

scripture, and you will discover that the point where great lives began their real greatness was when they came to the end of self. The same is true in the Christian church. Sainthood and conspicuous service have been attained by those who learned to let go.

What is true in the individual's own life is also true in regard to the lives of those who are dear to them and over whom they exercise control. In a well known American seminary about the beginning of the Student Volunteer Movement, there was a deep missionary interest and fifty of the men volunteered for foreign service. But of all these only one received the hearty approval and "God bless you" of his parents. Missionary Boards are constantly facing this difficulty. When men of the world find their sons or daughters called to positions of honor and trust they are exceedingly proud. Why then should Christians hesitate to let go, when God is calling their children to the highest honor that can be conferred on any one,—the office of a Christian missionary?

Let God,"—this second part of the motto seems quite as difficult to accept as the first. It is what gives the first its real value. Let go without let God would be merely to drift through life aimlessly. Let God control and direct the life with all its faculties and powers. Paul urges this upon the Roman Christians. "Surrender your very selves to God...and surrender your several faculties to God as weapons to maintain the right."

If our lives are to be moulded and fashioned into the image of Christ, we must let God have a free hand in the moulding. The processes he has to use in attaining the highest results are often painful. But surely wisdom would say—

"Oh hinder not His hand
From fashioning the vessel He hath planned."

It must be self-evident that the highest blessing from God can come only to a life entirely under the control of God. It was when at Peniel Jacob let go and let God have control, that his name was changed from "supplanter" (Jacob) to Israel, "a Prince with God." Let God plan the life.

Toronto

THE PREPARATION AND THE PRESENTATION OF THE LESSON

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In a general way, the same procedure may be followed in the preparation of all lessons that are to be taught to children between the ages of nine and fourteen.

First of all, the teacher must get the thought and spirit of the lesson. He cannot give that which he does not have, nor arouse enthusiasm in others if he does not himself possess it. There are two ways in which the teacher will strive to become acquainted with a lesson:

1. He will endeavor to comprehend the *thought*. If it is a story, he will see the pictures in order; if a devotional selection, he will feel the dominating spirit; if a character study, he will appreciate both actions and motives; if a doctrinal passage, he will

analyze its teaching to perceive its full significance.

2. He will next attempt to realize the *spiritual significance* of the lesson. This he will do for his own sake, as if there were no class in existence. The study must be meat and drink to his own soul. This is the first condition of success in all teaching.

And now, possessing the thought of the lesson, the teacher is ready to consider its presentation. It is assumed that the subject matter is suitable to the pupils, and that the pupils are known by the teacher. Otherwise, nothing can be hoped for. A lesson must be as carefully chosen as a garment, and a teacher must study the capacities, needs and peculiarities of her pupils with just