

Convenership, which had served a valuable purpose in welding together the two bodies out of which the present Board was formed, and appointed as Convener Rev. W. J. Knox, M.A., London, Ont. Mr. Knox has won for himself a wide reputation for his special knowledge of



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the whole subject of religious education and is worthy of a place in the goodly succession of Conveners who have presided over this important Board of the church. The most cordial and mutually helpful relations have always existed between the Board of Sabbath Schools and Young People's Societies and the Board of Publication.

### Why Stop?

Many Schools which reopened last spring, after having been closed for the winter, have now been going on for several months. In all these Schools good work has been done,—no better work anywhere than in many of them. The scholars have gladly taken advantage of the opportunity of gathering together in the School sessions after the winter recess. Classes have been reunited and happy associations have been renewed. The teachers have been glad to get at their work again,—for every true Sunday School teacher loves his work. They have been happy Sundays,—those of the spring and of the now rapidly passing summer. No one can measure the value of the teachings given and received. It can scarcely be doubted that many a life has received a new start during these weeks.

Now all this good work should not be given up. Scholars who have got into the way of attending the School during the spring and summer ought not to be allowed to break off this good habit for the winter months. The teachers ought not to be deprived of the opportunity of deepening the impressions made during these past weeks. The School open for the summer ought not to be closed for the winter. And, in most cases, if only a few resolute people make up their minds that the School will not be closed, it will be an all the year round School.

### A Child's Religion

*By Rev. R. W. Wright*

What is a child's religion? A Sunday School teacher should certainly seek an answer to that question, but, in doing so, he finds himself at once in the presence of perplexing difficulties. The little babe has eyes and ears, he gives evidence at a very early age that he sees and hears, but sight and hearing are to him very rudimentary experi-

ences. The whole objective world is to it a great unknown. He has not come into touch with it. It sees a clock and hears it tick, but what is a clock to it?

To the young boy and girl, great as has been the advancement made, the situation is much the same compared with the experience of the adult. A big world lies beyond their ken. They have not yet really seen it nor heard it nor touched it. Of religion they