

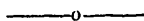
setting up a new lighthouse, on a dangerous coast, to warn mariners to keep off; it is like "a city set upon a hill, which cannot be hid," that others may gaze upon it; it is like dew, falling from heaven, in the midst of many people, to bless them, and make them happy; it is a peace-maker, cast among the wranglers and contentions of the world; it is a guide for wanderers to the celestial city; it is a watchman, to warn men away from the danger, which is hurrying them to perdition, and to give them notice of the fires of wrath to come, which are to devour the Lord's adversaries; it is a winner of souls to God. You yourselves have won him, and he goes into the world to win others.

Again: a soul won, is won for yourself. Is not this a rich reward for the nights you have sat up, for the candles you have burnt, for the sleep you have lost, for the recreation you have given up, to study God's book, and to prepare yourselves in order that you might infuse good principles into that mind? Will it not be a blessed reward, when they are gathered to Christ? "Ye are our glory and our joy," says the apostle; and he says elsewhere, "Ye are our crown of rejoicing, in the day of the Lord." Yes, and Jesus Christ counts those precious souls that honor him, worthy of better honor—those who are aiming at and are successful in his blessed work. "They that turn many to righteousness, shall shine as the stars, for ever and ever." When you, in robes of glory, present them in your Master's presence, and say—"Here am I, Lord, and the children whom thou hast given me," for whom I prayed, and toiled, and laboured, and sacrificed, from love to thy precious self, who had saved my soul; to see him smile upon you, and say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me,"—they will be the words that will enter into your very soul, the joy of which you shall never lose, while eternity itself lasts.

Then there is one thing, in order to this; and with that I close. Prayer must be always associated with your labor; prayer to get God's Spirit,—the spirit of love, tenderness, and sympathy, and forbearance, and zeal. If you are much with God, you cannot go among the children without communicating something of these feelings: and they soon perceive it. You need not tell a child that you have been with God in prayer; persons belonging to a Christian Church have no reason to talk much about having communion with God. If they have, it is like ointment in their right hand; it is sure to betray itself. There is something in their manner and temper, that people tell, just as if a delicious ointment was rubbed on a man's hand, and he goes into a house, and endeavours to hide it; the smell of it spreads everywhere. And if this be the case with you, my Christian friends, you will show

it to the children in your spirit and conduct, which they soon understand.

Be assured, teachers, from the Book of God, that Divine influence in teaching is every thing to you. You may use all means, and communicate all knowledge, but it will be in vain without this. Therefore, hear this last sentence—"It is not by might, nor by power, but by my Spirit, saith the Lord of hosts." Get that, and you shall win souls to your blessed Master.



### Sabbath Adult Classes.

I OBSERVE in the last number of the *Record*, a letter from "A Parish Minister," asking information on the best method of conducting "Sabbath Adult Classes." I am glad to see this subject taken up by you, as I am sure a few letters upon it would do good. I entirely agree with your correspondent, as to the importance of such classes. They are, when properly managed, the very life of a Church. It is generally from such classes that the best Sabbath-school teachers are obtained, and the largest accessions are made to the communion roll. Hence I think there is a necessity not only for such classes in connection with all our churches and chapels, but for giving the young people who attend them a far more extensive and connected course of religious instruction than has hitherto been given in most of our parishes. If it be necessary that our Sabbath-school teachers should be well acquainted with the truths which they teach, and that all our church members should be able to give a reason for the hope that is in them, then it is necessary, not only that they all should be well instructed in the doctrines, and duties of revealed religion, but that all should know something of the evidences of Christianity. The latter is especially required in our larger cities, where the faith of our young people is constantly assailed in warehouses and workshops by sceptics and deists. In these places the faith of our young people is often staggered by objections, which with a little instruction on the evidences, they could easily resist and answer.

With the view of meeting such cases, I formed in my own congregation, some years ago, a class which has been successful beyond my most sanguine expectations. Nearly the whole of the young people connected with the congregation, male and female, between the ages of 16 and 20, and a number of them above 20 years of age attend. There are often as many as many as 150 on the roll. My course of instruction includes not only the doctrines and duties of revealed religion, but also the evidences of Christianity. Of course the evidences are only considered in a popular way, and are not entered into in the same minute and critical manner as in a divinity hall; enough of them is taught to confirm the