

Compare the teaching of little children some doctrinal passage from the epistles and teaching them the glowing, living stories of the Bible. Lessons must be chosen to suit the pupils and to fit into their life.

3. *Free self-expression*—Persons gravitate to where they find congenial opportunity for self-expression. Compare the club, the Y. P. S., the social function. This holds true for Sunday School pupils. Free self-ex-

pression in their own life problems must be provided for

4. *Concrete teaching*—Use concrete, everyday terms, not abstractions, for all except older pupils. If the first three laws are observed, this will almost necessarily follow. Religious teaching is for the pupils of *to-day* first. See that every word conveys its right meaning to them.

Toronto

SUNDAY SCHOOL PROBLEMS

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V. INTERESTING THE BOY IN HIS CHURCH

When we speak of a church we may mean one or other of two things. We may mean the particular local religious organization of which the boy is actually or prospectively a member, or we may mean a particular branch of the Christian church,—a religious denomination, so-called.

No matter which meaning we have in mind the road to an abiding interest is the same,—namely, through knowledge and activity. One cannot be interested in a movement or organization of which he is ignorant, and one rarely develops an abiding interest except through some sort of cooperation.

The problem, then, is first, to teach the boy the salient facts about his church as a local and as a historic organization, and secondly, to bring him to participate in those church activities which he can understand and for which he is fitted.

One characteristic of democratic government, either in church or state, is that it encourages and necessitates the education of the individual. And one weakness of certain Protestant denominations is, that the ordinary member knows little and seems to care less about how church business is carried on, about the particular work which his church accomplishes from year to year, and about the special features and special service which give to any church, in the long run, its right to an independent existence.

No attempt has yet been made in any Sunday School of my acquaintance to organize a thorough course of instruction in the life of the church, considered both in its present and local, and its historic and world-wide aspects. Such instruction as is furnished comes incidentally through sermons and pulpit announcements and through denominational magazines, and other literature of a similar sort.

And yet, in religious biography alone, there resides a vast amount of fascinating and inspiring literature, while in the story of modern missions can be found incidents which rival in interest the books of adventure for which most boys clamor so eagerly.

The Sunday School of the future will, I believe, lay hold of the heroic and concrete elements in church history and in the local church life and use them as a means of developing an intelligent loyalty among the boys and girls of its membership. How little we know, as individual church members, of those heroic souls whose labors and whose sacrifices, whose genius and whose devotion, have given us the buildings in which we worship, the hymns which we sing and the many other religious privileges which we enjoy.

Of cooperation as a means of developing a boy's interest in his church, much might be said, and yet, in the space of a short article such as the present, little can be said. The pastor and the adult members of the church should certainly identify themselves with