

ingly and self-sacrificingly maintained, where it properly belongs.

Individual congregations are more and more welcoming for a week or two of services the minister, who, in fullest sympathy with their own minister, can give them larger visions of God and of duty, and stir the people to co-operate with their pastor. The church is thus magnified, and her people are charged with and stirred by, their responsibility to do the work of evangelists, and to so lift up Christ by word and life that He will be commended to the acceptance of associates and individuals as their Lord and personal Saviour.

The second element in the new evangelism of our day is the revival of the teaching function of the church. "Go teach," said Christ, as well as "go preach." And while we do not put teaching before preaching, yet clearly the part and prominence of teaching as set forth in the scriptures, has been lost sight of these many years. In the great revival of Bible study, however, that has marked the past decade, teaching is coming to take its rightful place. The success of Sunday Schools in reaching and holding thousands of our youth and adults is evidence of how God has empowered His Word, and has ordained that teaching as well as preaching shall have part in the progress of His kingdom.

And this revival of the teaching function of the church, being coincident with the revival of personal work, markedly shows the hand of God, for our efficiency in work with individuals depends upon our ability to meet their needs out of the marvelous riches of scripture. Let us, then, throw ourselves heartily into the new evangelism as exemplified in these two phases of its working, and we need not lament the disappearance of evangelism of the nineteenth century sort.

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### Interest

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Interest depends on as clearly defined laws as does the growing of plants, and whatsoever one sows that shall he also reap.

What, besides careful preparation of the lesson, are some of these laws?

1. *Motive*—Why should a child study, for example, arithmetic? It is dry, formal, and apparently quite useless. But it "changes complexion," says a recent writer, "if you have to know it in order to keep your own score in a game devised for the purpose." It is the same with finding the value of articles. If the children "keep shop," the values are found with remarkable quickness. "Why should a child be compelled to study anything before he has any interest in it or any motive for being interested? We never dream of doing such a thing ourselves."

But some one says, "This means that we must follow the child's whims. That is soft pedagogy." No, it means that what otherwise would be drudgery is done with the zest of play. There is nothing drier and more uninteresting, next to the multiplication table, than a railroad time table. But when you are just starting on a journey, it is fascinating and you study it and remember it. It is easily possible to develop the same interest in the multiplication table. A reason, a motive, is the first law. "What reason or motive has the pupil to study with avidity this lesson in religion?" is the question to which each teacher must supply a satisfactory answer. If the pupils study, is it because of the inner constraint of their own motive or from compulsion or a sense of duty? If the first reason operates, religion is attractive, Sunday School is attended from choice and there is no desire to leave as soon as possible.

2. *Vital connection with the pupil's life*—This fact must be faced,—interest cannot be artificial. This is the mistake of those who trust to devices. Entertainment may be so given,—living interest, never. What is taught must grow out of the pupil's own life experience, meet the pupil's questions and needs and find "automatic real application immediately to life." The impossibility, and the futility if it were possible, of developing the interest of young pupils in theological doctrines and abstract moral teaching is apparent. But the religious teaching which touches their life is of absorbing interest.