

with a Teacher who 'spake as never man spake.' Its pupils were divinely chosen. They were companions, fellow-travellers, friends, brethren, for three years, and their Teacher was Companion, Fellow-traveller, Friend and Brother. Theirs was a peripatetic school, and a school of practice. It abounded in demonstrations. Its Head Master was in Himself a perfect proof of the words He taught. He proved His doctrines by His deeds, and made both deeds and doctrines radiant and vigorous by the spirit that pervaded them all. He vitalized old and familiar truths till, like dull carbon points, they shone with dazzling light.

"Wonderful Teacher! Favoured disciples! Famous school, that built no marble halls, collected no great library, but turned the whole of every-day life into opportunity, making houses and streets, mountain and sea-side, places of discipline, and recitation, and delight! Once this great Teacher walked to Emmaus with two of His pupils. He opened the Word, and He opened their eyes and they saw—Him! So, blessed Lord, open the eyes of this great multitude of disciples in Thy Church that they may see—Thee!"

Two years ago an earnest endeavour was made in this country—at the Niagara Assembly—popularly known as the Canadian Chautauqua—to inaugurate an institution of similar character—a Ministers' Institute, conducted by Dr. Alfred A. Wright, Dean of the Theological Faculty of the Chautauqua University, assisted by an able corps of lecturers. The only time when Dean Wright's services could be obtained was very inopportune, as some of the Conferences were in session, and the announcement was necessarily very brief. It is contemplated during the coming season to carry on a very vigorous and well-equipped Ministers' Institute, at a time when a large attendance may be expected. There are in the five Conferences of Central Ontario over a thousand Methodist Ministers, about one hundred and twenty-five of whom are pursuing the Conference course of

study. There are in the same territory at least as many more of other denominations. Most of these are within 100 miles of the Niagara Assembly grounds. It is anticipated that from these numbers, from the young men who contemplate entering the ministry, and from local preachers and thoughtful laymen, ample material will be forthcoming to form a very successful Ministers' Institute. It is designed to have free and conversational discussions of almost every topic which can affect ministerial usefulness, such as those enumerated in the programmes of the above-named Itinerants' Clubs, together with the following: The Relations of the Minister to Secular Subjects—as the Temperance Reform, the Capital and Labour Question, Social Christianity, Labour Reform, the White Cross Movement, Anti-Poverty Principles, the Ethics of Politics, etc.; the Sabbath Question, the Sabbath-school, Epworth League, and other methods of retaining and influencing the young, How to Reach the Masses, etc.; Talks on Ministerial Difficulties and how to overcome them, Hints on Study, especially the Probationers' Four Years' Course; Talks on Sermon Making, Principles of Biblical Exegesis, Social Meetings, the Prayer-meeting, Revivals and how to promote them, Reading Courses and Post-graduate Studies, Church Music, Class-meetings, Mission Services, "Concerning the Collection"; Talks on Preaching, What the Pew has to say on the subject, Rented Pews vs. Free Seats, Church Finance, Quarterly Meetings; Amusements, how to Guide the Reading, especially of the Young; how to meet the Perils that Menace our Modern Civilization; Administration of Charity—Public and Private; Biblical Theology, its immutable principles, yet changing phases; Christian Archaeology, Light from the Catacombs on early Christian Life, and Character, and Doctrine; Relations of Art and Symbolism to Christianity, and Reactions of Doctrine on Art, Growth of Error as traced in Art, etc. An important feature will be the Question Drawer and Confession Cards; What