt of the conversion. But is

there no *life*? and are there no signs of life? The parents should remember how long *they* were in learning death, if they have yet learnt it, and not judge their children too severely.

Again, some seem to suppose that because a child is converted, it ceases to be a child, and should not care for play any longer. There cannot be a greater mistake. Many a converted child enjoys his play apparently just as much as before.

Still, he would be a different child, and those about him would see the difference. But in this a great deal would depend on what sort of a child he was before. Where the disposition is naturally amiable, attended by obedience, the change would not be so marked as where the natural disposition was the reverse.

In some, brought up by christian parents, the change is almost imperceptible, and neither themselves nor their parents could tell when they were converted, and yet of their conversion there can be no doubt.

In others it is very marked; they are quite changed; they delight to attend the meetings; they speak the truth; they give way to their brothers and sisters; they are obedient to their parents, and in many other ways they evince the change from death unto life.

And yet they are children, and ought not to be expected to put away childish ways and things, except as they are sinful.

Great allowance too must be made for converted children who have ungodly parents, and who live in an atmosphere of boisterous rudeness and wickedness all the week.

But God can give wisdom to discern in each case.

It is important that we should discern ; that we should not class those that are Christ's with unbelievers. As we have seen in former numbers, if children of God, they need food, &c., and should now be cared for in an especial manner as the lambs of Christ's flock.



## QUESTIONING.

### No. 4.

THERE is still another point to bring out respecting the art of questioning. It is the plan of endeavouring to make the scholars tell you instead of your telling them any point they do not understand.

It may be partially illustrated by the way our Lord dealt with the question of "Who is my neighbour?" Luke x. It will be remembered that He related the parable of the man who fell among thieves, and then He asked the lawyer to *tell Him* who had acted the neighbour's part, and he at once answered, and answered correctly. But cannot we all see how much more striking a way it was of teaching than if Christ had briefly told him that everybody was his neighbour? It was not simply that he had presented to his mind vivid pictures of one acting the true neighbour and of two not doing it; but *he himself* came to a judgment in the matter, and declared that it was the one who had shewed mercy. Our Lord had simply to add, "Go and do thou likewise," to bring the lesson home with power.

Take another illustration. Our Lord, in Matthew xxi. 28-32, in shewing that the publicans and harlots went into the kingdom before the chief priests and elders, related to them the parable of the two sons told

by their father to go and work in his vineyard.. The one said he would not go, but repented and went; the other said he would go, but went not. Then our Lord *asked them* which of the two did his father's will. They answered "the first;" but in doing so they had judged and condemned themselves in a remarkable and striking manner.

There are a number of other cases in the gospels which are more or less familiar to us all. In many places our Lord merely asks the questions; the very questions make the truth evident without waiting for any answer. Such as "What man is there of you whom if his son ask bread will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good gifts to those that ask him?" (Matt. vii. 9-11.)

Let us endeavour by an illustration to bring out this method of teaching by questions. Suppose a scholar asks the meaning of the passage, "Charity shall cover the multitude of sins," it might be answered thus.

The first thing is to explain the word "Charity," and you ask the meaning of the word.

Free; like the charity school.

No; that is not the meaning of it in scripture. Try again.

It is to give things away.

No: turn to 1 Corinthians xiii. 3.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

Now this supposes a man giving away all his goods, and yet he has no charity ; or, as we should say, he was a very charitable man without charity ! so that you see it cannot mean what we call being charitable. Then what does it mean ? (None can tell.) It means "love." A person could give away all his goods without love. He might do it to be thought very liberal, or for other reasons different from having love. (The bible class might be told it is the same word in the Greek as is often translated "love.") The text then is "Love covereth a multitude of sins."

Now, do you know of any one who has a part of his face disfigured—a scar, or anything of that sort ?

Yes (they know of more than one).

Did you ever notice whether these people point out their bad-looking places to everybody, or do they try to hide them ?

They hide them ; one always wears a large handkerchief round his neck.

And if *you* had a sore place of this sort, do you think you would do the same ?

Yes, I am sure I should.

Well, and now suppose your father had such an imperfection, would you like him to hide it ?

Yes.

Do you think you would hide it also, or would you like to tell everybody what your father had ?

I should hide it too.

But some boys laugh at people's deformities. Would you be more particular to hide what your father had than what some stranger had ?

Oh yes,

## QUESTIONING.

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Why?

Because I love him.

Now suppose, instead of a sore place, your father had a bad habit—such as getting tipsy, would you tell everybody of this, or would you hide it?

I should hide it.

And if he had many faults instead of one, would you hide them all?

Yes.

Why?

Because I love him.

Then can you now tell me the meaning of the passage, "*Love covereth a multitude of sins?*"

We hide the faults of those we love.

Quite so—that is correct. So that whenever we are going to tell anyone the faults of another, we should remember that love does not do that; love hides the faults of another. Of course in some cases it may be our duty to tell, especially if we are asked. But then we do not delight in telling them if we love the person. Love will hide them if it can.

The subject could be improved by referring to the blessedness of the man whose iniquities are covered by God, and the means by which God does this through Christ; which could also be dealt with in a similar way to the foregoing. Reference could also be made to the judgment, when all the sins of unbelievers which they now think to hide, will be brought to light, and for which they will be punished. (Rev. xx. 11–15.)

We doubt not that by such a mode of dealing with a question, it is far more easily grasped and more lastingly retained than if you simply explained the meaning to

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the scholars. You made them *tell you* the meaning, and in order to do this they had to exercise their minds with fixed attention to each step in the process.

Another point, in such a lesson, would be to see that the questions follow *synthetically*; that is, let them all be linked one to another in such a way as to lead to, and bring out at last, the truth aimed at. Thus—

First call attention to *physical* blemishes.

Do people hide them?

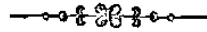
Would *you* hide them in yourself?

Would you hide them in your parents?

But you laugh, perhaps, at other people's deformities, why would you hide those of your parents? (This introduces *love*.)

Would you do the same if they had *moral* blemishes?  
(This brings out *sins*.)

*Result*—Love covers moral deformities, or sins.



## LABOUR ON.

Sow in the morn thy seed,  
At eve hold not thine hand;  
To doubt and fear give thou no heed:  
Broadcast it o'er the land.  
And duly shall appear,  
In verdure, beauty, strength,  
The tender blade, the stalk, the ear,  
And the full corn at length.

Thou canst not toil in vain;  
Cold, heat, and moist and dry,  
Shall foster and mature the grain  
For garnerers in the sky.  
Then, when the glorious end,  
The day of God, is come,  
The angel reapers shall descend,  
And heaven cry Harvest-home.

## WATCHWORDS.

## No. 7.

## JESUS AND CALVARY.

FOR the last of the year, and with no present intention of continuing the series, we propose the above watchword.

Unlike those which have gone before, it is no metaphor, but the plain expression of what we desire to lay before our fellow-workers.

The apostle Paul in writing to the church of God in Corinth, says, "I determined not to know anything among you, save Jesus Christ, and him crucified" (1 Cor. ii. 2); and some of the Athenians pronounced him to be a setter forth of strange gods because he preached unto them "Jesus and the resurrection." (Acts xvii. 18.) Most glorious watchword! But just now we will look at "Jesus and Calvary."

In doing so, we are tempted once more to make a comparison. At the battle of Trafalgar, it will be remembered, Nelson communicated by signal to the men of the British fleet, the words, "England expects every man to do his duty." In addition to this another watchword was passed along the decks of the British ships, namely, "Nelson and the Nile." Thus did the sailors of the fleet encourage each other in the fight, *with the names of their captain and his last great victory.*

Who is our captain? Is He not "Jesus?" And where did He gain His great victory? Was it not on "Calvary?" Then let *our* watchword be "Jesus and Calvary!"

In his next fight, although again victorious, Nelson died ; but Jesus who died on Calvary, rose again.

His be "the victor's name,"  
 Who fought the fight alone ;  
 Triumphant saints no honour claim,  
 His conquest was their own.  
 Praise ye the Lord, Hallelujah !

By weakness and defeat,  
 He won the meed and crown ;  
 Trod all our foes beneath His feet,  
 By being trodden down.  
 Praise ye the Lord, Hallelujah !

He hell in hell laid low,  
 Made sin, He sin o'erthrew ;  
 Bow'd to the grave, destroy'd it so,  
 And death, by dying slew.  
 Praise ye the Lord, Hallelujah !

Bless, bless the conqueror slain,  
 Slain in His victory ;  
 Who lived, and died, who lives again—  
 For thee, His church, for thee !  
 Praise ye the Lord, Hallelujah !

Yes, dear fellow workers, we have indeed a watchword which will last as long as "the old, old story, of Jesus and His love." That is, for ever. But now is the opportunity to heed it in service. A few more marches. Another fight or two. A few more wet Sundays. But shall we notice them while our watchword is, Jesus and Calvary ?

Jesus—the Son of God "who loved me, and gave himself for me."

Calvary—where He died on the cross, the sacrifice for sin.

The person, and the work—  
 "JESUS AND CALVARY !"

## Correspondence.

## A HINT ABOUT QUESTIONING.

DEAR MR. EDITOR,

I have much enjoyed the articles on "Questioning;" and that subject has suggested to my mind a hint, which, though certainly not original, yet I take the liberty of throwing out, as it may be useful to us when thus engaged in the Sunday school.

Nothing is more common, we know, than for young people to give answers without thought; not unfrequently those answers are right, but, at the same time, those who give them know no more of the matter in hand than if they were wrong. Now I think when this is the case, the *questioner* is very often to blame; because such answers are generally to questions put in an undesirable form; and it is this that I want to point out.

There are, of course, two forms of a question; namely, such as may be answered by "Yes" or "No," and such as cannot be so answered. For instance, the question as to my friend's health may be put, "Are you well?" He answers either "Yes" or "No." But if I put it in the form, "How are you?" if he did not want to make himself ridiculous, he would have to answer me in a different way. This is sufficient to illustrate the two forms in which, it will be found that every question may be stated.

Now, to apply the matter to the Sunday school. Suppose the question was as to the fact that *Samson was remarkable for being a strong man*, which I wanted to see whether the scholars knew or not. If I said, "Was Samson remarkable for being a strong man?" They would very likely answer without much thought. But if, instead of that, I said, "What was Samson remarkable for?" then they would have to exercise their minds in giving me an answer. So again, as to the fact, *God made Samson strong*, I might ask, "Did God

make Samson strong?" Of course, He either did, or did not; and the children know very well that either "Yes" or "No" must be right; so they chance it, and are very likely right without knowing it. "Who made Samson strong?" is the more desirable form.

Of course, as I need hardly say, there are times and seasons for what I may call "Yes or No" questions, but I think you will agree with me that as a rule they should be avoided in interrogating scholars; which, as our friends will see, we may easily do in every possible case by throwing the question into a different shape.

You will, I know, dear sir, pardon this liberty from one whose heart is at least thoroughly with you in the work.

J. D. M.



## HOW TO TEACH.

DEAR MR. EDITOR,

I find in the September number an article on how to teach, &c., wishing for a few suggestions.

In the first place I should ask, who wrote this text? or who spoke these words? getting them to see, if possible, the divine authority, or at least endeavouring to shew them it. Next I should call their attention to the stone: what was meant by *the* stone. Probably the children know nothing of grammar, not that I wish to instruct in grammar; but to draw attention to the definite subject before us. I would, if I found they did not understand me, point to something in the room—say *a* book, *the* book, or anything—and illustrate this until I found they understood it.

Then I should get them to find out from the word whom the stone referred to, finding all the passages we could. I should perhaps tell them a few words of one, and ask them to finish it, if any of them knew it; and ask first one and then another to read the passages. (I always call on those to read who are apparently the most uninterested.) Then I should get them to *tell me* the application of the passages, finding a subject in each.

I believe it is the best way to get out their thoughts first ; for by this I learn their whereabouts. And then I correct them when I find they are wrong ; getting, if possible, all occupied with the word. Very often in this way we have spent the whole of an afternoon over two or three verses, and are very often two or three afternoons over one chapter, with much blessing to our souls, I am thankful to say.

The ages of my scholars vary from seven to thirty or more. As a rule, I question the younger ones first, then if they cannot answer I try the older ones, and aim as far as possible to keep them all on the alert. My class numbers eighteen or nineteen.

AN OLD SUNDAY SCHOOL TEACHER.

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DEAR MR. EDITOR,

I respond to the suggestion named on page 176 of our magazine, to give the sketch of a lesson on the passage there named ; omitting some of the questions I might ask, and those of course which might be asked of me. The text is, "The stone which the builders rejected is become the head of the corner." (Mark xii. 10.)

. . . . Let us try, girls, first to understand the figure that is here used. Who are the persons spoken of ?

Builders.

What are the builders said to have done ?

Rejected a stone.

Do you think builders ever do reject stones which have been sent to them ?

Yes, if they find anything the matter with them.

Quite so ; or they might do it, if they fancied there was anything wrong with a stone if they were not good builders. Now what became of this stone which the builders rejected ?

It became the head of the corner.

It seems very strange that a stone which the builders had rejected should come to be the very head stone of the corner; still this is the figure God has used to teach us an important lesson. Now, can anyone tell me who is the stone here referred to?

The Lord Jesus Christ.

How do we know that? Prove it from scripture. (If none could do so, I should ask them to turn to 1 Peter ii. 6.)

“Behold I lay in Zion a chief corner stone, elect, precious; and he that believeth on Him shall not be confounded.”

Yes, and the previous verses clearly refer it to our Lord Jesus Christ, and say, “To whom coming as unto a living stone.” Now there are in this passage four different characters of stone referring to Christ. Let us try and pick them out.

1. Chief corner stone.
2. Head of the corner.
3. Stone of stumbling.
4. Rock of offence.

Now these latter two will give us the key as to why the builders rejected the stone.

It was to them a stone of stumbling. Notice the figure. If you walk along in the dark, or if you are not looking, you may fall over a stone, and that stone would be to you a stone of stumbling.

So it was with Christ. The high priests and rulers of Israel were walking in the dark: light had come into the world, but “men loved darkness rather than light, because their deeds were evil,” and they stumbled at this stone.

They were the builders here referred to. They were occupying the place of God’s servants, but, instead of receiving this great gift from God, they rejected Him. “He came unto his own [the Jews] and his own received him not.” (John i. 11.) They said, “This is the heir; come let us kill him.” (Matt. xx. 38.) They cried out, Away with Him, away with Him; crucify

Him, crucify Him. Oh what darkness to reject such a stone! such a Saviour!

But we must not forget to see who was the real builder, "Behold *I* lay." Who is this *I*?

God.

And what does God say about this stone? Look again at the passage in 1 Peter ii.

"Chosen of God and precious." (Ver. 4.) "Elect, precious." (Ver. 6.)

Yes, and yet these poor blind builders saw no preciousness in Him. They rejected Him, and in the parable said, "We will not have this man to reign over us." But it was God's stone, and it was precious to Him; and while on the one hand Christ is the foundation stone on which all must be built who ever will be saved; on the other hand, God has exalted Him, and set Him on His own right hand; and by-and-by the Lord Jesus will come forth and sit upon His own throne in great glory. God has exalted Him and will yet place Him as the top stone of all. Turn to Philippians ii. and read verse 9-11.

"Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Can anything be higher than this? and it is what God is going to do for that blessed One who was down here as a lowly man, despised and spit upon, yea, put to a cruel death. Mark, that to Him every knee shall bow. Those very builders who rejected Him shall yet bow to Him and own Him Lord.

But, my dear girls, remember that many are rejecting this blessed One to this day. I would I could hope that all of you had received Him. To those who have, I can appeal to you how true is that word in this same passage in Peter: "Unto you therefore who believe he is precious." He is so to me, and He is so to you.

But to you who have not yet received this precious gift from God, take warning that you will one day have to bow to that chosen One of God, and own Him Lord (or Master), when, alas, it will be too late to call Him your Saviour. But why not bow your stubborn wills now? Why not build upon that Rock of Ages that will endure for ever? Why not be a living stone, united to that stone which God has chosen, and which shall yet fill heaven and earth with His glory? Christ came for the very purpose of having living stones united to Him to form a grand temple to the glory and honour of God. He came to die so as to atone for and cleanse us, and make us fit to be united to Himself in that heavenly Jerusalem where the streets are of pure gold as transparent glass.

May you all be led to accept Him, even now, and we shall all be united in that great building that God is rearing to His own glory—the top stone of which shall be brought with shoutings of Grace, grace to it. Amen.



### “THERE REMAINETH A REST.”

If our service be laborious,  
 Soon our work will reach its close.  
 Rest is sweet, secure and glorious,  
 That which from redemption flows.  
 Doubly grateful  
 After labour is repose.



London: G. Morrish, 24, Warwick Lane, Paternoster Row,