

expelled from a certain Sabbath school, did so after many months spent in careful study of the boys, during which she invited them regularly once a week to her house, and there, in the freest and most gladsome social intercourse, found out what interested them most and what was their point of view in theology, their code of ethics, their standard of honor, &c. Then she could more easily find the common standing ground from which she could make a really powerful appeal on behalf of Christ's claims upon them. Too often subsequent results prove that the Sabbath school teacher in making such appeals might as well have been speaking in Arabic.

But in addition to these appeals in the class, I think it important in our system for every Sabbath school teacher to see every one of his scholars ALONE. We inherit a great deal of constitutional shyness especially on matters of religion, (unless indeed we have had the good fortune to have been born in the Emerald Isle!) There is little use in trying to get a typical Presbyterian to lay bare the secret things of God's dealings with his soul before a crowd of curious listeners. Some boys and girls of the very finest spiritual fibre often inherit a good deal of this religious modesty, and if we thoroughly understand it we cannot but respect it even where we think it mistaken.

Now it is not easy to see many of our

scholars alone. The nature of their homes renders it impossible there, and a good deal of skill and tact is necessary to accomplish it in an easy and natural way elsewhere. We need to be on the lookout for an opening to make an opportunity, such as taking a walk with them after school, or when we call upon them at home, or inviting them to our home, or finding them sick. The main thing is to avoid being stiff and formal about it, for that will often frighten them and quickly seal up their mouths and hearts also.

In all these conferences with the young I think it well to avoid anything like a domineering tone on the one hand, or hysterical excitement on the other. We need a deep, lasting earnestness, and not an ill-balanced feeling which works itself off in a paroxysm of excitement, and then flutters itself that its duty has been done. We need to become partakers of the calm patience of God; and to remember how persistently He appeals to men's reason and affections, rather than to any temporary and uncertain feeling.

I find that the most successful teachers sometimes quietly but clearly set before their scholars the fact that Christ can do without them. The loss of them will undoubtedly pain Him, but His anxiety is for them and not for Himself. We have so multiplied pleading appeals that the impression is often given that it