

mean what it seems to mean, it needs to be translated. It is far better, in dealing with children, to refer to the original idea, and not to the symbol. Children are very literal, and sometimes go far astray because in their simplicity they suppose their teacher means what he says. The Bible is an Oriental book, it abounds in figures, and no teacher can convey the ideas of the Bible unless he translates these frequently recurring figures and symbols into their literal equivalents.

This requires pains and study, and no mere conventional knowledge of the Scriptures. Herein will be manifest the superiority of the teacher of '98.

(3) He must know that children are perfectible. Were it not for this the teacher's task would be hopeless.

The teacher of '98 is going to appreciate as never before the scholar's capacity for improvement, not only his salvability, but the vast possibilities that open up after he has been saved. Hence he will work with confident expectation, even when dealing with material apparently the most unpromising. A teacher who is not sure of success, who is not exultant in the knowledge that the omnipotent God is backing him, cannot be a success, and belongs in 1897, or farther back still.

Children are plastic, they can be moulded; in other words, they are perfectible. And what God wants is their perfection. They are to become like him. The trouble in 1897 was that not enough was expected of children. It used to be said, "You are expecting too much of a mere child!" Why! it is not possible to expect too much of a child. When it comes to grown people, that is a very different matter; if over, say, twenty-five years of age, they are already, in many cases, set, too old to learn, too old to change. But with children it is altogether different; they are placed in our hands to do with almost as we will. The Sunday-school teacher of 1898 is going to rise to his responsibility as never before, and by deeper appreciation of the fact that children are lively, acute, perfectible, and, by better adaptation of himself to these conditions, he is going to excel all who have preceded him.

When he teaches, his scholars will not be in the frame of mind of the boy who, when asked why the Ethiopian eunuch went on his way

rejoicing, replied, "Because his teacher was done teaching of him."

"Why are you so late in getting home from Sunday-school, Bobbie?" "Well, I guess! There was a man there who made an all-day speech, and I thought he would never get out." "Who was he?" "Aw! I forgot his name; but they said he was an escaped missionary."

Doubtless there were teachers after the order of this "escaped missionary" in 1897, but the year and its experiences have been fruitful of good to them, and you would scarcely know them for the same teachers in 1898. So great is the improvement in all their ways that their scholars are no longer glad, but sorry, when the time is up, and their teacher "is done teaching them."—Prof. Fagnani, of Union Theol. Seminary, in *S. S. Times*.

## IMPORTANCE OF QUESTIONING.

Ever since Socrates, conversation has been the soul of teaching, and ever since Adam and Eve the question has been the life of conversation. A teacher's success depends, in about equal measure, upon inspiration, cogitation, and interrogation. Let the first be the great gravitative forces; let the second provide the truth, the liquid; then the interrogation-point is the curved siphon, which transfers from the full to the empty vessel!

Many, many a teacher has failed, thinking himself not wise enough, or not energetic enough, while in reality he has simply failed to be wisely and energetically quizzical.

But what is a question? Is it not a fish-hook for pulling out, rather than a siphon for putting in? Yes, later; but you cannot fish successfully in a dry pond. Any bungler can examine and test. The nice art is to use your interrogation-points as instruments of addition, rather than of subtraction.

But why is it often better to insinuate instruction through a question, in preference to pouring by direct harangue? Well, does not a question imply community of interest, and hint at equality or similarity of attainment? The question is neighborly; the discourse mounts a platform.

The helpful lesson commentaries fail, partially, to reach many a class, because its