

SECOND STEP: TESTING.

1. Make a double test in beginning: First, test the *attention*, the mental attitude of each scholar. Do this by simple questions upon past lessons. Secondly, test the *home study* of the lesson. Testing this is the best way to secure it, and is the only way by which the teacher may know what is already known about the lesson, and what is to be taught.

2. Continue the test of attention throughout the lesson. Whenever a scholar's attention relaxes, ply him with questions and work until you rearrest it. Do not teach a moment without the attention of all the class. It is time wasted.

3. Have something *in reserve* for dispelling weariness and listlessness, such as an apt story, object, picture, map—anything that will call back the waning attention of the scholars. A hearty minute drill in concert upon answers or statements given by the teacher will often succeed.

THIRD STEP: THE DIRECT TEACHING.

1. Stick to the *Golden Text* of the lesson as a guide as to *what* to teach. The Lesson Committee selected this text as a golden key to the true purpose and meaning of the day's lesson.

2. Plan beforehand just *what* and *how much* you shall teach, and hold to it. One point or truth well fixed is enough. Keep going over and over this point by iteration, illustration, questioning.

3. Be careful not to teach truths *too hard* to be easily understood. This is the bane of much teaching.

4. Explain the *simple text* of the lesson word by word, sentence by sentence. *Exegetical* teaching is the great need of our schools, and is the most helpful method.

5. Cultivate a *spirit of inquiry* and investigation in your scholars as far as possible. Set them to looking up parallel and marginal references, to searching the Scriptures, to seeing "whether these things are so."

FOURTH STEP: REVIEWING.

1. Convince yourself of the imperative necessity for this method, as by it only can you know that you have been understood, and that the truth taught is *fixed in the scholar's mind*. Teaching without reviewing is one-half of the circle.

2. Review *frequently*; and persist in it until a clear and definite knowledge, however little, is assured.

3. Begin to-day's lesson by reviewing last Sunday's, and close to-day's lesson by reviewing what you have taught.

4. Require the scholars to tell back *in their own words* and way, however crudely, what they have learned.

FIFTH STEP: APPLYING THE LESSON.

This demands much meditation and prayer, and only the Holy Spirit can help you to do it wisely.

1. Study the lesson with respect to each of your scholars, and try to *fit it to their present needs*.

2. In order to do this you will need to study the *scholars themselves* in their home-life and environment. You should discover what are their aptitudes, their mental and moral habits, their associations, and thus be enabled to *individualize* your class.

3. Make your application in the class *impersonal*. Let it be known only to the conscience which you seek to arouse. Nothing so irritates as being singled out specially as the subject of public applications.

4. Make the application *personally*, however, when face to face with the scholar, where none but God and he can hear. He will hear you reverently, and, if you speak in the spirit of a loving friend, will cherish your words and memory long after you are gone.—*Sunday-school Magazine*.

The Future Sunday-school.

YOU will not often find in a single paragraph more sound sense than the *Advance* gives in the following. It is more than a look ahead and much more than mere speculation concerning possibilities. Read it more than once, and follow its teachings:

"The Sunday-school of the future must be marked by business system, energy and precision as distinctly as by church fervour. The Sunday-school of the future must be emphatically a Bible school, with a copy of that book in the hands of every officer, every teacher, and every scholar old enough to read it, and not a lesson-leaf or quarterly in the room; they will be left at home, where they belong. The Sunday-school of the future will be so conducted that it will be the delight of the children, a strength to the young and middle-aged; of the deepest interest to all, yet not an entertainment. Its officers will meet as a 'cabinet' at least once a month, and spend an evening studying the school and planning for it. Its teachers will only be such as are fitted for it by at least some simple course of Normal study and who diligently prepare for their work. It will have, as far as means will permit, a building or room adapted to its use—not a cellar or basement. The Sunday-school of the future must be worthy of the time and attention of the best and busiest people. To reach the standard here set will require more study, more time, more money than has ever been put into the Sunday-school before; yet the returns will be vastly more than we can now calculate."—*Baptist Superintendent*.