

of the stage he has just quitted. Pinafores and frocks are an abomination unto him. He is becoming a man and has put away childish things. He wishes to be manly before everything else. Of course I cannot speak of girls in the same way as of boys. I presume that their affections are always more highly developed than those of the opposite sex, and that just as women are more religiously inclined than men so girls probably grasp the meaning of faith more instinctively than boys.

But, for those teaching boys, it is essential to bear in mind that they look with favor on the *manly side of things*. Boys like a person who is straight-forward and honest. Nothing gains their contempt more than a sickly, hothouse boyhood. The normal youth despises the girlish boy. Now, I believe that characteristic is not often enough taken into account. I do not say that all boys are frank and open. They are often mean and base. They do underhand tricks; are fond of showing off. But why are boys fond of smoking on the sly and doing mean things? Often just because they think it manly. Now if you can only appeal to this powerful feature of the boys character, you have a very strong impulse in your favour. Be straight-forward and frank with a boy and you will have a ready listener and an apt pupil.

A great effort should be made by teachers to show a boy that christianity is necessary to make him truly noble and manly. I believe that much harm is done by sentimental goody goodyism that is so common in Sunday-Schools. This repels a frank boy. A religion framed after the model so often taught seems to eviscerate boyhood of all its best qualities. I can sympathize to a great extent with the boys. Show the boys that sin makes them mean and base; that God intended them to become true men and that Christ is the only true man, one in whom they find courage, dignity, honour and righteousness.

We should seek to use these general features to which I have referred, for the inculcation of truth. A child will be listless until it is shown that the truth is meant for him. Before anyone will take home truth to himself, he must see that he has need of it, that it is suited for him and will be of practical use to him. Now, if you dress up truth in a garb that the scholar does not recognize, no wonder if he becomes languid. Make the truth as attractive as possible, and in your preparation of the lesson be careful to find those aspects which are most suited to the general features of your class.

II. WE MUST STUDY THE NATURES OF THE INDIVIDUAL MEMBERS OF OUR CLASS.

We shall have scholars shy and retiring,

forward and bold, those of a religious disposition, some probably who are pretty bad. We must not forget that our scholars have different temptations and surroundings, and that the lesson remarks should have reference to the individual life of each. In our class some are to be aroused from their lethargy and to be shown the way of life, nay, even to be threatened with the terrors of the world to come. There is usually a bad boy who seems to have so little goodness of character about him, that he will not be attracted by the beauty of holiness, and threats of punishment alone will drive him from his evil courses. There are others of finer disposition, who will be drawn to God if their gaze be directed towards him; and there are some who have been seeking to serve Christ, and they need food to strengthen them in their new life, some encouragement in this battle with evil.

These are main principles of teaching that every teacher should seek to carry out in his lesson-preparations. This might be called the *objective* side of the subject. Let us now proceed to the

SUBJECTIVE

the means the teacher must employ on his own part to secure efficiency.

(I.) MEDITATE DEEPLY ON THE PASSAGE.

Instruction in the principles of Christianity, and even in the history of religion if properly conducted, should react on the character. We should remember that an enlightened Christian, one with a reason for the faith that is in him, is a better man than one who is not so enlightened. The mind reacts on the heart just as the heart makes the mind receptive of truth. Hence such a lesson as we may find in the Kings or Chronicles, however unspiritual it may seem at first, and however impractical for a class of children, ought to be made profitable for reproof and for instruction in righteousness. We require to go deep down into the lesson and see the spiritual truth taught by God's dealings with his people, and we can get practical lessons for our own guidance.

Many of the International lessons seem often barren and dry as husks; but if they are dry as husks, they only need to be broken, and we find inside the husks a rich kernel of spiritual truth. Now it is the teacher's duty to reach that kernel, to break through that husk, and this as you know requires effort. The deeper the spiritual character of the teacher, the more truth will he see, so that the whole manner of life rests upon the lesson, and a spiritually-minded teacher will bring back rich fruit from the deep meditation of his own mind and heart upon the truths of the lesson. We should study the lessons ourselves with a view to the wants of