

denominations in doing the work ; now we remember each denomination we belong to, and see what we can do to have it do its full part, whilst helping others also."

It is a lesson worth learning, that of forgetting one's own rights and privileges or those of the denomination to which one belongs and remembering the obligation resting on one's self and one's denomination to seek the common good.

WITH OUR CONTRIBUTORS

Making the Application

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One of the most difficult transitions to make in life is the transition from thought to conduct. Even when feeling joins with thought to create a genuine desire, the appropriate conduct may yet not be forthcoming, as witness the convincing testimony of Paul. "The good that I would I do not ; but the evil which I would not, that I do." So the teacher, when facing the deeper aspects of his work, has always reverently to acknowledge that, while insight may come through man, power comes only from God.

When the transition is made, however, certain stages may be noted. Manifestly there must be at the outset understanding and interest ; then there must be retention, care must be taken that the impressions shall last until an appropriate occasion for action arrives ; finally, for really effective conduct, there must be that sort of physical memory which we call habit, so that the whole muscular system is, as it were, "set" to do the thing of which conscience and judgment approve.

With all three of these,—understanding, retention, habit—the teacher has to do, since they are means through which instruction and life are united.

All three are involved, also, in the complete application of any lesson. Ordinarily, however, when we use the term "application" we refer merely to the teacher's attempt to give scripture truth a local and sometimes a personal reference ; or, in other words, to make the pupil's understanding of the truth in question relatively clear and complete. David refusing to fight with Saul's weapons and choosing instead his sling and the five smooth stones from the brook seems remote enough at first glance, from the life of the present day. Its application to that life comes when we understand that while we must go out to meet our Goliaths in the name of the living God, we must use the weapons to which we have

been trained. The picture, as given in the parable of the talents, of a man wrapping some silver in a napkin and burying it in the ground seems strange and meaningless enough to us until we see that every failure to use our abilities as conscience directs is of a piece with the behavior of the "wicked and slothful servant."

Under ordinary circumstances, then, the application of the lesson stops at the stage of understanding. The pupil sees the connection between a particular incident, or a particular truth, and the life which he and his fellows live from day to day. He may remember, or he may not. Remembering, he may act, or he may not. Rarely can we go very far on the road to certainty in these matters. The teacher is indeed a seed sower, not only in the sense that he scatters the seed with liberal hand, but in the sense also that he has no assurance of the germination of any particular seed. He knows only that "seed-time and harvest . . . shall not cease," and that the one is the guarantee of the other in the realm of spirit, as well as in the realm of nature.

Since even under the most favorable circumstances, the work of the teacher does not carry him very far towards an assurance that the truths which he teaches will actually bear fruit in the lives of his pupils, it is all the more necessary that he shall make the utmost use of the limited opportunities which remain to him. He must search diligently for what has been called the "growing point" in the minds of his pupils. What are the needs of which they are most conscious ? What are their occupations and interests at home and at day school ? What do they like to talk about, when the direction of the class discussion is left temporarily in their hands ? He must also seek for clearness in expression and fertility in illustration, not only through collecting definitions and illustrative stories from lesson helps and other similar sources, but by studying that part of human life which never finds its way into print. The book of