

of their religion into the tremendous task of reconstruction lying before every country in the world.

During the War the Sunday School was no slacker when there was a call for greater production. Boys from our Schools, by the hundreds, joined the Soldiers of the Soil. Nor were the girls a whit behind in their efforts. Let them put the same energy into the work of the School, under wise leadership, and the result will be a greatly increased output of the School's proper product,—men and women whose religion furnishes the standards of their daily life and conduct.

### Carrying On

A good start has been made by our Sunday Schools in the work of the fall and winter. The enthusiasm of Rally Day gave an impetus which has been felt ever since in all the School activities. But now November has come,—November, with its chilly winds and gloomy days, and there is no little danger of a sag in the energy so essential to the best work in the School.

This is the time, when the School, like the racer needs its "second wind." It is the time for every officer and teacher and scholar to brace himself or herself up, resolving anew that there shall be no let down in the vim and vigor that is put into lesson study, and, as well into School worship, giving, missionary undertakings, week day activities,—into everything to which the School has put its hand.

It is the School that carries on, steadily, and persistently, week after week, month after month, that will have the best record when the year ends.

## WITH OUR CONTRIBUTORS

### The Why and the How of Memory Work

*By Dean H. T. J. Coleman, Ph.D.*

It has been remarked more than once that our educational progress follows the law of the pendulum. We pass from one extreme to its opposite, and only very gradually do we arrive at a point of view or a method of procedure which takes account of all the factors in our problem.

This tendency to seek extremes is forcibly illustrated in the changing attitude within recent years towards memory work, both in our day schools and in our Sunday Schools. The time is well within the memory of those of us of middle age, when the lesson period in the ordinary Sunday School class was largely taken up with the reciting of memory verses by the pupils. Ten verses a Sunday was a moderate pace; the ambitious ones often accomplished much more and galloped through whole chapters without pausing to do more than take breath.

This was an undoubted evil, partly because it consumed time which should have been employed in teaching the lesson, partly because it led to an unlovely pride on the part of the more brilliant pupils and to a corresponding discouragement on the part of the slower ones,

but mainly because such superficial learning was often a serious hindrance to the genuine assimilation, then and later, of scripture truth.

In recent years the emphasis upon memorizing has been greatly reduced, so that very often neither teacher nor pupils have that ready command of the great passages of scripture which is indispensable to an effective use of the Bible. We must, it would seem, find a middle ground between the two extremes; not merely a compromise, but a position which makes sufficient allowance for both memorizing and instruction and which uses the one as an adjunct of the other.

The chief defect of the old system of memorizing was that it was almost completely verbal. The pupil learned words and little else. This was revealed in the fact of the frequent mispronunciations and in the absence of any proper expression in the recital of the text. The true remedy of these defects, however, lies not in an abandonment of the practice of memorizing but in a recognition of the fact that memory should always be the hand-maid of understanding. We seek to understand in order that we may remember in the fundamental sense of building a new bit of