

us before we can give it out. We must begin on ourselves, and begin inside, and the place to plant the seed is in the human heart. Head religion won't save souls; and that is the purpose of the Sunday-school teacher. Therefore begin with the heart; first your own heart, then the hearts of your scholars.

2. *Outward*.—A lamp is of little use unless it gives out light, and a lighted lamp (even though it be a very good lamp, and be well filled and well cleaned), may be so situated that, on account of its environment, the light fails to reach those who need it,—those to whom it might prove a benefit. If you wish to improve your scholars, improve yourself, and let them see your life; for your life will abide, and continue to mould the lives of your scholars, long after the history and geography and chronology of Bible lessons have passed away. "He teaches best who lives best."

3. *Upward*.—The aim of Sunday-school work is to make both teachers and scholars, not only wiser, but better, and the teacher must be enlightened by the Holy Spirit, who will make plain the Holy Scriptures. Whatever may be the value of secular instruction, the teacher of spiritual truth exerts the mightier influence for good. Love the scholar, and love the work, and do the best you can, and, if it be your best, then God will bless your study, and make your instruction tell for righteousness.

III. ADMINISTRATION.—The third grace is the grace of administration. Oh, how many of us fail here! Yet we are all stewards of Jesus Christ. Do you remember this passage, "A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants and delivered them ten pounds"? If it read "ten teachers" and "ten scholars," would the meaning or application be very different?

1. *Management*.—In the "days when the judges ruled," occasions were frequent when "every man did that which was right in his own eyes." This, however, would be a poor plan upon which to conduct a Sunday-school class. There must be rules and regulations for school and classes, for teachers and scholars, and it takes tact and common sense and uncommon patience to govern "wisely but not too well."

2. *Advice*.—I once read in a book that the

only reason one asks for advice is "to have some one to blame for having followed it." Now the Sunday-school teacher must often give advice when asked, but must give it much more frequently when not asked. The teacher is, as a rule, older and more experienced than the scholar, hence I hope you will always advise in a manner that will indeed prove that "experience is a wise teacher."

3. *Visitation*.—No Sunday-school teacher can administer without visiting. This is a grace that will pay a hundredfold every time. It is a safe and sure and profitable investment. Get it, keep it, use it. Make a firm resolve that this grace you can and will possess.

IV. CESSATION.—The fourth grace is the grace of cessation. There are some teachers who get going, and, for the life of them, cannot pull up. They either have no brakes, or they do not know how to use them. They have "steam on" all the time, and simply wear out or blow up. They cannot stand the pressure. We must remember that we are human, and at times we must

1. *Slow up*.—Sunday-school teachers are not locomotives, neither are the classes trains. If they were, they would slow up now and then, to cross bridges or go around curves. My dear teachers, there are many curves on your road, so pray don't go around them too fast, or you may run off the track. Then we must.

2. *Stop*.—There is a time to work, a time to eat, a time to sleep. We cannot study all the time, or talk all the time. There are times when perhaps our duty is to be in some other place than the Sunday-school, at the Sunday-school hour. Then again we must.

3. *Rest*.—We all need vacations, we all need change; but beyond all these, and particularly in our weekly work, we need rest. With work every week day and school every Sunday how are we to get it? This is one way: Prepare your lesson, and get it off your mind (or in your mind) early in the week. Don't allow your pleasures and your work to crowd too close to Sunday. If you do, then on Sunday morning you will be dull, and on Sunday afternoon you will be tired. What a lifeless Sunday! Finally, don't indulge in religious dissipation. Find out what kind of religious work you are fitted to do, and how much you