

St. Ives, among the barbarous Cornish miners, was razed to the ground. The roughest men, who had been ringleaders in sin now called on their companions to "come and magnify the Lord", while suffering several persecutions. John Downes, Thomas Beard, and John Nelson were pressed into the army for preaching Christ, and the sainted Beard died from the effects of that rigorous life.

Amid these awful scenes the progress of the Gospel was most tremendous. At Gwennap, Wesley says, "Here a little one has become a thousand. The whole country is alarmed. In vain do the pulpits ring of popery and madness and enthusiasm! Our preachers are daily pressed to new places and enabled to preach five or six times a day. The cry from all sides is, 'Come and help us!' At a public revel not enough men could be found to make a wrestling match, 'all the Gwennap men being struck off the devil's list, and found wrestling against him, not for him.'" The people came out by thousands to the natural amphitheater, while Wesley held on for three hours, and "knew not how to stop".

Such is the effect of true, and fearless, and aggressive warfare against sin. No scenes of Apostolic history afford any thing more remarkable than was accomplished by these men again and again. Who will follow in their footsteps?

For the last time John Wesley, as a fellow of Oxford, was invited to preach to his Alma Mater, and found clergymen, gownsmen, and professors with the sporting fraternity at the races. He could not restrain his zeal but preached immediately to an astonished crowd in the courtyard of his inn, then went to deliver his address amid profound attention. He was never asked to preach at Oxford again, but went out after the lost, like the Good Shepherd, in rough, inclement weather. Amid "wind, and hail, and rain, and ice, and snow, and driving sleet, and piercing cold." "But", says he, "It is past; those days will return no more, and are therefore, as though they had never been." What hardihood! What zeal! What suffering! Yea, but what results! Are you there, brethren?—Author Unknown.

DEPENDABILITY

"I had to leave the children", said a woman to me one day, "and I'm sure they'll get into mischief while I'm away."

"I hope you didn't tell them that", I remarked.

"Oh yes, I did", she replied. "I told them I was sure they'd be up to some sort of mischief, and also, that they would get a good scolding for it when I got back."

"I wish you hadn't said that to them", I answered. "You know, we generally get just what we expect in life. If you expect your children to be naughty in your absence, they probably will be. If you say you trust them, and you feel confident that everything will be just the same as if you had stayed with them, then it is likely it will be just the same."

"I never thought of that", she said. "I think I'll try it the next time I go away."

She did, and some time later, when I asked her how it had worked, she told me she had found the most wonderful formula for good children. "Though", she added with a smile, "my little ones always will show some spice of mischief."

There are varieties of mischief, just as there are varieties of fun, but if you want your children to do no serious mischief during your absence, you *must* depend upon them.

Children love being trusted. They love doing "just as Mother would do". They like the importance of being "on their honor". They like to plan pleasant little surprises for you, when you come home. If the surprise does not altogether please you, keep it a secret. Look at the intention behind the deed and enjoy the intended pleasure.

Children are the most sensitive beings in the world. If you hurt them by accusing them of misbehavior when none was intended, you are liable to do them lasting injury.

Again, suppose your boys and girls did fail to do what they should have done, in your absence. It does not necessarily mean that they planned to take advantage of you. Very likely they simply forgot. Perhaps the usual conditions were quite changed. When you are at home do you constantly remind them, or have they learned to depend upon themselves? In your absence there is no one to remind them, except, perhaps, an elder sister or brother, and unless you have accustomed them to doing so, they are apt not to pay much attention to the admonitions of another child.

Try to recall your own childhood. Did you not often forget? Yet did you not like to be trusted? Did you not love being told that "Mother knew you would be good, would be fair"? If your children get the feeling that it is not fair to be naughty in Mother's absence they usually will be good. Most children want to "play the game".

I had only one daughter, but I always trusted her. I was sure everything would be as safe with her as with myself, and it was. She is grown up now and is most dependable.

Please let me repeat. If we want our children to become reliable men and women, we should show them while they are little that we expect to be able to trust them. Then they will grow in dependability, naturally, day by day.—By Cecil Noel, Published by the National Kindergarten Association.

REVERENCE IN THE SUNDAY SCHOOL

(By Rev. S. G. Hilyard, B.A.)

The fundamental ideas underlying the religious sentiments among men are dependence, fellowship and progress. Of these, the feeling of dependence appears the most primitive. Man has prayed to a god whether it be the True God or a false god because he has felt dependent upon this being and was suppliant. The same feeling causes a spirit of praise or thanksgiving. As man feels his dependence on a higher being so he recognizes superiority in that being and holds that, it is respect or reverence. To develop this quality of reverence in the child-mind is to develop the capacity for religious impressions.

Two things are evident, first, that a reverent spirit is a necessary accompaniment of effective religious impressions; and second, that definite and deliberate training from outside the child is necessary for the development of this reverent spirit. It becomes, therefore, the manifest duty of every Sunday School to work for the development of an atmosphere of reverence among its members as an important condition of effective teaching.

The quality of reverence is a growth, a development. The child is born with the germ, but it takes careful cultivation to bring it to fruition. So that by study and development we may cause reverence to grow in the child until we can say with Paul, "Till we all come in the unity of the faith, and of the knowledge of the Son of

God, unto a perfect man, unto the measure of the stature of the fulness of Christ". (Eph. 4:13).

The principle of imitation is an important factor in the religious development of children. The child observes certain attitudes and actions in life. He tries to reproduce these attitudes in his own experiences. After repetition habits are gradually developed very great importance is to be assigned to the environment of the child in the Sunday School, especially to the actions and attitudes of those whom the children may be expected to imitate.

What, may we ask, are the means or methods employed to develop this sentiment of reverence among children in our Sunday Schools? First, there must be established by superintendent and teachers a working plan. Under this plan certain practices on the part of pupils that cannot be tolerated will be eliminated. Where the question of discipline is acute, the teacher will be in his or her place in time to receive his or her pupils when they arrive. We should urge upon our pupils to treat with care and respect the Bible as a book, the hymn book and the room in which they meet, not only as a matter of principle, but also for the reflex influence upon the life of the children. I regret to say that I have witnessed the floor littered with a mixture of peanut shells, torn leaves from the Bible, and chewing gum wrappers following a session of the Sunday School. It is well to encourage children to secure the best copy of the Bible they can afford for their own use, for many times the child will take pride in that which he can call his own.

The teacher should induce the member of the class to take part in the devotional exercises. There is an influence called sympathy of members. If the whole school is working together it will influence the more timid ones to take part. The educational principle that "we learn to do by doing" is as true of spiritual and devotional exercises as it is in secular matters. We learn to worship by worshipping. We develop the prayerful spirit by praying. The child learns to do these things by watching their elders. "There is no power in precept unless it is backed up by example." Therefore parents and teachers of the young should be more particular about what they are and what they do than about what they teach.

The teacher urges the pupils to join in the singing of the school. He impresses upon them that it is not reverent nor right for members of the class to be talking while the school is offering praise in song to God. The hymn is announced, the singing begins, but here and there in the room the children observe the officers, sometimes the teachers, engaged in conversation or otherwise occupied while the school is engaged in the religious exercise of singing praises to God. What is the effect upon these pupils? It is almost impossible for the teacher to make headway against adverse influence of this kind. All adults should engage in the religious exercises because of the example.

The posture may have an influence on the spirit of reverence. In general the standing position is associated with praise, kneeling with prayer and sitting with meditation. Whether kneeling or standing let the posture be that that denotes respect. All limp, lounging, half reclining attitudes of the body in prayer are indicative of lack of earnestness, want of respect.

Let us as a Sunday School develop a deeper reverence for God and all that pertains to His worship, thus by example set before the children the thought of respect and reverence.