

which he has not himself. Nay more, he cannot even stimulate his pupils by his talk, to desire these.

It is for the wealth of these possessions that Christ is called the Great Teacher. His principles of teaching have not been improved upon by all modern investigation. Psychology has not revealed one faulty step in His methods of exciting interest, arousing enthusiasm, and carrying conviction to those who came within His influence. His manner as a teacher, any set of critics to-day would pronounce perfect. He was always genuinely sympathetic, always orderly, never boasting, but always meek and gentle. His spotless

life and holy character had a charm which even His enemies could not deny. The sincerity of His being, stamped upon every feature, carried conviction wherever He was known, and even the officers of justice could but say, "Never man spake like this Man."

We conclude, then, that the starting point in the making of a Sabbath School teacher is a thorough knowledge of the subject he is to teach, together with a training in methods of teaching, and these joined to such a personality as will enable him to teach by what he is rather than to attempt the impossible, to teach through mere words.

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THE SUPERINTENDENT, AND THE SELECTION OF HYMNS

By John A. Paterson, K.C.

A Sabbath School service should be, from first to last, consistent, harmonious, and not self-contradictory. The Lesson is the guiding centre, where the instruction of mind and uplift of soul lie; and round that must move the praise and worship in prayer and song, which must be in balance, so as to point the moral and adorn the tale of the Lesson's central truths. A great dramatist, keen to the sense of harmony, and knowing that the development of the central thought of the play depended upon a consistent elaboration, told his actors to suit the action to the word and the word to the action; and that principle is equally true upon that stage where moral and spiritual lessons are to be taught and enforced. From the opening to the closing of the School, the hymns, prayers and lessons must be in balance.

In other words, the superintendent should exhaust his resources in seeing that spirit, sense and sound harmonize and mutually illustrate. The School follow the prayers, theoretically,—perhaps not in every case personally and practically; but in the service of song they all unite or should unite, and any incongruity is quickly and surely noted. Our Book of Praise contains such a variety of hymns that an intelligent superin-

tendent need make no mistake; let him, however, set about his selection long before he stands before the School to guide their minds and lead their devotions,—for it is a mighty responsibility and not always fully appreciated. Let him not make such an error as was made at a church wedding, when Hymn 147 was given out,—

"Come ye disconsolate, where'er ye languish,
* * * * *

Here bring your wounded hearts", etc.

If the hymns used are projected by a lantern upon a sheet, then be sure that there is a plentiful selection of slides; otherwise incongruities may occur, and there may be a plentiful lack of good sense. If there is an orchestra, let not the orchestra use up precious time needed for instruction or worship in playing some wonderfully fine bit of classical music, which is more or less worshipful,—generally less.

But appropriateness is not the only quality. The hymns must be spiritual; they should be objective, and not subjective. They should deal rather with the glory of God, than with the religious experiences of the worshipers. Let them be reverential, but not ecstatic. Children cannot understand religious experiences of too deep a nature,