

they are as yet unable to reason clearly for themselves, because they have implicit faith in the authority of those they love, because their minds are peculiarly open to direct suggestion. Only gradually is direct to be replaced with indirect suggestion. (b) There are times when, in every grade and for every pupil, the teacher should directly, clearly and forcibly state the practical application of the truth. That teacher will fail who is afraid ever to appeal directly to the conscience and will of his pupil. The indirect method is often not in itself enough. Nathan followed his story with "Thou art the man"; Jesus turned the lawyer's conclusion into an obligation—"Go, and do thou likewise." Direct suggestion is at times needed, not as a substitute for indirect, but as its culmination. Do first all that you can to make the pupil see the truth for himself; then do not be afraid to apply it frankly, if you feel that such directness is needed to crystalize his convictions.

2. THE SUNDAY SCHOOL SHOULD LEAD ITS PUPILS TO A CONCRETE UNDERSTANDING OF THE BUSINESS OF THE KINGDOM OF GOD IN THE WORLD. We should not be content with general insights merely, with developing good intentions, or even with leading our pupil to experience conversion and to consecrate himself to the service of God. We must help him to realize and understand his opportunities of service, and to find his place as a worker. We must develop within him practical wisdom and resourcefulness.

This means that the Sunday school should train its pupils, not away from the Church, but into an appreciation of what it is doing in the world and an enlistment in its service. And it means that the instruction of the Sunday school should draw its materials not only from the Bible, its chief text-book, but from human life itself, from Church history, missions, social conditions and duties—in short, from the whole field of *applied Christianity*.