

But the teacher has not selected the central point when he has by careful lesson analysis found the central fact. He must inquire into the moral and spiritual truth bound up in that central fact. He wants to know, for instance, what is the purpose of the Sabbath? Is there any divine law in regard to the Sabbath? What things are right on this day? What things are wrong? Why are they right, or wrong? Does Jesus teach His views about the Sabbath by example or by precept, or by both? Is the teaching in this chapter related to Canada on May 1st, 1910?

When he has thus opened up the teachings involved in the central truth, the teacher must finally select this or that one according to the needs of his class. Obviously the Sunday problem is different in a border town or city from the problem in rural Ontario or in a British Columbia mining camp. Only the teacher knows what phase or phases of the great central truth are suitable and timely for his class. Lesson analysis, grasp of the central truth in many bearings, knowledge of the needs of your class—these are your steps in selecting the central point.

Toronto

"The Bank of the King"

By Rev. G. S. Despard

How to instruct the scholars to give systematically, is a subject which has occupied the attention of Sunday School teachers and officers for years, and the following experience may therefore be of interest.

"The Bank of The King" has been in use for two and a half years in St. Anne's Anglican Sunday School, Toronto, where the attendance averages over nine hundred every Sunday. The Bank conducts the missionary business of the School. It is placed in a prominent position in the main room, and resembles a Savings Bank wicket. The missionary treasurer is at his post behind the wicket every Sunday to receive deposits for missions.

Every class in the School has a pass book, designed and printed as a regular Savings Bank pass book. Every Sunday, one scholar from each class takes the combined mission-

ary offering of the class and deposits it in the Bank, the amount being entered in the pass book. Once every three months, interest at the rate of 1% per month is added, this high rate being rendered possible by the gifts of private individuals.

At the end of the School year, a special missionary service is held for the children in the church on a Sunday morning. Seats are reserved at the front for the individual representatives of each class, possessing the class pass book. When the offertory is being taken up, two Sunday School officers pass the plates on which these books are placed, and then present them to the rector as the combined missionary offering of the School for the year.

This is a purely self-denial offering, and the scholars are made to understand this; it in no way detracts from the regular offertory for the current expenses of the School.

The rules which govern the working of the Bank, and the scriptural principles upon which the Bank is founded, are carefully printed in the front of the book.

An objective amount is held up, and each Sunday the offering for missions is announced. Once a month the total, up to that time, given to missions is recorded on a nicely painted shield. The diagram illustrates the method adopted. At the end of the third month, the total was \$205.40, an average of \$15.80 for the thirteen weeks.

Thus at a glance, the superintendent can show the scholars how their actual offerings compare with their objective. A definite objective is one of the secrets of success.

The Sunday School in question gave about \$100 a year for missions three years ago. The year the Bank was founded, over \$500 was given. Last year \$739.25 was given by the scholars, and this year an objective of \$800 is placed before them. It is worthy

