

the application and then pass on to another point.

On the same lesson a somewhat different course might be taken, such as Why was God holding Jacob back? Why does He hold us back from doing certain things? Does He love us because we are good? Was Jacob good? Did God choose him because he was better than Esau? Does God wish us to be His children? Are you His children? Why not? It cannot be because you are not good enough but because you decline; for He offers himself to be a God and Father to you. What have we got to do in order to be His children? Then shall we do that now? After such a conference the class might bend in a short prayer of self-dedication. This can only be done very occasionally when the interest seems to warrant some special action.

Taking the lesson for next Sabbath (April 15th) the questioning might run something like this: Why did Joseph's brethren sell him? Why did they hate him? Why do we hate Christ? Some of them would probably demur to this. Then we might ask: Do you love Him? How do you know that you love Him? What keeps some people from surrendering to Him? Have you surrendered? What is keeping you?

Did Joseph's brothers believe that his dreams were from God? Then were they trying to defeat God's purposes?

Can any man defeat God? Did you ever try to defeat God? Have any of you ever felt impelled to be better boys? To live nearer to Christ? To take Christ with you? What did you do when you felt this? Where did this impulse come from? What does God want to do with us? Why then should we try to defeat the purposes of God?

Perhaps at some of these points we would be met with a dead silence indicating that our pupils were not prepared to commit themselves to a definite opinion or to open their hearts any further. In most cases it is not wise to press them further but to proceed to another point of the lesson.

II. PERSONAL APPEAL IN THE CLASS OR ALONE.—Such questions as I have outlined are certainly a series of personal appeals but they might be put to some classes collectively and that would make it much easier and in most cases more advisable to put them. But in addition to these general questions, many experienced teachers deal directly with the individual scholar by name in the closest and most personal manner. This can generally be successfully done only after study of that scholar's disposition and religious ideas. A teacher who has rudely blurted it out without thought or care need not flatter himself that he has done his duty. A teacher who succeeded in winning for Christ the most of a class that was on the eve of being