

naturally that it is difficult for him to keep the mind intent upon one subject. Even adults find concentration of thought no easy matter. One good plan in dealing with the inattentive scholar is for the teacher to instruct as much as possible by question and answer. Keep to the good old plan of catechizing. There is none like it. If a teacher is full of the subject of the lesson, and wide awake, there will not be much room for the inattentive scholar. I think he or she would soon be shamed into attention, if interested in no other way.

Very near akin to the inattentive scholar is the lazy scholar: the one who never knows his lessons, and who lies or lolls about in class, perhaps goes to sleep. Here again may be a reason for this so called laziness. The child is of such a disposition—or physically so composed—that it is difficult for him to make any exertion. Sometimes, too, on a hot summer afternoon, in a close or poorly ventilated school room, it is hard for a child of a certain temperament to keep the mind active. I know very well that as a child I used to find it very hard to keep awake in Church. But there is the more need for the child to be urged to fight against this “weight of the flesh,” “to shake off dull sloth,” for I really believe that this disposition can be overcome by constant endeavour.

If a scholar will not learn his lesson it may be worth while for the teacher to ask the mother to help in the matter. I have often found that where the assistance of the mother has been enlisted wonders have been worked.

As regards the sleepiness in school, what was said concerning the treatment of the inattentive scholar will hold good. “Catechize,” ask questions, call upon the sleeping scholar by name to answer, and this so often as the dustman draws near.

I will now pass on to speak concerning another unsatisfactory scholar, viz.: the mischievous scholar. Very often the boy or girl—for girls are mischievous, too—very often the mischievous scholar is the brightest, happiest, best tempered scholar in the school. But while it is not by any means satisfactory, nor does it tend to lighten the task of teaching, to have a boy or girl boiling over with fun and mischief, sticking pins into their next neighbour, or in a hundred other indescribable ways disturbing the class, and the teacher at the same time, yet it is often best to exercise a large amount of forbearance, and to be blind to a great deal that goes on, so long as it is at all possible to do so. Of course there is a limit to this blindness and forbearance, and if it is found really necessary to speak, it will be found well to speak very de-

cidedly, and at the same time to appeal to the good sense of the offender. If a mischievous scholar finds out that he can tease the teacher and “bother” him he will take great pleasure in the occupation. Never let a child discover it, however much you may be irritated.

Next, I will speak of a very different “unsatisfactory scholar”—the irreverent scholar. I am sorry to say that such an one is far too common in our schools. These days seem to be days of irreverence and lawlessness, no doubt in preparation for the coming Antichrist, and, therefore, we have great need to be very decided upon this matter. I am glad to believe that any such irreverence in our schools is not the intentional, deliberate, wilful irreverence with which one meets sometimes in older persons.

It has its origin in the lack of home teaching, and nearly always in the lack of home example, and I am inclined to think also in the lack of religious instruction in our common schools. Whatever the cause or causes we must always feel sad and dissatisfied when we see a boy or girl in Sunday school or Church act in an irreverent manner. It seems to me that there ought to be very decided teaching upon this subject. Now, inasmuch as “the fear of the Lord is the beginning of wisdom,” there should be no uncertain teaching on our duty towards God, and especially should children be taught to kneel at prayer, and to conduct themselves in a proper manner during the reading of God’s Word. The first duty of the teacher in this matter is to be very careful at all times, by word and action, to set a good example, to shew to the scholars that he or she has ever in view “the fear of God,” and then to impress upon the class constantly and faithfully God’s holiness and God’s majesty, and our behaviour in everything that pertains to him. I do not like the idea of ejecting any scholar from the school, excepting as a last necessity; but if in any school there is a boy who will not conduct himself properly, in a becoming and reverent manner, I think, for the sake of the other scholars, it would be proper to resort to this extreme measure.

I will notice next the undefinable unsatisfactory scholar. Unsatisfactory, and yet for what special reason it would be difficult to say. Perhaps in such a case there is a combination of inattention, restlessness and general lack of interest, and the teacher feels that, as regards that particular scholar, all the preparation and all the teaching are in vain. The child does not seem to take a bit of interest, and does not improve in Scriptural knowledge, or in an intelligent understanding of the very elements