

As we can have only four or five hymns a week, we ought to have the cream and not the skim milk of the hymn book. With careful search—and I admit it takes time and labor—noble tunes, fine diction, uplifting thought, may be found among those hymns that are appropriate to any given Lesson. Thus the taste for good music and great thoughts may be developed and fostered.

By the time a hymn has been sung through by the school, the necessary repetition imprints the tune on the memory. It occurs and recurs through the week at the most unlikely times, and in the most unusual situations. By the subtle law of association, the tune suggests the words, and so in the work-a-day cares of the week, maybe in moments of temptation, the sweetness and helpfulness of the Sabbath hymn comes apparently unbidden to help us over life's rough places. In this respect the hymn book is probably one of the most powerful of all elements that make the Sabbath School a blessing to both scholar and teacher.

Without detracting from their true usefulness, hymns may be chosen for their immediate mental effect. Thus in our school we always open with two hymns. The first is sung standing and may be called the "rouser." It gives full play to lung and voice. Of these, Hymns 61 and 262 are types. It is followed by a hymn more solemnizing (for example, Hymns 147 and 157); yet the impetus gained in the first is not lost in the second. When the latter, which is sung sitting, is finished, the school is hushed, and prayer follows without the slightest rustle. Reverence is thus taught.

The Psalms have not merely their local coloring, but their special historical setting. They have played an important part in Christian history in all ages. And the same may be said of many of our noblest hymns. It is always interesting, and frequently helpful, in giving out a psalm or a hymn to imprint its lesson by telling the school of its origin or special helpfulness to God's people. This can be done in less than two minutes. Dr. John Kerr's, "The Psalms in History and Biography," Julian's, "Dictionary of Hymnology," Duffield's, "English Hymns," will be found useful in this regard.

While youth is not devoid of serious reflection, it is the time when care and disappointment sit lightly, and when hope, aspiration and imagination have full play. Hence hymns of this type are always favorites, including those relating to the heavenly home and the life beyond, with all their mystical imagery, in which childhood delights. They should therefore have preference. Youth is also the time when the Christian life should be chosen, and hence hymns of appeal and decision should have a place.

Our hymns contain bits of doctrine which a child may unconsciously absorb in the course of his Sabbath School days. This may occasionally be made explicit. On the Sabbath previous to a Review day, I have twice asked the school to take a verse of "Jesus, Lover of my soul," and find Scripture passages to prove the various lines. This causes the scholars to search the Scriptures, and connects the best hymns with their foundation in the Word of God. I also asked the older scholars to state the doctrines involved; but this is more difficult and requires further development. Yet the benefit obtained is well worth the effort.

Toronto

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Eight hundred and fifty thousand is the latest reported enrolment of the International Bible Reading Association. It is now in its twenty-fourth year, and its cards of Daily Readings appear in well-nigh forty languages. The Daily Readings are on the International Sunday School Lessons. Through the courtesy of the Association, we have the privilege of using these daily readings in our Lesson Helps. Three cents is the membership fee of the Association in Canada (six cents for individual members, where there is no local branch), and each member is supplied monthly with a Leaflet containing brief hints on each day's readings, besides a Circular Letter once a quarter, containing interesting incidents of the value of the Bible, and its power to help and save. The members contributed last year about \$3,000 to the Indian S.S. Mission Fund. The central address of the I.B.R.A. is, 56 Old Bailey, London, (E.C.), England.