

ance. The habit of real appreciation of church services is a prop to church loyalty. One psychological principle will help us very much in solving this problem. We do not create a habit merely by doing a thing over and over; there must be pleasure connected with the act. We shall not form a habit of church attendance merely by making the boys attend: we must, somehow, make the attendance pleasurable. There must be something in the church service which will attract them and hold their interest.

The third and most important way of training the *we* attitude is service, actually doing something for the church. We are loyal to the things into which we have put a part of ourselves. But how can our boys put part of themselves into the church? The place to begin is that part of the church which the boy knows, the class of which he is a member. Introduce the principle of self-government; let the class conduct its own business and handle its own finances. Find some service for others in which the class may participate: helping a family in trouble, running an entertainment, taking some share in church or Sunday School service, messenger service, or whatever else your local situation, as the class studies it, may suggest.

From the class unit let the boy grow into the responsibilities of membership in larger organizations which will gradually introduce him to efficient church membership. The departments of the School may be organized in much the same way as the class. A Students' Council composed of representatives from the various teen age classes, acting as a kind of superintendent's cabinet, is a success in many schools. Young People's Societies, because they have continually emphasized this element of self-government, have done much to develop responsible church members.

Finally, the congregational authorities who have their eyes on the future, will let the younger people into their councils and will have the issues of church life determined in as democratic a way as may be. Democracy, not Prussianism, is the secret of pure church as well as national life. The patriot who fuses his own life with that of his country is near of kin to the *we* church member.

New York City

The Sunday School and the Community

By Rev. A. Macgillivray, D.D.

[The series of articles, of which this is the second, have been written in view of the problems and opportunities of Canada in the work of readjustment, reconstruction and assimilation, when the War has ceased.]

The Sunday School, as an arm of the church, stands for service. The community where it operates and among whom it has its sphere of influence should be the purer, stronger and godlier by reason of the presence and work of the School.

A School to justify its existence and merit the confidence and support of the community must not be satisfied with simply ministering to those of its own particular communion. It must regard every one that is outside of any organized School or church, claimed by no one and claiming none, as belonging in a very special sense to it.

The School, through its organization, should periodically canvass its neighborhood for new recruits. In the large centres of population, especially, changes are constantly taking place. Not every one who has enjoyed the benefits of church and School is keen to seek these in new environments. They need the personal touch and the kindly invitation.

The young child is always ready for the School and the companionship of those of his own years. Among the problems are: why the last child has not been brought into some School; why the influence of the School has not gone to the last home blest with a child; and why the child has not remained in the School and grown up into the church, a witness and worker for Jesus.

There must be something still lacking in our method and in our work. Let us measure up to the love and faith that "hopeth all things" and "believeth all things."

A veteran worker said the other day, that the finest compliment he ever received in connection with Sunday School work was from a veteran public school teacher, who made it a point to come to him and say that "after half a dozen years of service he had noticed the character and tone of the community had appreciably advanced; that the influence of the Sabbath School helped his