

familiar. In that event she should choose the portion of the course which she is certain she can impart to others, and seek the assistance of others who are specialists in the particular part of the course about which she is uncertain.

If all these suggestions are followed out in some measure, the time of holding such a class is immaterial. It should be held in the Sunday School, at the time which is most convenient for the girls. But just a hint,—

one of the most successful Teacher Training Classes for girls is held on Sabbath morning from 9.30 to 10.30. It means sacrifice, effort and sometimes inconvenience to have it at this hour, but the girls who will stand the test of all these are, after all, the girls who are worthy recruits, ready to enlist at any cost in the great army of Sabbath School teachers; and in their hands we may safely trust the classes of to-morrow.

Toronto

The Leisure Hours of the Sunday School Scholars

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The Sunday School which seeks no more of the pupil's time than an hour and a quarter on Sunday is in grave danger of not having any of the pupil's time at all. It is the legitimate business of the Sunday School to satisfy every normal need of growing life for moral and religious development, not provided for by some other agency. The desire for fun, relaxation and social intercourse is a normal condition of human life, and the boy, or girl, will seek and find satisfaction for this craving somewhere and somehow. If this satisfaction is not provided by the church, it will be sought elsewhere—on the street corner, at the picture show, in the country blacksmith shop, or at the local "party."

The environment in which the pupil spends his leisure hours is a potent factor in shaping his ideals and developing his attitude towards moral questions. His leisure hours occupy more of his time than that spent in the Sunday School on Sunday, and too often they undo the most efficient effort of conscientious teachers and parents. No School that seeks to develop Christian character in its pupils can afford to neglect their social needs.

This means that the Sunday School must arrange for and supervise a series of through-the-week social activities for its pupils. To this end the Canadian Standard Efficiency Tests for Boys, and Canadian Girls in Training have been prepared, and every Sunday School worker who has to do with teen age boys or girls should be familiar with these booklets. No training is more urgent for the young than that of training in the matter of spending their leisure hours.

The manner in which people spend their spare time, is of vital importance both to themselves and to society at large, and is perhaps the best test of the efficiency of the schools in which they have been trained.

It is for the Sunday School to insure that the men and women which it turns out will have learned to spend their leisure time in ways that will be conducive to both physical

welfare and moral and spiritual uplift. An evening spent by young people in pure fun, under good supervision, will result in power to enjoy one's self in that ideal society which includes both God and man. Such supervision on the part of the church is quite in keeping with its primary aim—the development of human life with the Christian character and the Christian life as its goal.

The agencies for ministering to the social life of the pupils are varied. In addition to the regular series of through-the-week activities, the teacher should meet with his class socially several times a year. The School as a whole will have a picnic, or outing, once or twice a year, and will have several entertainments for every one, if such a need exists. The departments may have quarterly socials of their own, and in some cases summer camps might be necessary as a means of ministering to their social needs. Frequently a bright reading room and game room will keep pupils away from undesirable resorts.

Boys' and girls' clubs, formed of classes, or natural groups of individuals, that "chum" together, may, under adult leadership, become both educative and recreational, and result in much good and effective social training. Often the only way to save the boy is to save his "gang." His "gang" should be organized into a Sunday School class, with a class name, a motto, an emblem, colors, and perhaps some simple form of initiation. Opportunity should be provided for this club to meet in such surroundings as would leave its members free to indulge in any social and recreational activities that would meet the social and physical needs of their lives and yet safeguard them from any undesirable company or improper forms of amusement.

There is no better place for such gatherings than in the homes of the pupils themselves. Intelligent cooperation between the School and the home might provide for the boy the use of his own home for himself and his friends. A boys' club which takes a boy away from home, and teaches him forms of