

our own class, and we should find applications which could not be got from any lesson help. One great secret of good teaching is to have the lesson well in hand and to understand the whole bearings. Some teachers drive along like a man in a mist not knowing whether they are tending, whereas we should have the whole passage at our fingers' end, a result that can be accomplished only by deep meditation and study.

(2) After we have carefully thought the lesson over, we should use every aid we can get. Some people depreciate the use of the Sabbath-school lesson book, their plea being that the teacher will not study the passage itself. There may be probably a good deal of truth in what is said, and yet it may with equal truth be stated in reply,—that the average teacher, after studying thoroughly a good commentary such as is found in most Sabbath-school lesson books, will know far more about the lesson than he could possibly have learned from his own study however prolonged. And even the most highly-gifted teacher has a vast amount to learn. It can only be a species of conceit, I fancy, that would prevent any one from making use of a good Sunday-school lesson help. Sunday-school teachers are usually average sort of people, and they require, and, if they are sensible, they wish to learn the best that has been written on the lesson. Generations have been at work on the Scriptures seeking to make them yield up their inmost meaning. We have entered into the labours of the great scholars and spiritually-minded expositors who have toiled in the past, and Bible study in our age should be further advanced than ever before. Consequently teachers who use a good Sabbath-school lesson-book should be better equipped for their work as far as interpretation of the passage is concerned.

But a danger accompanies the use of these helps, and one different from that previously referred to. The human race—pace Henry George—is lazy, and the teacher will often shirk his work. He has a staff to help him to walk, and instead of exercising his own legs he wants to use it as a crutch. The necessity for study has not gone, now that lesson helps have come in. The conscientious teacher will study the lesson with the help, and know it thoroughly, remembering that only in this way will he be able to handle it, and present it to his class in an interesting and profitable manner.

Some teachers bring their books into the class and read from it to the scholars. This evil is twofold. (1) Whenever the teacher takes his eyes off his class he loses their attention, and they lose respect for his teaching capacity. (2) He will give them merely

snatches from the lesson instead of the great truths taught therein as a whole. Hence we get this precept: *study the lesson thoroughly and leave the book at home.*

(3) We should study in order to find pertinent questions. The method of questioning has several advantages; (a) It keeps the scholar attentive. (b) It draws out better what is in the lesson. (c) It makes the scholar prepare before he comes.

It is a very trite saying that education is the drawing out of what is in a scholar, and yet this fact needs repeating. A little judicious questioning will make the meaning quite plain, and the teacher can lead the pupil from question to question, making the answer evident to him; and on each occasion as the proper answer comes the scholar gets more confidence. The scholar takes pride in his success, has more interest in the lesson and hence remembers it better.

A great deal of care should be spent on the preparation of questions. Those which can be answered by yes and no do not amount to much. e. g. The question: "Foumy, did Cain kill Abel?" may bring out a languid, No. "What do you say Johnny?" Yes is sure to come. This kind of questioning does not produce any result. It certainly brings out something, a tiresome monosyllable, but it does not come from far; not much further than the lips. I expect a psychologist would call it an instance of reflex action.

Proper questioning should go to the root of the matter. It should open up new trains of thought for the young mind, or should fasten the truth deep in the pupil's heart. Thus we get another rule; *See what the truths of the lesson are and put them in question form.* This requires hard work, but the result will pay.

(4). Another very important point is the use of illustration. How the drooping head suddenly starts up if the teacher says, "Now for a story"; especially if it be added, "and this is a true one"!

In yielding to this demand of the child-nature we are obeying a principle deeply imbedded in the human heart. We like to see how others conduct themselves in the drama of life. We sympathize with them because they have heart and soul and flesh and blood like ourselves, and this sympathy is increased when we learn that the actors are real and that the incidents of the story happened genuine boys and girls, youth and maidens, men and women. This is one great reason why we should use illustrations.

A second hardly less powerful is, because the young mind is able to receive concrete facts much more easily than abstract truth. Body forth the skeleton of your abstract