

dren in their early years, and increasingly benefit them in time to come.

The first of these orders of song will be found in the Section of the Book of Praise For the Young. In the revised Book of Praise this Section will be found to be greatly enriched. The other orders are scattered throughout the book, and only earnest and loving study of the whole volume, in its words and associated music, will enable the teacher to bring to the young the best in attractiveness, range and variety.

How shall we teach such songs? The old fashion of memorizing must, of course, play a prominent part, and no hard and fast rule can be laid down as to how this ought to be done. When children and teacher are together, very much depends on the personality of the teacher and upon his attitude towards the songs that are being taught. The memorizing may be made either interesting or irksome. It is highly desirable that an interest be created in the songs about to be learned. Who was the author? What suggested the writing of the hymn? What stories are associated with its use? What pictures does it naturally suggest? We have scarcely begun to educate and interest the children by means of such information as questions like these indicate. We have a world of interesting story clustering about: "The Lord's my Shepherd;" "I think when I read that sweet story of old;" "There is a green hill far away;" "The King of love my Shepherd is;" "Let us with a gladsome mind;" and very many others.

Emphasis is being laid upon a method which has much to commend it,—the teaching of several songs each year to a child, beginning at an early stage in the life. Those taught at first must, of course, be very simple and must be conveyed far less through conscious effort at memorizing than through association of winsome music and frequent repetition in use.

Here is an illustrative verse from a hymn of Marie Corelli:

"We are only little children  
Kneeling here;  
And we want our loving Father  
Always near."

Again, in the hymn, "In our dear Lord's garden," the verses are found:

"Jesus loves the children,  
Children such as we,  
Blest them when their mothers  
Brought them to his knee.

"Nothing is too little  
For his gentle care,  
Nothing is too lowly  
In his love to share."

As the children develop, more advanced songs are naturally given, and we must not confuse the simple and childlike with the childish, nor must we underestimate the capacity of the children.

The lantern, when used judiciously, may be regarded as an aid to teaching. The children become quickly familiar with songs which are set before them on the screen. If definite teaching is intended, a verse may be placed upon the screen, then sung, then withdrawn and sung. Care must be exercised in the case of illustrated hymns lest false ideas be conveyed, or confused impressions given. The too-familiar picture of a young girl, for example, half sinking in the sea, clinging to a rock surmounted by a cross, by no means conveys a natural reflection of the words:

"Nothing in my hand I bring,  
Simply to Thy cross I cling."

Illustrations, moreover, which have little or no connection with the thought of a hymn are distracting, and prevent clear conceptions of the meaning. The lantern should not be regarded as a substitute for the placing of the Book of Praise in the hands of the children.

While we rightly make use of various means for the memorizing of psalms and hymns, through the well established methods now in use, it is encouraging to remember that a most valuable mode of acquisition is going on spontaneously through the unconscious process of the joy of singing. The essence and form of songs will thus come into the lives of the children even when no deliberate effort has been put forth to teach the verses.

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