

does not provide for each stage of development the materials of instruction and training required to meet its peculiar needs.

Amongst the laws governing spiritual life, none is more important than the law that, in the case of every individual, there comes what may be called a decision period. There comes to every boy and girl at this time the feeling that a life crisis has been reached, when a decision must be made which will determine, for good or ill, all the coming years. It is then that the teacher should use to the utmost his wisest, most prayerful efforts, to turn the decision so that it shall become a choice of Jesus Christ as Lord and Master. This is just another way of saying that the teacher should work for the conversion of his scholars.

This decision period, according to the most competent observers, extends from twelve to twenty-one years of age, with its highest point at about sixteen. These years have well been called the golden time for harvest in the church, and the teacher who sets himself or herself to win decisions for Christ, among scholars of these ages, will obtain a rich reward.

Religious Teaching in the Public Schools

The teaching of religion in the public schools is a question which will not down. The Educational Conference held in Winnipeg, last October, served greatly to quicken interest in this vital subject.

It is true that the scope of the Conference was limited to the discussion of the teaching of morality in the schools. But it may fairly be urged, as it has been urged by many competent authorities, that moral instruction, apart from religious sanctions and motives, is doomed to comparative ineffectiveness.

This much, at any rate, is certain, that it is when true religion holds its sway over the heart and conscience, that the fruits of good moral conduct are found most abundantly in the life. The teaching of morals is, to say the least, mightily helped by the teaching of religion.

There is little doubt that a definite syllabus of religious instruction could be introduced into the public school curriculum in almost every province of the Dominion, provided the churches could agree upon a syllabus of which they would all approve.

Using the Scholar's Quarterly

The teacher in his lesson preparation ought to study the scholar's *QUARTERLY*. The teacher who shows scholars, that he knows what the scholar has been, or should have been, studying, gives the scholar more respect for his own part of the lesson preparation. If a teacher never shows any sign of attention to, knowledge of, and respect for, the scholar's *QUARTERLY*, there is little encouragement there for the scholar to respect and study his *QUARTERLY*. If the teacher acts as though the scholar's *QUARTERLY* were unknown to him, the likelihood is lessened that the scholar himself will pay any attention to it. Even by a passing reference on the part of the teacher in the course of the lesson, to an illustration or point of teaching which occurs in the *SCHOLAR'S QUARTERLY* the scholar is inspired to think well of and study his own *QUARTERLY*.

Week by week work is assigned the scholar in his own *QUARTERLY*. If he has done his work as he should have done it he naturally expects some deference, or reference at least, to what he has done. Questions asked in the scholar's *QUARTERLY* should be taken up by the teacher on the Sunday. When no answer is forthcoming on the part of the scholar, the teacher may kindly point out that such questions were part of the work assigned the scholar.

If the scholar has done his own work faithfully, he is likely from time to time to find difficulties which he expects the teacher to make clear on Sunday. Only by knowing the scholar's *QUARTERLY* and proceeding on the basis of what the scholar has been doing is the teacher likely to get near these difficulties. By getting near these difficulties the teacher will find the best possible "approach" to an effective teaching of the lesson.