

more experienced, who, drawing his bow at a venture, said, "All the boys who have brought spiders to school this afternoon stand up." Six boys stood up.

There are three things, among others, that it is necessary for a teacher to know about boys and girls, and in this deeper knowledge will be conspicuous the superiority of the teacher of 1898.

1. He must know that children are lively. Well, you say, there is no danger of our being able to forget that! Perhaps not. Yet only so far back as 1897 some teachers seemed to have no realizing sense of the fact, at least as far as one could judge from their methods.

Now a lively boy means simply a living boy, a boy who is all alive; and that is what every boy ought to be. They should abound in vitality if they are healthy, and they ought not to be required to sit still doing nothing.

The Sunday-school class was singing "I want to be an angel." "Why don't you sing louder, Bobbie?" asked the teacher. "I'm singing as I feel," exclaimed Bobbie. Why should a lively, earthly boy of flesh and blood be expected to exhibit any enthusiasm at the prospect of being an angel? He probably shared the belief of the boy who, being asked, "What kind of boys go to heaven?" replied, "Dead boys."

This is a mistake. In the first place, God does not want boys in heaven. He wants them on earth, to grow up and serve him, and make the world better. They are not wanted in heaven until they have served their generation. But, in any case, only live boys have any chance of getting to heaven. The dead kind stand no chance. God is not a God of the dead, but of the living. Hence if the boys—and the girls too—are lively, that is all right. It is the way God wants them to be. Since they are lively they must be kept occupied.

The teacher of 1898 is going to act on the understanding that the scholars are not all ears, just to sit and be talked at; but that they have tongues as well, which they enjoy using. But that is not all. They have eyes. Hence he will address himself to their eyes just as much as he does to their ears. He knows that the word "teach" means, etymologically, to point out. He will use objects, he will use a pad, and, in the sight of the class, will write down the points of his lesson as he goes along;

or, better still, he will use a blackboard, large or small, in the same way. But he will not stop even here. He recognizes the fact that the scholars have not only ears and tongues and eyes, but that they also have hands, and, as their liveliness is very apt to find vent through these channels, he will impress their hands into his own service. He will see to it that they follow him in putting down the outline of the lesson. Thus will he lead them captive at his will, because he understands their nature, and adapts himself to them.

(2.) He must know that children are acute. Hence he must work hard this year 1898 if he is going to win their respect, and succeed in impressing them for good and for God. Children are very observing. They are noticing all the time. They are not easily taken in when their instinct is at work. They "size up" a teacher in a way that he sometimes would not consider altogether complimentary. They are wise little observers, and, withal, philosophers too.

"Auntie, I don't want to go to bed," said Harry, one evening, about his usual bedtime. "Why not?" asked his aunt. "Cause I don't," objected Harry. "Why, the little chickens have gone to bed," urged his aunt. "Well," said Harry, "I guess their mothers went with 'em."

Yes, children are acute; they do not need to be talked down to as much as the teacher of 1897 used to think, and there is such a thing as over-explaining. But, though they are acute, there are two classes of things that children are apt to misunderstand; namely, words and symbols.

In fact, words are symbols; the connection between them and what they stand for is usually merely a matter of convention, and the room for misunderstanding is large. Words are weighty things, and constant care must be exercised by the teacher lest, unwittingly, he find out that he has been speaking in an unknown tongue.

As for symbols proper, such as doves, hearts, crosses, crowns, the teachers of 1860 and thereabouts used to make most bewildering use of them. They were not aware of the fact that in most cases the symbolic character of these blackboard representations was grossly misunderstood.

A symbol is something which does not r