

In the Outline Curriculum of Religious Education issued by the Board of Sabbath Schools and Young People's Societies (write to Rev. Dr. J. C. Robertson, Confederation Life Building, for a copy), valuable guidance is offered as to materials and methods for the various Departments in the School.

The Curriculum is a systematic statement of the kinds of work which are being done in most, if not in all Schools, and very thoroughly done in many Schools. There are no Schools in which its plans, measurably at least, may not be carried out.

It is certain that a careful study of the Curriculum by the teachers of any School and an earnest effort to put it into effective operation, will result in a great forward movement.

WITH OUR CONTRIBUTORS

When Doubts Come

By Professor L. A. Weigle, D.D.

(The eighth of a series of twelve articles by the author of *The Pupil*, one of the books in the New Standard Teacher Training Course, discussing more fully some points dealt with in the book.—EDDINGS.)

In his ballad of Tomlinson, Rudyard Kipling has pictured unforgetably the correct conventional weakling, whose virtues and vices alike are but the reflection of those about him. Tomlinson lived in Berkeley Square, and, as is the custom of men, died and presented himself at heaven's gate. In answer to Peter's challenge, he spoke of his good in life:

"O this I have read in a book," he said, "and that was told to me,
And this I have thought that another man
thought of a prince in Muscovy.
The good souls flocked like homing doves
and bade him clear the path,
And Peter twirled the jangling keys in
weariness and wrath.
'Ye have read, ye have heard, ye have
thought,' he said, 'and the tale is yet
to run:
By the worth of the body that once ye had,
give answer—what ha' ye done?"

"O this I have felt, and this I have guessed,
and this I have heard men say,
And this they wrote that another man wrote
of a carl in Norrway.
'Ye have read, ye have felt, ye have guessed,
good lack! Ye have hampered Heaven's
gate;
There's little room between the stars in
idleness to prate!
One none may reach by hired speech of
neighbour, priest, and kin,
Through borrowed deed to God's good meed
that lies so fair within;

Get hence, get hence to the Lord of Wrong,
for doom has yet to run,
And . . . the faith that ye share with Berkeley
Square uphold you, Tomlinson!"

But when Tomlinson seeks admission at the mouth of hell, the devil rejects him too, for the imps who sift his worth report that "he has no soul of his own."

We all begin life upon a borrowed basis. Our moral and religious ideas are at first matters of hearsay. As children, we believe in God and in right because father and mother, teacher or friend, have told us so. But we do not remain children all our days. At some time or other, it is one's privilege and duty to pass from dependence to independence and self-reliance, from childhood to manhood, from beliefs borrowed at hearsay to convictions that are grounded in personal insight and choice.

Most of us make this change in the late teens or early twenties. It is not wrought in a night. We pass more or less gradually from the borrowed to the personal basis. Individuals differ greatly, however. Some make the transition early, others later; some rapidly, others more slowly; some with even pace in all round harmonious development, others oddly lagging in some aspects of character or belief while precocious in other respects.

In some the transition involves no doubts. Experience confirms for them the precepts of childhood, and establishes the truth of their fathers' faith. Their new insights compel no contradiction of old principles, no break with early teaching. Their intellectual and moral development is continuous and straightforward. This happens more often, perhaps, than we think. The gaining of personal convictions no more necessarily involves a wandering for a time in doubt, than does the gain-

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