

He was young when he began to seek after the God of David his father. Then I turn over to the New Testament, and I find when Paul, the great apostle to the Gentiles, was writing to his son in the gospel, Timothy, he used these words (2 Timothy i. 5): (Reads.)

"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also."

If I stopped there it would lead me easily, as it led one in my hearing, to say, "There is organic religion, the religion of the grandmother transmitted to the daughter, and then to the grandson as an organic chain religiously"; but when I turn to the next page and read from the same epistle, and to the same Timothy (Chap. iii. 15), I read these words: (Reads.)

"And from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

It was Timothy's personal faith in the Scriptures that brought him into organic relationship to the Word—not the religion of his mother and grandmother. So I cannot accept the theory of organic religion, if you mean by that that the child of godly parentage will necessarily be godly.

Neither can I accept that child-Confucianism that I see sometimes paraded from the Primary platform. There is no possibility of educating children into the kingdom of our Lord, into religion, by any sheer process of education. When the Holy Spirit is omitted, when the Bible is left out of account, and when the religious nature of the child only—that which comes in the dawning of its life—is made the foundation, there will be no truly Christian superstructure. Now, brethren, I may incur your dissent—and I certainly respect your consent and approval—I may incur your dissent, but I put up this caution signal to brethren in the ministry, to thoughtful men and women, that it is about time we were looking more into the pages of God's book than into the pages of Froebel and Pestalozzi, in reference to the child nature. There is much talk of the religious nature of the child; there is much talk of bringing that religious nature into communion with the great God, and I do homage to all that is in those writings; but they are not the books to be built upon and carried out in the Primary Department of our Sabbath Schools, to lead our children in the Sabbath Schools into the Scriptures. They say nothing of the Holy Spirit. They assume that the child comes into this world ready at hand to be made and fashioned into any image that the teacher may seek, by using the religious emotion which is found in the child, and by moulding it according to educational method.

Now, I turn back again. I set over against all theories concerning which I have spoken or have been silent, with relation to the