

perate urgency. The very name by which they preferred to style themselves—"The Way"—breathes a spirit of urgency growing even into a holy intolerance. Theirs was no easy-going religion, whose false liberalism had robbed it of all keenness of edge. With the fine frenzy of a fearless faith they declared,—“In none other is there salvation: for neither is there any other Name under heaven, that is given among men, wherein we must be saved”.

We cannot be mistaken in tracing to this quality in their preaching—this logic on fire—the wonderful success of those early heralds. “I go into the pulpit and preach, and think nothing of it”, said a man to Spurgeon once. “That’s just what the people think of it”, retorted the great preacher. But the apostles arrested the people: they turned the world upside down. Under the passion of their preaching, “there arose no small stir concerning the Way”. For they preached under an awful sense of the issues at stake. The apostles did not steal about with a whisper. They had heard a voice say, “Cry”, and they cried. God gave to them “a perpetual sense of glad, wonderful surprise” at their own salvation, and they preached, as Brownlow North was sometimes said to preach,—like one who had just escaped from a sacked and burning city, his ear still stung with the yell of the dying and the roar of the flame, his heart full of gratitude at the thought of his own wonderful escape.

Passion is at a discount to-day. Correct preaching must be dignified, cultured, with a literary finish. Correct teaching must be interesting and entertaining. Too many of us, when we get into the pulpit or before our classes, are as men that dream. There is no note of urgency sounding its appeal through our speech. Little wonder then that we toil all year and take nothing! It is not enough to have the right message; we must have also the right way of delivering it. And the right way is the way of the “Cry”—not a hysterical shriek, but a passionate, soulful, reasonable appeal, in which the note of urgency is clearly distinguished. It ought never to be possible for those who sit at our feet to go away feeling that we have been dealing with matters of secondary import-

ance. They ought not to be able to withstand the spirit and conviction with which we speak. We ought to send them away seized with a sense of the solitary and supreme greatness of the things we have handled. All true teaching has in it the note of urgency.

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### The Reading Papers : How They May Help

By Rev. R. Douglas Fraser, D.D.

The papers help, of course, as an additional attraction to the School. If they are of the right sort—bright, pretty, meaty—no scholar will willingly go away from the School without his paper, or willingly stay away, if by so doing he will miss getting it. The first requisite in any paper, whether Sunday School or secular, is that it be interesting—for if not interesting, it will not be read, and if not read, what use to print it? Given an interesting paper, the School thereby grips its scholars more strongly.

But the teacher is missing great chances, who sees nothing more in the reading papers than what has just been outlined. Rightly utilized, they aid mightily in bringing together the teacher and the class in common interests, and in helping on in the education of the scholar.

A stranger is almost at once a friend, if his favorite books are the same as our own. When the teacher and the scholars are reading the same papers from week to week, they come to have much in common. Interested in the same things, they become the more interested in one another. May it be taken for granted that every teacher *reads* the paper distributed to his class? Certainly, he should do so; if for no other reason, than the gaining of this common ground with them.

And what grand starting points a well edited Sunday School paper furnishes. Its stories,—of home life, school life, adventure, the battle against temptation, patriotism, heroism—there can be no lack of subjects of conversation between teachers and scholars, in class, and out of class. Its illustrations,—and they ought to be of the best, works of art,—these may be utilized in cul-