

enamored with the author of them all. It is possible, also, to appropriate Christian ideas and ideals, and yet be incapable of ministering to the needs of a single soul. "For after all, ideas alone are never rich, strong agents" for good, "unless they be taken in a solvent of feeling." For Christians, that solvent is affection for the Master.

With love for Him, however, a love which carries us within the gates of His own passions, until we feel for ourselves His peculiar

sorrows and know His very joys, it is impossible not to minister to the souls of men; for love is a passion—it always is—which moves us to the depths and drives us to the world, an affection that enthralls, enslaves, and yet gives freedom, a tyranny that delights the soul. We learn to see with love's eyes, to interpret and understand and thus we feed His sheep.

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## SUNDAY SCHOOL PROBLEMS

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### I. THE FRACTIOUS BOY

Boys, like men, break rules for a variety of reasons. In some cases the fact that they are rules seems to be sufficient excuse. Sometimes, again, it seems to be simply because rules are breakable, just as is a pane of glass in an occupied house. The more breakable they are, the more inviting they are as a target. In the third place, boys break rules just because rules are broken by others, and if those others are men and women so much the more powerful is the impetus to transgression. Finally, there are cases when boys break rules because the particular rules in question ought to be broken, because they violate certain fundamental principles of justice and fair play, principles which appeal to boys just as powerfully as they do to men.

As an example of these last I may ask my adult readers to recall the old time day school legislation, forbidding any communication during school hours. I have met many persons who have suffered under such legislation; but I have never met any one who obeyed it implicitly, neither have I met any one whose conscience troubled him much because of his transgression.

Of course, the person who rebels against all restrictions, whether salutary or the reverse, is an anarchist pure and simple, and must be treated as such. His own personal pleasure he regards as his all-sufficient guide, and he must be led to feel through the hard discipline

of consequences, that rules are necessary to protect things worth while, and that he who runs counter to them, butts his head against a stone wall and receives nothing but a cracked skull for his reward. Man in the plural is always stronger than man in the singular.

Fortunately, cases of downright anarchy in our Sunday Schools are very few, and fortunately, also, modern science is finding out that many of the cases which do appear, are due either to physiological defects which can be removed, or to defects in physical and moral environment which an enlightened public conscience is now seeking to correct.

A very good way to prevent the breaking of rules, is to see that they are not readily breakable. The old educational maxim, that the teacher should make few rules and that these few should be such as can be readily and uniformly enforced, is a sound one. Nothing demoralizes a School or a class so much as the development among the pupils of a disposition to balance the chances of detection against the chances of escape.

It is a common failing among adults,—including Sunday School superintendents and Sunday School teachers—to notice and condemn in others faults from which they are by no means free themselves. The shrill-voiced and fussy teacher may be entirely unaware, first, that he has these failings, and second,