

for Christ that drill which precedes the actual real battle of life when they have to cope with the real giants of sin, selfishness, disobedience, envy, wilfulness, covetousness,—all these giants against which both young and old Christian warriors have to wage battle to the death. We are living in a practical age. We don't believe in anything unless it shows that it will do the work which it professes to accomplish. Everything is on its trial, and it is vain to speak of the week-day influences of the Sunday School unless we can show the practical benefits thereof. Some time ago I went to a tailors to get measured for a suit of clothes, a very ingenious, talkative sort of fellow. His shop was garnished with all kinds of geometrical figures and curves. While he was measuring this way and that way, expounding the scientific character of his method and the wonderful improvements that had been made by the march of intellect. At last he got through. Some time elapsed, and then the clothes came home. He was so very particular that I expected an excellent fit, but the fact was that I could not get into them and did not want to stay in them when I did. (Laughter). I asked myself the question—what was the use of all this science if he could not make a coat to look decently. That is a familiar illustration of what I mean, that we must bring these things to the test. Unless we can array our scholars in the garments of comeliness and of virtue and beauty, they go forth showing that we have had our hands on them, and we look in vain for any true grounds upon which to place the utility and the honorableness of our Sabbath School enterprise. Last night something was said about the skeptics and about learning from them. Very often their hearts are better than their heads. This reminds me of a man who said his head was Unitarian and his heart was Church of England. I told him that in religion he would be safer to follow his heart. One was induced to send his children to the Sabbath School. The teacher came to see him one day, when the man said, "I don't see much use in your Sunday School after all." "What is the matter?" These children give me so much trouble. I thought you would do them some good; they did half obey, but now—"I say, John, go shut the door." John says—"Mary, you go shut the door." Mary says—"Bill, you go," until I finally have to shut it myself. Now there was a practical test that this man brought to bear on the week-day results of Sabbath School teaching. I don't know, after all, that the man was so far astray. Then I take my view of the subject from this point, viz:—that we should endeavour to make our Sabbath School teaching an influence which will go forth like a stream from a fountain, that will irrigate and beautify the whole week. That we should look at the thing in this way, and see to it that the School half hour passes pleasantly, and that "good-bye, children," is not the last of them for a week, and go away not thinking about them until we see them again. That is a low and erroneous view of Sabbath