

ficient to govern the school. Again, the value of sympathy is seen when we bear in mind that this element was one of the most potent in the teachers and prophets of old. The words of Jesus were never more precious nor more inspiring to his followers than were the tears of Jesus; and it is indeed a blessed truth this, that "we have not an high priest who cannot be touched with the feeling of our infirmities." Thus, too, was it with the prophet of old, as we see in those memorable words which so clearly reveal the sympathetic heart. "O that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." So too with the Psalmist, whose words are just as philosophical as they are scriptural, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." This would form a very good motto for a Sunday School, for if a teacher has this element of real sympathy, however little he may have of other qualifications, he will be sure to be successful. Intellectual power alone may be a very brilliant thing, but it will be in itself comparatively useless; just as the diadem (another word for carbon) may appear very fine as it is seen on the brow of beauty or the crown of royalty, but it is as *carbon on fire*, that it is most useful, propelling our cars and steamships, and carrying on the commerce and manufactures of the world. So, it is teachers who are, as it were, all aglow with love for the children and love for the Saviour, who will be able, with the Divine blessing, to melt the hard or wayward hearts, and be of real permanent use in the work of the Sabbath School. Let us, then, seek to have such a spirit, the spirit of self-sacrificing sympathy which shall lead us to live for, and if need be to die for, our fellow-men—the spirit so beautifully described in these words, found on the gravestone of a soldier who perished on the field of battle:—

"Whether on the tented field,  
Or in the battle van,  
The fittest place for man to die  
Is where he dies for man."

Brantford, 17th Sept., 1874.

## THE UTOPIAN CHURCH.

A Christian church should be a church of Christian people. They only should be accounted Christians who are believers in Christ, who believe not only in His existence, but rely on His atonement: these become His followers, are led by His spirit, and conformed to His image. Now, in seeking to have such a church, some have set up a false standard, false because artificial, and a church of such material, all up to the artificial standard, is Utopian, because it has no existence but in the minds of the constructors. When churches or ministers set out with this mistaken idea, they are doomed of necessity to be weak and diminutive, few in number, weak in effort, self-complacent in spirit, pluming themselves on that which should be a cause of grief to them. Their fewness is adduced as an evidence that their communion is pure. They say: "Better to have a church with but ten members who are born again, than a large and mixed community of converted and unconverted persons." This is a virtual challenge to all other churches to find an unconverted man or woman among them. Other churches and the world are not slow to take up the challenge and charge home inconsistency on some of the select few. Many Christian people stand without despairing ever to reach the standard of perfection set up, pondering over the mystery of what it is to be a Christian, and what sort of change must be experienced before they should dare to offer themselves to a community of such asserted purity. To join such a church, would be at once to proclaim to members of all other churches: "Stand by, for I am holier than you."

Many who attend the services of such a church, and are, perhaps, profited by them, shrink from offering themselves to its communion, because they fear they