

He pointed out how that every live boy wanted to be of some use in the world,—wanted to be of service. But before a boy could do that, he must be thoroughly equipped and trained. The way to secure this training was very similar to the way a young man had to secure his training for service at the front to-day.

The first thing was to secure an adult leader as Mentor, who should be registered as outlined on page 91 of the handbook, and who would be the Captain and Guide of the Troop.

The next step was for each boy to be "charted." This corresponds somewhat to the examination every recruit has to have, only it is much more complete, as it not only included the sizing up of a boy physically but also intellectually, religiously and socially. He said it would take a full evening for each boy, and he himself, the minister, and other men would be glad to have them come individually to their homes and they would take the "handbook" and the "chart form" and work it out together. In this way each boy would know exactly where he stood and where he needed help and training to build himself up according to the Canadian Standard for Older Boys.

The third step, like that of the recruit for the army, was to get into a group—or battalion—with others for Training. No young man would ever get to the front to serve his country if he tried to do it singlehanded. Only as he came into the army organization and joined with others could he hope to get the training or be of real service in the war. So for the boys there was a regular, well-thought-out organization called the Organized Boys' Class. This would be their troop or battalion. The Methodist, Baptist and Anglican boys were also organizing in the same way and trying to enlist all their fellows.

The class or club would require a good name and a motto, also a badge and colors, just like the various regiments in the army. They would need a simple constitution, a set of officers and committees, etc. These are all outlined in a pamphlet, *Older Boys and Girls and their Religious Needs*, issued by the General Assembly's Board of Sabbath Schools and Young People's Societies. The organization would be their very own, and would

entitle them to a charter certificate. The further questions of what the Course of Training was and the Diplomas and Awards, were left over for next meeting.

A full half hour was then spent in discussing the various points raised, and Mr. Moore was plied with many questions by the boys. Finally it was agreed unanimously to undertake the Course of Training outlined. Mr. Moore was promptly asked to register as their Mentor and all the boys agreed to be chartered during the week. The class agreed also to meet the next Friday evening to organize and get to work, the boys promising to come prepared to suggest names, motto, etc., for the class.



## The Story of a Boys' Bible Class

*By Nemo.*

The Oaks Bible Class of Chalmers Presbyterian Church Sunday School, Toronto, is a group of 27 boys, ranging in age from thirteen to sixteen years.

In recognition of the fact that we are an Organized Class, the International Sunday School Association has granted us a diploma, which hangs on the walls of our class-room. We have been organized for some time. Our officers for each year are elected at the beginning of the fall term, and consist of an honorary president, president, first and second vice-presidents and secretary-treasurer. There are lookout, social and athletic committees. This organization puts system into our class work.

It was necessary to choose a motto for our class. Several suggestions were given, such as Win One. The Gleaners, etc. ; but the one we decided to accept was, *Our Boys for Christ*. A number of the boys are members in good standing in Chalmers Church.

We meet every Sunday at 2 p.m. in our class-room. Our organization calls for a weekly meeting, generally on Friday evening, for a social time together. The evening's programme consists of a few piano selections by some of the boys who can play, an address by a speaker, sometimes a man from the church, sometimes an outsider.