

And ye, blest labourers in this humble sphere,
To deeds of saint-like charity inclined,
Who from your cells of meditation dear
Come forth to guide the weak, untutored
mind—

Yet ask no payment, save one smile refined
Of grateful love, one tear of contrite pain,—
Merkly ye for it to your mission kind
The rest of earthly Sabbaths. B. your gain
A Sabbath without end, 'mid you celestial
plain.

Childhood Conversion.

I BELIEVE the day is coming when the announcement, "There is one child un saved," will bring the Churches of a continent to their knees in prayer, or to their feet in heroic effort. A man of forty years is converted. Sing your doxology—ring your joy-bells—send the word to heaven—call a festival of thanksgiving—a brand is plucked from everlasting burnings! Rejoice, also, for you may hope for twenty years' labour for Christ. Shout, for an infinite mercy has been accomplished.

A child is converted. No habits of vice have wrought iron bands about the soul. Hold him to Christ and His Church, and when he shall be forty years of age, how much service will the Church have received? What work will he have done? What beneficence will he have scattered? Now place him beside the man just converted. The child-convert is a veteran, the man a raw recruit; the child-convert has the same twenty years ahead, but how much more can be made of them? Shall there be less rejoicing over the child than over the man?

But I see, in successive ages of the Church, various duties made clear by providential indications. If I read aright, God calls the Church of this decade to the work of childhood-conversion and Christian childhood-culture. The subject engrosses the thoughts of venerable bishops, eminent theologians, and practical laymen. Thanks be to God! we see noble, educated young ministers willing to be counted fools for Christ's sake if they may save his dear little ones. The heart of the Church feels a throb, and stirs with a pulse of new life; and I am almost ready to pro-

phesy that before the coming of 1880 there will be a revolution throughout Zion; that children will be haled as born expressly for the service of Christ; that religious men will see that they are, from the first, wards of the Church. They inherit a nature fallen in the first Adam, but redeemed in the second, and such Christian culture must surround and train them that their hearts shall decide for Christ in the first act of conscious choice; that Christian influence shall be made stronger than diabolic. It is to be the aim of Zion to secure the following of Christ at the first call. Or, failing this, the sanctified energy of the Church will be bent to recover the children early, ere years of sin have hardened them against, and unfitted for, the service of Christ.

To save them from sin, to rescue them when they sin—this is becoming the aim of the Church. Through our mistakes and failures, through our mis-calculations, God is helping us onward. This is the problem of our age and of the Church of our time. This solved—and solved it will be—the true methods for childhood-conversions ascertained—and they will be—the true Christian nature set in controlling operation—as it surely shall be—the mountain difficulties removed, the valley difficulties filled up, then cometh the glory seen by seer and saint. Then dismal war shall end, social wrongs shall perish, the echoes of the millennial song shall break upon our mountain sides, and swell over our prairie crests, and saved childhood shall take up the song of a saved world. God speed it!—*Dr. T. M. Eddy.*

Making the Soul Felt.

LORD COCKBURN said of Dugald Stewart: "He made me feel that I had a soul." It was the finest tribute that could be paid to a great teacher. There is a glintness that comes from the tongue, a logic that comes from the head; this rare power of making the soul feel itself, comes only from the soul.

The Sunday-school teacher must have the Dugald Stewart spirit. His work will embrace teaching Scripture, geography, oriental manners and customs, bio-