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The Strength of Our Sabbath Schools

Sabbath Schools (including 439 Union)	3,402
Officers and Teachers	25,815
Scholars, not including Bible Classes	178,165
Membership of Bible Classes	47,238
On Cradle Roll	22,058
In Home Departments	10,239
Taking Teacher Training Course	2,074
New Communicants during year	7,731
By Sunday Schools for self-support	\$106,247
For Children's Day Fund	\$12,817
For other Schemes of the church	\$45,091
For other purposes	\$32,388

Notable gains for the year are 4,680 scholars, 906 officers and teachers, 1,398 in Bible Classes, 3,407 Cradle Roll members, \$6,694 self-support, \$1,048 for Children's Day Fund, and \$4,729 for other Schemes of the church.

"Never Up, Never In"

A phrase well understood amongst golfers is, "Never up, never in". The purpose of the game is to get the little ball into the little hole, and the phrase means, that unless one strikes hard enough to get the length of the hole, he will not get in. It may be a beautiful stroke, the ball may "lie on the lip of the hole", but "never up, never in".

The saying is full of suggestion for the Christian worker. He is trying, let us suppose, to bring some one into the kingdom of Christ. The way of entrance has been pointed out with all possible clearness. Persuasion the most earnest has been employed, until it seems as if the moment of decision were just at hand. But "never up, never in". The prayers of the soul winner must not slacken, his efforts must continue until the step has actually been taken that leaves

the old life behind and is the beginning of progress in the new.

Is Religion Only a Private Concern?

By Rev. A. S. Kerr, B.A.

We often hear it said that a man's religion is a matter between his own conscience and his Maker,—a purely personal concern. It is a very common and specious statement, but it goes sheer against Christian experience in all ages. When Peter and John were told to make their religion their own affair, how hot came their reply: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

If a man's religion is worth anything, he will make it clear for his own sake. Religion is not a cloak to wear, a book to read, a creed to recite, a conundrum to solve, but a life to live. And life demands expression. Death may be dumb, but life must speak. Life in the sun speaks in streams of light. Life in the plant speaks in blossoms and flowers. Life in the soul speaks in character and conduct. We used to hear pupils say to their instructors, "I know it, but I can't express it." Instructors to-day do not take that excuse. The new pedagogy says, "If you can't express it, you don't know it." If there is no expression, no confession, no service, there is nothing but indifference, lethargy, death.

If a man's religion is worth anything, he will let others know about it for their sakes. He ought to publish it, not patent it. The whole missionary enterprise is the outcome of that conviction. A certain man who had given to the world a great invention, that has brought blessing everywhere, received high honors from his fellow citizens. Why was he honored? Because he gave his invention to the world with these words: "This invention is not patented." He gave away a for-

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