Our Houng Folks.

Persevering Agnes

BY GEORGE KRINGLE.

"I am going to learn, too." "You? O heart it! Again going to learn, too;" and Ursula's laugh was merry

and long. Why do you laugh?" asked Agnes, her face flushing.

Because you are such a goose." "It is not being a goose to try, when

шашта ваув I тау. mamma says 1 may.

"You are a guese, for you might know you could not do it. Agnes learning to play by note!" and Urania sunk down among the cushions, almost upsetting mamma's astral on the table, and laughed until Agnes, quite cast down from her table, and laughed until Agnes, quite cast down from her flight of high spirits, ran off to find mamma, and to know if she really, being "nobedy but Agnes," could learn to play

on the plane by notes. "I shall learn this one to-day and that one to morrow, and these the next day and the next," said Ursula some time afterward, counting over the exercises in her book. "I shall have finished them all by New Year's day, and be ready for a

real, regular piece."
"What, a piece like Lucille plays?" asked Agnes.

"Yes, something like hers."
"By New Year's? How many days is "O, lots of days; I do not know how

many."
"Why, I've only four exercises learned. Ursula, and you are talking of learning a

plece." Well, I told you so Goose; I knew you could not learn.'

could not learn."

"Cannot learn," thought Agnes, turning away; "cannot learn? If Ursulacan learn them by New Year, so can I, if I do, as mamma says, persevere;" and she ran out to take a peep at Towser—"poor chained Towser"—and to try to fewret that Heyels had eath that she and forget that Ursula had said that she could

But Ursula begun on the exercise of the day. "How easy it is," she said to herself, stopping, after the first few notes, to see if the exercises did not look like Lucille's scales; "I can learn it in a minute;" two or three more notes and a stop. "To-morrow's exercise look like a tune;" and Ursula hummed a pretty little air, thinking how fine it would be could she play such an air by note.

The first note over again; two or three stumbling sounds, and Ursula had to stop to remember what she must do when there were more notes than she had fingers, and to regret that exercise makers ever arranged for a passing of thumbs and crossing of

fingers.
"If this is what it is, there is no easiness about it, and I shall not learn it in a minute;" and she twisted around on the twisting piano-stool, and wished the practice hour was over. But knowing that, somehow, she must get to the end, she commenced at the first note to stumble and blunder to the last, and recommenced once more only to stop, when she reached

the sixth note all in confusion.
"I don't like it." she cried; "it is ugly and hard; I'll never learn it, I'm sure;" and she gianced at the hour. "If I could skip this I could get on with the rest, but this is a humbug, and nothing clse;" and she turned over the leaves and wondered hew long it would take to play like Lucille. So that hour passed by, and Ursula for

So that hour passed by, and Ursula for that day was done, and Agnes screwed the stool a little higher and begun her practice, wondering, in spite of herself, as she looked at the puzzling dots and lines, if it could be possible that Ursula was right, and that she could not learn.

"It is hard," she thought, as she tried and failed, and tried again; "hard, but nice too, and mamma says that almost every thing is hard at first."

Steadily one note followed another; the line when finished was re-begun with the right hand, then with the left, then both

Agnes was tired.

"Mamma says we must not mind being tired it we want to learn," she thought, as she rested her fingers, and then went on again, steady as the tick of the parior clock; note at a time, line after line, till the little fingers ached and the head was weary, and the exercise at the end of the

time was done. Ursula was sleeping one day, and just and, knowing Lucille was away, started up to see Aques, a little finger-sore and a good deal tired, finishing her hour.

"What are you trying that for?" asked Ursula, coming closer; "why, it's away ahead in the book."

"It's my lease."

"It's my lesson," replied Agnes, looking

up. "Your lesson?" and Ursula counted up as well as she could in her mind how many lessons she was behind, and, cross as could

be, took up a book.

"Monsieur will bring a real tune for me to-day; "it is New Year almost;" and Monsieur came in to bring the "tune" and to give the lessons, just in time to catch Ursula's cross answer, and to see

Ursula's cross face, and said, upon seeing and hearing.
"Practice brings pieces; little fingers that practice are better than larger ones

that do not.' "Why should Agnes get shead, Mon-sieur, while I am away back in the book?" "Perseverance, Miss Ursule, persever-

ance; music comes by persoverance. So, on - Now Year's day, while Ursula rocked in the cushioned chair, and thought how "stupid music was, to be so difficult," and thought how she would "practice well to-morrow," Agnes played a soft little air, that, to her, was the sweetest music in the world, and, while she was playing, leaned

nearer to Lucille to whisper: "Sister, was there ever any thing so nice as to persevere?"—N.Y. Observer.

Have the courage to acknowledge your ignorance, rather than seek knowledge under false pratences.

Have the courage to obey your Maker at the risk of being ridiculed by man.

Sabbath School Teacher.

LESSON XXX

THE TEMPLE DEDIGATED. 1 Kings vill

COUMIT TO MEMORY VS. 5, 6, 19, 11.

COUMIT TO MEMORY VS. 5, 6, 19, 11.

PARALLEL PASSAGES.—2 Chron. V. 5;
2 Sam. vi. 18; 2 Sam. vii. 5.

SCRIPTURE READINGS.—With v. 5, read
Heb. x. 11; with vs. 6, 7, read Heb. ix. 5,
21; with v. 8, read Ex. xxv. 14, 15; with
v. 9, read Ex. xl. 20; with vs. 10, 11, read
Ex. xl. 34, 35; with v. 12, comp. Is. xevii.
2; with vs. 18, 21, read 1 Chron. xxviii.
4; with vs. 18, 21, read 2 Sam. vii. 12, 18.
Golden Text.—I besech you, therefore, brothers, by the mercies of God, that
ye present your bodies a living sacrifice,
holy acceptable unto God.—Rom. xii. 1.

holy acceptable unto God.—Rom. xii. 1. Cantral Truth.—The Lord is "worthy

to receive riches." The day to which Solomon long looked forward had come at length, and the temple was to be dedicated to God The "feast of the month of Ethanim," Tabernacles, which at once recalled the dwelling in booths, and the gift of the in-gathered harvest, and which brought so many to Jerusalem, was waited for; the temple having been completed eleven mouths before. (See 1 Kings vi. 38.) There were, no doubt, good reacons for the delay, though not here

Solomon invited the elders and all the heads of tribes (v. 1). He did not give formal invitations to the people, as David, born of the people, did (see 2 Sam. vi. 1) but to the representative men. The people came of their own accord as spectators, as at the opening of the Centennial, the President and State Governors were invited, but the people went of their own accord to witness the ceremony. Priests or Levites, (2 Chron. v. 4)—for all priests were Levites also (Josh iii. 3)—bore the ark. The solemnity of the occasion, as in Josh. iii. 6, and vi. 6, made it fit to employ the most weighty of these officials. Along with it came, for safe deposit, and to provent superstition and rival worship, the original tabornacie made by Moses, and no doubt the hely vessels. At this point our lesson begins. We have (1) the removal (vs. 5. begins. We have (1) the removal (vs. 5-11), and (2) the accompanying words (vs.

We have first, THE ASSEMBLY. (V. 6.) The king, and "all the congrega-tion," including the representative men, and the people. Special altars and sacriand the people. Special altars and sacrificing arrangements admitted of very numerous sacrifies, which at once honoured God, testified to the joy of the people, and provided, in part, the sustenance of so many, for parts of the sacrifices were caten as food. David had so done (2 Sam. vi. 1), but on a mace medical seed.

vi. 3), but on a mere modest scale.
\te have the placing of the ark (v. 6) in the innermost chamber, the Holy of Holies (Ex. xxvi. 38), called "the oracle," from the fact that God spake from the mercysaat. It is called the "ark of the covenant," for it contained the two tables, the commandments, which formed the bassis of the covenant or agreement between God and his people. He commanded and they accepted. The ark was placed under the overshadowing wings of the cherubim (v. 7), (1 Kings vi. 19), as intended. This gave the temple its real glory. For all the ends of worship, protection and defence, God now dwells there. The gold, and the skill, and the costly stones, were little in comparison with this symbol of Jehovah's presence. So the church is little, but as her Divine Head is with and in her. He speaks. He ratifies the covenant. He reseat. It is called the "ark of the covenant speaks. He ratifies the covenant. He reveals the Father and brings men into followship with Him. He makes and He dignifies the spiritual, as the ark did the material, temple.

The ark was borne by staves or poles (Ex. xxv. 13), which, when it was set down, were drawn out (v. 8), (see Ex. xxv. 15), so that they could be seen from the larger apartment or holy place, when the curtain was set aside, and it is concluded, guided the approaching High Priest to the mercy-seat, where only the heavenly light shone in the "thick darkness." The wonshone in the "thick darkness." The won-derings of the ark were now over. The simplicity and truthfulness of the writer appear in "unto this day," showing that when the book was written, memorials made at the time were employed.

The contents of the ark are noted in v. 9, which almost implies that there was some known change from a former state of things. Now it only contained the two tables of stone, placed in it by Mossa (Ex xxv. 16, 40). It had formerly had the "pot of manna," and "Aaron's rod," placed there as relies of a sacred kind, but probably abstracted during the many representations. ably abstracted during the many removals of the ark, or when it was in the enemy's hands. To these, Paul refers in Heb. ix.

hands. To these, Paul refers in Heb. ix.

4. Providentially, only that was lost which could be done without, and which, when the people lapsed into idolatry, might, like the brazen serpent, have bemight, like the brizen serpent, have become a snare to them. It is conjectured by some, however, that Solomon may have now removed them to tables in the temple (2 thron. iv. 8). The book of the law had always been not in, but beside, the

ark, (Dent xxxi. 26).

The visible signs of God's presence is described (v. 10), as taking possession the moment the priests have laid down their sacred burden. This was predicted (Ex. xxiz. 43), and was made good (Ex. xl. 34), xxix. 43), and was made good (Ex. xl. 34), and so the divine presence was assured to the people under Solomon as before under Moses, and the inference was now as then, (v. 11), as we see by Ex. xl. 35. Compare with this 2 Chron. v. 11-13. When God comes near to men in the Incarnation, and reveals his glory, the human priesthood withdraws.

2. An audress by Solomon accompany ing, and explanatory of this removal, is reported in brief (vs. 12-21). The substance of it, in so far as it refers to his own

stance of it, in so far as it refers to his own place and privilege, we have already considered (Lesson I, July 2nd).

It was fit to allude to the fact then before the eye of the people: "The Lord has often spoken of—rather than made a distinct announcement—dwelling in thick darkness." (See, for example, Deut. iv. 11; Lev. xvi. 2.) It is not so much because he will not be seen, as because we cannot see Him who is consuming fire. So He hides Himself, and reverence, awe, and holy fear become us. In Himself He and holy fear become us. In Himself He

is light, and dwells in light, but there is a light which is perfect darkness to the

The tabernacle had moved from place to place; now it was to be settled, among a settled people, in a secure city (v. 13). (See 1 Chron. xxviii. 2.)

Having owned God's grace and presented the bire terms of the context of the

ence, the king turned to, and by word and gesture "blessed" the people, who, as men still do, "stood up," to receive the blessing (v. 14). The words of the blessing, if they were audibly uttered, are not reported. The words following (vs. 15 21) we not of the nature of a blessing, but a brief historical statement, may be compared with the report given in 2 Chron. vi, 5, 6, from which we see how the sense may be quite truthfully given without reproducing the

words.
As to God's approval of David's wish (see 2 Sam, vii. 10-16); as to the promise of his son's realising his devout desire (see 1 Chron xxii. 10); and finally, the importance attached all through the best part of the Hobrow history to the Ten Commandments appears from v. 21, referring as it does to Ex. xxiv. 21. Now, as then, all true communion between God and men rests on the understanding that He, as king, enjoins, we, as subjects, shall obey. Solomon thus renews the pledge f obey. Sol

(1) A local tomple served well, while the church was confined to Palestine. It ceases to serve when "all nations" are brought into God's Zion.

(2) It was high honour that God gave to a man in letting him build a temple.

One king desired and another onjoyed it. (8) But there is another temple in pro-cess of building by the Prince of Peace, as Head indeed, out of materials provided by His Father (John xvii. 2), and by His people as workmen under Him. Minis-ters and missionaries are chief workmen, but Sabbath-school teachers, tract writers, all who win souls to Christ, are labourers here. The stones are immortal souls. The work goes on for the most part quietly, without observation, without noise, boasting or show. The lively stones are put in their places, and they remain forever. I hostile hand can overthrow this temple.

(4) Here is the place for the most enduring work. Toil here—what is done is done

(5) Build on God's plan-and no other. the foundation is Christ—no other. Any soul believing in Him is made a stone in His temple, and strange to say, can then begin to bring other stones—and the fabric endures forever.

SUGGESTIVE TOPICS.

The dedication - when-by-whom-its -the removal of the ark-by whom of the tabernacle—why—the accompanying acts—meaning and use of sacrifices place of the ark—its glory—meaning of oracle—place of the staves—sign of God's presence—effect on the priests—Solomon's words—his statement—the divine faithfulness owned-his gratitude expressedand the points to be emphasized.

The Sunday School—Its Governing Idea.

BY JOHN S. HART, LL.D.

The Sunday-school is not only complex in its organization, but various and manifold in its objects, and it is not easy, or indeed possible, to bring all these under one head. Yet by a careful elimination of the non-essentials from our idea of what the institution is, we may make a sufficiently accurate conception of its distinctive characters, and such a conception is important in determining the measures to be adopted in its support and management.

On one point all are agreed. The Sunday-school aims at the conversion and sanctification of the scholars. But the pulpit aims at the same end. This supreme end, therefore, cannot be that which gives the institution its distinctive character. otherwise the chief business of superinten-dent and teacher would be preaching and exhorting. It is the means, not the end, which gives to this agency its distinctive character.

It is not a church, not a prayer-meeting, not a religious sociable, but a school, and its main business is TEACHING, — teaching with reference indeed, to a particular end, but none the less teaching. Its methods, therefore, should be governed by the same general principles as those employed in other schools. There should be intelligent therefore, should be governed by the same general principles as those employed in other schools. There should be intelligent classification of the scholars, not according to years or size, but according to intelligent tall capacity and development: classification. tion of the school itself into primary, intermediate, and higher departments. There should be object teaching for the very young, mermoritor exercises, blackboard exercises, not acrostic gymnastics, but ex-planations addressed to the eye as the most certain method of reaching the understand ing and the memory. There should be lessons to be learned at home; there should be study, not mere talk; there should be recitation, old-fashioned question and answer, not morely hortatory harangue; there should be a systematic course of study, not

mere patch-work.
We say these things, not because they are in dispute, but in thankful recognition of the fact that our Sunday-schools, as it seems to us, are surely and steadily drifting towards a right ideal, that they are every year becoming more distinctively schools, and that the scholars, more regu larly and systematically than ever before in the history of the institution, are taught the truths of religion as contained in our one common text-book, the Word of G 4. Sunday-school teachers, then, who wish to become proficient in their work, should study the manuals that have been prepared for the use of teachers in other schools, not manuals of particular science, but manuals which teach the art of teaching. Many useful hints will be gained in this way, and

the teacher's power of usefulness will be greatly increased by it. One point at which the Sunday-school teacher should aim is to secure from useli acholar some study of the lesson during the week. This is not always practicable. The Sunday-school teacher has not the same power of compelling study that the weekly teachers have. But he should keep the

aim in view, and exhaust all his powers of persuasion and contrivance to bring it about. He should not for a moment entertain the idea that mere attendance is suf ficient. Secure the attendance certainly, if you can do nothing more. But having induced a child to come to school, next try to the continue something, even though it be right of the matter has been clearly shown. It should be well understood by this time point gained, become by persuasion, by the influence of example, by every proper means to rouse him the continuence of example, by designed by those who broken are the covery proper means to rouse him the continuence of example, by every proper means to rouse him to such for home study.

At a feeling of interest that he will put forth his own powers actively, and will study full to observe a good criticism carried so and learn a regular lesson. The place does for that it creates an error as bad as that not become a school to him till this end is gained.—S. S. Times.

An Interesting Series of Meetings.

Chautauqua, N. Y., is famous for the Sunday School Conventions that have been held there. This year it is proposed to do more than ever, and as many of our readers are deeply interested in the several move-ments that will be represented, we present The first meeting will be a conference of Bible students interested in the present state of Natural Science and its relation to the Bible. This conference will open Wed nesday morning, July 26. It will comprise "Conversations," "Statements," "The Scientific Question Box," and lectures by competent men in this department, whose teachings will be illustrated by experiments of a most interesting character. The scientific conference will last three days. It is designed to be the germ of a movement at Chautauqua, which is expected to develop into something like an annual course of scientific studies for the masses. In 1877 it may be possible to devote a much longer time to the scientific department. Among the lecturers is Dr. Doremus, who will illustrate his subjects by experiments upon the body of an ox, which will be kill-

od purposely for the exhibition.

Next in order, after the three day's course just announced, it is proposed to hold a two days' convention in the interest of Temperance, especially in its relation to the Sunday School and home work. This temperance convention will occupy Saturday and Sunday, July 29 and 30.

On the following Tuesday evening (August 1) the third annual meeting of the Sunday School Assembly will commence, and continue, as usual, for two weeks. At the "Assembly" it is proposed to consider the most important Sunday School themes in a more thorough and practical way than over before. When the programme for the "Assembly" is announced most earnest words of approval from the whole Sunday School world will be heard. The normal work will receive more attention than in '74 or '75; the "Board of Instruction" will be composed of the best teachers in the Sunday School field.

After the "Assembly" it is proposed to hold a three day's Congress of Christian Workers for the discussion of such practical questions as the following:—Revivals, revival methods, revivalists, the altar-work of the revival of the revival meetings, inquiry meetings, anzious seat, prayer meetings, class meetings, care of converts, pastoral work church music; forms of church work, such as tract distribution, temperance efforts, lay pastoral work, missionary contributions, etc.; lay preaching, etc., etc. The congress is designed especially for the benefit of young ministers of all denominations. There will be present at the Congress some of the most successful evangelists and pastors in the country, who will aim to make the occasion one of deep spiritual and practical power.

For the especial benefit of those who may not be able to attend these conventions, a daily paper will be published while the meetings continue, with full reports of the speeches and exercises.

We give below a partial list of the speakers who will take part in the several meetings :-

Rev. J. H. Vincent, D.D.; Gen. Clinton B. Fisk will be expected to deliver the Centennial oration; W. M. Knox, D.D., of Elmira, New York; Rev. Dr. Deems, of New York; Rev. Dr. Hatfield, of Philadelphia; Rev. L. T. Townsend, D.D., of Boston Mes. Per. Traven Abeat. ton, Mass.; Rev. Lyman Abbott, editor of the Illustrated Christian Weekly; Prof. Wm. Wells, of Union College, Schenectady, N. Y.; Dr. Alexander Winchell, of Vander-D.D., of Atlanta, Ga.; Rev. C. H. Fowler, D.D., editor of Christian Advocate, N. Y.; Rev. O. H. Tiffany, D.D., of Chicago; Rev. Geo. A. Peltz, assistant editor of S. S. Times; Frank Beard, Esq., of New York; Rov. Dr. Heacock, of Buffalo; Rev. C. H. Rov. Dr. Heacock, of Butialo; Rov. C. H. Payne, D.D., President of the Ohio Wesleyan University; Prof. W. F. Sherwin, of Newark, N. J., will lead the singing. Rev. Warren Randolph, D.D., of Philadelphia; Rev. Walcott Calkins, of Buffalo; J. B. Tyler, Esq., of Philadelphia; Rev. Dr. T. S. Henson, Rev. A. L. Chapin, D.D., of Wisconsin; Rev. Richard Newton, D.D., of Philadelphia: Dr. P. G. Gillatt of Illipoie. Wisconsin; Rev. Richard Newton, D.D., of Philadelphia; Dr. P. G. Gillett, of Illinois; B. F. Jacobs, Esq., of Chicago; Rev. Dr. Gibson, of Chicago; Rev. J. M. Freeman, D.D., of New York; Rev. Bishop R. S. Foster, D.D., LL.D., of Cincinnati; Rev. G. W. Woodruff, D.D., Falls River, Mass.; Rev. E. O. Haven, D.D., LL.D., Chancellor Syracuse University.

POPULAR education is steadily gaining strength in Egypt. The number of children receiving public instruction has increased from 8,000, in the time of Mahommed Ali, to 60,000 in the first Mahommed Ali, to 60,000 in the first years of the period of 1863-72. The obstacles in the way of public education are, however, great and exceptional in Egypt. Among the 89,898 scholars now in the primary schools, there are only 3,018 girls, all, or most of whom, are of non-Mussulman families. Thus one-half of the population of Egypt is, or has been until now, heavend the influence of advanuntil now, beyond the influence of education, it being one of the dogmas of the East that women are not worthy of the bless-ings of education. The Khedive proposes to establish, at Alexandria, a great public school for children of all nationalities, at an expense of \$65,000.

The Bible in the Class.

Probably there has been enough said and written to the present generation of teachers against the use of a question book or lesson papers in the class; not that such use of them has been abeliahed, but the

peaker in an institute, while deprecating the use of question-books and I same papers in the class, said be believed that a te ought not to bring even his Bible into the class! Mr. Moody has said that "a question book is like a lump of ice between two lovers." The speaker in the institute thought the Bible would be such a barrier between the teacher and his class!

The teacher ought to bring his Bible to

The teacher ought to bring his Bible to the class; and not the teacher alone, but the pupils too, as soon as they are able to read. To cherish a love for God's book as the most important work a teacher has to do, not to the conversion of souls. "I do not onjoy reading my Bible; I wish Uita," I have heard this remark made many times by curnest Christians. What can realize the Bible may attractive? Agilet. make the Bible more attractive? Artists are doing much to make it so, but Christian teachers can do a greater work by filling it with spiritual illuminations. These are fadeless, while the engravings endure but for a season. They can best be made from time to time, when there is white heat interest in the class about the lesson, by opening the Bible and reading from it something which either confirms or con-tinues that interest. More than likely every scholar in the class will want to read the same passages for himself during the week.

A teacher needs to speak with accuracy and authority, therefore he ought to have his Bible in his hand. Have you never seen a minister close the Bible, or lay it aside altogether, before beginning to preach his sermon? or perhaps you have seen him nis sermon? or pernaps you have seen him
use a rack not large enough to accommodate a Bible. As you sat and listened, did
you feel that you were hearing the
Word of God preached or the word of
somebody else? At any rate you have
seen a teacher conduct a class without a Bible. There is no difference in the two CABEB

Bibles should be brought by the pupils to the class for three reasons at least. 1. That the teacher may know that each one owns a copy of the Bible. 2. That they may become familiar with it by learning about the relative position of its books, and how to pronounce difficult names contained in it. To many without such exercise the Bible would be a scaled book for a lifetime. 3. That habits of turning the leaves in study may be cultivated.

The abuse of the lesson-paper system has had a tendency to keep Bibles out of the class, and out of study too. How would it do to simply indicate in the lessonpapers where the passages of Scripture to be studied might be found in the Bible, that is, omitting the printing of the Scripture?

Even if this change is not made, let it be an invariable rule in a class for each porson to have a Bible in his hand. The most eloquent portion of Dr. Townsend's grand speech in defence of the Bible, delivored at Chautauqua two years ago, occurred when he took up the great Bible and held it close to his heart. "And I, if be lifted up from the earth, will draw all men unto me," is a true saying of the incarnate word. It may be said also of the written word.—Mrs. W. F. Crafts in The Normal Class.

Controversial Preaching.

"I cannot help thinking we shall need also in the next ten years a little more controversial preaching. All over the world, it appears to me, there is proceeding at this moment a real struggle between the New Testament and popular principles, and what I think are the heathen and hierachical principles—the principles of church authority as against it lividual conscience. You have it exemplified in the Council at Rome, and in the exaltation of diocesan bishops as distinguished from the working clergy. All Ritualism; all High Churchism; all these efforts to combine Anglican Prolucy' with the Greek and Eastern Churches; all these things seem to me the indications of a gradual advance of that principle in its endeavors to enthrone itself in the Churches of the world, to say nothing of the efforts of Romanism in this our own land.

"Now, upon this point it is due, if the ministers are to be effective witnesses of the truth, that we should be able to deal with those questions in controversy between Protestantism and Romanism—for Ritualism in its ordinary forms is only Romanism diluted. I have known many people who supposed themselves perfectly competent to deal with Romanism in discussion.

They had read some of the controversial books. They thought Romanism was a bundle of disjointed mistakes and errors, thrown together in the course of ages. And yet when these men fell into the hands of some trained and competent Jesuit they found themselves at ees, to their own dis-comfiture. I tell you, brethren, Roman-ism would never have stood through these centuries if it had been but a loose bundle of errors. It is the 'mystery of iniquity.' It is, from the devil's side, the counterpart of the way of life. It is a concatonated system with a certain logical accuracy. We system with a certain logical accuracy. We must start with that principal clearly before our minds. When you want to be competent to deal with it controversially you must have mastered the principles of the Bible thoroughly, and the philosophical principles in its system of doctrine, to expose fundamental mistakes, corruptions, and errors upon which the whole system rests; upon which it has built itself up in a very logical, close, firm manner."—Rev. John Hall, D.D.

Have the courage to show your respect for honesty in whatever guise it appears, and your contempt for dishonesty by whomsoever exhibited.