

For the Reform of the Sunday School.

A GREAT convention was recently held in Chicago. It discussed home and day-school training to some extent, but the great emphasis was put on the work of the Sunday School. But the convention personnel was not as inclusive as it should be for real gain in Sunday School work. There were many historical critics, a few Sunday School specialists, and a fairly large group of men who are more or less doubtful as to the value of this new movement, but who are willing to help anything that promises benefit to the Sunday School.

Where were the men who have been leaders in the constructive Sunday School work of the last thirty years? Not many of them were prominent in the convention, and yet they might reasonably be expected to have some ideas on the subject which would be worth the attention of even such a body as this. We are sorry that more of them were not present, whatever the reason for their absence may have been. A great movement, such as this is likely to become, should be carefully studied, and, if possible, aided by all workers in its field.

The Sunday School is confessedly in need of reform. But some of the convention speakers to the contrary notwithstanding, it is not a thoroughly bad institution even now. It has accomplished some things. It has a record of achievement which cannot be obscured by any exploitations of its failings.

The convention had plenty of good ideas. Pedagogy, child psychology, and other "modern" themes were discussed plenty, but there seemed to be no unifying central idea. Is the Bible the Sunday School's text-book? The Sunday School's sole excuse for existence is that it searches those scriptures which testify of Christ. If he is kept in the midst, all these subjects of study may properly have their place in the school. But to place them first, without definitely relating them to the claim of Christ on the scholar's heart and conscience, is to destroy the Sunday School.

We are far from depreciating the convention's emphasis on ethical and intellectual, and even religious, training, and yet we confess that we missed the spiritual note. For the awakening and

nurture of the spiritual life is at the heart of all sound ethical culture. The imparting of religious knowledge is not the final aim of the Sunday School. If Sunday School reform is not dominated by the exaltation of the Lord Christ we want none of it. Better the present groping in the shadows than a blind plunge into the darkness.—Epworth Herald.

Sunday School Notes.

The Sunday School teacher who is on hand before the first scholar arrives, has a wonderful advantage over the one who comes in during the singing of the first hymn.

The World's Sunday School Convention will be held in Jerusalem, Syria, in 1904. The Holy City has witnessed many wonderful scenes, but a gathering of the world's Sunday School workers will be something which it has never looked upon.

Some Sunday Schools give too much time, and others too little, for the study of the lesson under the direction of the teachers, but the majority probably err in the latter direction. Certainly not less than half an hour should be set apart for the lesson without interruptions of any kind.

Calvary.

Under the Eastern sky,
Amid a rabble's cry,
A Man went forth to die,
For me.

Thorn-crowned his blessed head,
Blood-stained his every tread;
Cross-laden, on he sped,
For me.

Pierced glow his hands and feet,
Three hours o'er him beat
Fierce rays of noontide heat,
For me.

Thus wert thou made all mine;
Lord, make me wholly thine,
Grant grace and strength divine
To me.

In thought and word and deed
Thy will to do. O lead
My soul, even though it bleed,
To thee.

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