

teaching. What you say speaks louder than what you say. Many a man remembers what his mother and father were long after he has forgotten what they said. Cultivate the sense of partnership. Be with your scholars as often as circumstances may allow, and in the ways of friendship you will get inside information as to what their tastes and aptitudes are.

2. In teaching the class, put first things first; and you will the more readily discover their religious inclinations. We often fail to know what our scholars think of religion, of Christ and the church because we avoid the real point. We neglect to do what it is our supreme business to do, namely, press upon them the question, "Do you want to take Jesus Christ into your life?" We wonder if some of our Sunday School teachers are not teaching the road to Jericho and forgetting the road to heaven. We should prepare every lesson with this end in view.

A Christian worker greatly owned of God told me that when he was a boy 15 to 17 years of age he had three Sunday School teachers, one each year.

From many view points they were good teachers. But in those three years "not one of them ever said a word to me personally about my soul's salvation, and I was under conviction of sin the entire three years. I would have given anything to have had somebody say something to have made it easier for me to step over the line." But like most boys of that age he covered his feelings. He lost three years of Christian life, three years of joy and service because those teachers failed to make the great discovery. Therefore, keep first things first, and by sounding your scholars constantly about the "one thing needful" you will discover where they stand in regard to the life that is Christ.

3. Discover the scholar's possibilities by giving him something to do. Your own interest and imagination should suggest ways and

means. This is easily made possible in a properly organized class, but is practicable in any class. Assign useful things to do, in the class and out of it. There are records to keep, books to read and report on, younger scholars to "keep tab" on. Ask them to

prepare an outline of the lesson, or a paper on some Bible character or on missions, to give a map study of the lesson, or make use of the blackboard in a similar way. Get them to undertake some improvement in the church, arrange for a debate or a musical entertainment, or visit shut-ins. Every member is likely to have some special interest or fad. Thus the tastes and abilities of the different scholars will be discovered and utilized.

Here is what one teacher did to discover the possibilities of her class of girls in a missionary way. She introduced the study of biography, using the simple biography of Alexander Mackay, Uganda's White Man of Work, and followed this with Silvester Horne's book on David Livingstone. Each week the book was handed to a member of the class, who took it home and read one

chapter, taking notes. Next Sunday in class she stood up and gave a summary of the chapter, referring, when needful, to a map. Next Sunday another member proceeded to do her part in the same way. When the book was read, it was reviewed in its entirety and made practical and living by having its best lessons applied and enforced. Such books as Arthur H. Smith's Uplift of China, Thoburn's The Christian Conquest of India, and Mary Slessor of Calabar, lend themselves admirably to this treatment, and all the while the scholar's interest is being found out.

4. Seek cooperation with the parents. If the parent can not help you in this discovery, who can? Most parents will welcome this evidence of special interest on the teacher's part. Ask parents to tell all they will about their children. You may send a letter to them

"Go on with your work, I beseech you," said an English statesman to Sunday School teachers, "for Britain has problems enough to solve as things are; what they would have been without the work of the Sunday Schools I tremble to think." And who would not have trembled to think what the manhood of Britain would have been without the work of these Schools? And, indeed, I have often felt that if only Germany had had Sunday Schools, those channels of the free Spirit of God, where men and women, untuned to state policies or ecclesiastical shibboleths, teach the things of Christ, this world catastrophe could never have taken place. Then Potsdam could never have made an empire drunk with a mad ambition, which, because God is not dead, could only end in disaster to itself and endless woe to the world.—Principal D. L. Ritchie, D.D.