

and blessing to humanity. It saves the soul and blesses the body. Third, I love the book, because of what it is to me. What has it done for you and me? It has brought us together to-day from every point of the compass. We have come here led by the Holy Spirit, and the foundation of our love and association is this book. This book has argued with me, it has convicted me, it has convinced me. I reverence it, because it showed me what I was, and what I might be, and what my Redeemer is. It has knocked me down, and lifted me up. It has warned me, and converted me; it has restrained me, and urged me gently on. Fourth, we should love and reverence the book for what it may do to those to whom we teach it, for what it has done for us, it may by God's Spirit do for them.

Reverence the pupils. When the Lord Jesus Christ wished to give to the disciples a wonderful lesson He took a little child and set him in their midst. They were full of ambitions and squabbings, each wanting to exalt himself above the other. Jesus put a child in their midst and said, "Except ye be converted and become as little children, ye shall in nowise enter into the kingdom of heaven." Let us, then, reverence the child, for the Lord Jesus revered it. Let us not fall into the error that too many of the disciples of Froebel are falling into to-day, of leaving out the word "converted." "Ye must be born again." There are boys and girls in your classes whose bodies may be the temples of the Holy Spirit, and who may be martyrs, and missionaries of the future. Don't you remember that beautiful sentiment in Stalker's "Life of Christ," where, after describing the birth of Jesus, he says, "Every arrival of a new soul in the world is a mystery, a shut casket of possibilities"? I reverence the child to whom I teach the Word of Christ for the shut-up possibilities enshrined in that casket of humanity.

In the last place, let us have reverence for the work, because of its relation to God, the Word, and the child. We are workers together with God. Now, to be reverent in the work is not to be sombre. Spurgeon says that the humor of some people may be more reverential than the dignified solemnity of others. I have seen teachers of children who were so ultra-grave and solemn that you had to laugh at them. Oh, let us be reverent and earnest, let the light of Christ's love kindle our hearts, and let the brightness of His face be reflected by ours. Reverence for God, the Word, and the child will stir our souls, quicken our minds, and warm our hearts in the work, and will develop not only teaching but teachers honoring to God. They tell this story of Dannecker, the great German sculptor, who lived about a hundred years ago, and made a world-wide reputation as a sculptor of classical subjects, that he decided to make a heroic figure of Jesus. After two years' work he brought a little girl into his studio and said to her, "My little child, who is that?" The little one looked up and said, "That is a great man;" and the heart of the sculptor sank within him, for his ideal was