

Section," the Rev. J. H. Vincent, D. D. The "rules" may prove helpful to teachers anywhere.

1. Teach by example.
2. Teach with a prayerful heart.
3. Speak to each scholar, shake hands with and pray for each one.
4. Teach by prayer.
5. Draw maps on a blackboard or slate to fix the *where* of the lesson.
6. Read the lesson elliptically.
7. Study the art of questioning.—Think what you want to teach from the lesson, and then frame questions to draw it out.
8. Test your questions upon your children at home. If you have no children of your own, borrow your neighbour's for the purpose.
9. Teach after previous study of the lesson, beginning the study on the first day of the week.
10. Visit absent scholars, tell them where the next lesson is, supply them with Lesson Papers, help them to study.
11. Gain an intense interest in the lesson yourself as a teacher. Be intensely in earnest.
12. Excite this interest:
 - a. By searching the Scriptures.
 - b. By prayer.
 - c. By meditation.
13. Give the class something to do for next Sabbath—a question—a fact to look up—an event to describe.
14. Be full of love for your pupils, and for the Lord who redeemed them.
15. Impress upon scholars the importance of praying for their teacher.
16. Study your pupils—adapt your teaching to their wants.
17. Use your will—determine to teach them.
18. Emphasize rule first—TEACH BY EXAMPLE.—*S. S. World.*

A Hint on Questioning.

When a child wishes to get information, the questions he asks are generally very direct and simple. Teachers may learn much on the art of questioning by watching these characteristics, in the form and language of the questions put by children eager to gain some new truth or interesting fact. If the scholar's question is answered by another question from the teacher, the latter should

be so framed as to lead the mind of the scholar to perceive the correct answer to his own inquiry, or be a clear and decided step towards the answer. A question in place of a reply should never be thrown back at the scholar in a way to confuse or vex his mind. A question book, or a teacher that includes the whole history of the atonement in a question upon how God would treat the sinner refusing to repent, would show little common sense. Yet questions of a similar character are frequently asked by the living teacher, and sometimes found in otherwise creditable question books. Children love and are instructed by short, direct, and clear questions presenting one point or calling for a single fact only.—*ib.*

Miscellaneous.

USE OF WEALTH.—Few will deliberately maintain that the acquisition of wealth, individual or national, is the principal ingredient in human happiness. Most will agree that the enjoyments which wealth affords are generally overrated, and that the true welfare of man consists, not in the extent of his possessions, or the gratifications they afford, but in the perfection of his moral and intellectual nature, and the improvement and employment of his active powers. At the same time, the stoical doctrine which ascribes no value whatever to external enjoyments is inconsistent with the present state of humanity. The beautiful productions of Nature are intended as a source of enjoyment, which the active powers we are endued with enable us to diversify and enlarge, while the exertion made for their attainment tends to improve these powers. The abundance of articles subservient to the comfort and convenience of life, provided they be not misapplied to intemperance, affords no inconsiderable addition to human happiness.

WE are living in an atmosphere which rather blinds us to certain old prime truths. But how must it look to the angels to see a man earnestly praying for the conversion of the heathen, who spends yearly on himself what would support fifty ministers?