

thing but the lesson. Mr. Brown used to talk to us about other things. First he made us learn the lesson. Then he questioned. Then he talked.

*Supt.*—"Perhaps you'll like your new teacher better when you are better acquainted with him."

*Johnny.*—"But he don't get acquainted. He don't turn right round to us when he is teaching. He only turns half round, and talks over his head. Mr. Brown just turned way round, and talked with us."

Were not these criticisms on the teacher and his methods both fair and forcible? Many a boy is equally discerning in his judgment of his Sunday School teacher's ways and work.

*S. S. World.*

### Questions before Comments.

IN teaching an adult class, a teacher would do well to *begin* the exercise by questioning. It is a poor way to give one's own opinion first and then ask questions. In many an instance the teacher of such a class, if he questioned his scholars at the start, would find that they knew more than he thought for as to the lesson facts and teachings—more, perhaps, than he knows himself, on particular points raised. Again, he would learn that they knew less than he had supposed. In either case the preliminary questioning is important. A teacher often fails to instruct his scholars at all, because of his failure to come to an understanding of their attainments and needs through a few well considered and wisely put opening questions. Moreover, if what he says is the best that could be said to that particular class, his scholars are not likely to be fully interested in his first words, if he has not aroused the attention of the class, and fixed it on the starting point of the lesson, by pertinent and stimulating questions. First questions, then comments; not first comments, then questions.

*S. S. World.*

### Losing a Dip.

"I AM sorry you were not at recitation yesterday," said a college professor to one

of his students, as the young man rose to recite; "you lost a dip by your absence." "Lost a dip, sir? I don't quite understand you," said the student. "Did you ever see tallow candles made by dipping?" asked the professor. "The cotton wicking for the candles is strung on rods, a dozen pieces on a rod. One by one the rods are held over a vessel of melted tallow, and the wicks are dipped into the heated grease. Then the rods are set aside to cool on the wicks. When all have been once dipped, the process is commenced anew. At each successive dipping the candles are a little larger than before, and so they grow to completion. We are doing a similar work in this class, day by day. Yesterday the others of the class were dipped again, and I trust their minds took on something more of our subject of study, and are the larger in consequence. You lost one dip by your absence, and I fear you will not easily overtake your classmates who were here. If you want your mind to grow, you must be careful not to lose a single dip which would expand it." The student never forgot that illustration. It may be suggestive to both students and teachers in the Sunday School. Scholars ought to desire a new dip every Sunday, and get it if possible. Teachers ought to appreciate the privilege of giving a dip to their scholars, and see to it that it is always ready for them. If the scholar absents himself from the Sunday School for a single session, he loses a dip. If the teacher is unfaithful or inefficient, the scholar loses a dip, even when he is present in his class.

*S. S. World.*

If scholars fail to study their lessons at home, their teachers should take the blame to themselves. A good teacher can so stimulate and inspire his pupils that they will want to prepare their lessons before coming to the class. Where this stimulus and inspiration are lacking, the teacher cannot evade the responsibility by complaining of faithless parents. The parents must answer for themselves before God. The teacher also is accountable, and the scholars of his class are in his charge, even when their parents neglect them.