

Sabbath schools throughout the Connexion, a greater number of scholars than the aggregate number in the Sabbath schools of all the other Protestant bodies in this country, it must follow that the religious well-being—the well-being in every respect—of this country for the future must largely depend upon the fidelity of the Methodist Church to this stupendous trust.

We have observed with exceeding pain in some of our Sabbath schools the almost total absence of "The Volume of the Book," a tiny leaflet being the trifling substitute in the hands of scholars. There are certain well recognized places of honor and influence where the Bible should be always found, and, without controversy, one of these places is the school of the church. Let us seek to attach every scholar to the Book itself, and to make him familiar with its component parts by placing in his hand the Sacred Volume unabridged. Another matter of first importance in connection with the religious training of the young is the earnest and persistent use of our Catechisms throughout all our schools. There can be no substitute for these little books; in regard to the indoctrination of our youth they are all in all. We deeply regret the disuse into which these invaluable productions of pious and learned minds have fallen, and earnestly call upon parents and Sabbath school workers to use their influence in securing a general revival of their use. We regret also the invasion of our Sabbath schools by papers bearing a foreign stamp. In two particulars, mainly, these papers fail to serve us: they tend not in the least to make our children either good Methodists or good Canadians, being issued for a constituency outside the boundaries of this Dominion and of this Church. But in the two particulars mentioned the papers issued by our own Book Room are steadily faithful. It is still a grief to us to know that many of our adult scholars slip out of our Sunday schools to be seen no more except in the general congregation, and when seen there are without any vital Church connection. How shall we keep them under our pastoral care? How shall we secure them for Christ? We are advised, sometimes, to make religion attractive to them. But, if we understand that phrase, it means to endeavor to decoy them into some sort of visible Church connection under false pretences. It means that the Church make concessions to their worldly tastes. But even if those for whom the bait is spread should take it, would they not know it as a bait, and despise us for offering it? Do they not know, as well as we, that the supscription written large over the door into the kingdom of heaven is: "If any man will come after me, let him deny himself, and take up his cross, and follow me." No, it is in vain we try to conciliate the carnal mind. Rather than make indistinct the clear, sharp line that divides the Church from the world, we prefer to tell them that though they are born Methodists and heirs to all the privileges of the Methodist Church, that in order to be Christians they, verily, must be born again. And only then, indeed, will they be our children in the highest sense.

We thankfully note the hand of Providence in our educational affairs, particularly in bringing to a successful issue the vexed question which involved the life of Victoria University. We invite you to rejoice with us that the chief educational establishment of Methodism is rearing its head grandly and conspicuously in the commercial centre of the Province, making a new start upon its useful career with a better promise to brighten its hopes than ever dawned upon it in the past.

The great cause of Temperance continues to engage our best attention. The statistics which show to some extent the evils of the nefarious traffic in strong drink are still portentous; while a broad stream of evil consequences flows from it which defy the powers of the actuary, and are never gathered up into figures. It is well that Temperance workers are united at last in contemplating but one measure of legislation for the suppression of the trade. It is well that at last all half measures are put out of mind; for it is better to labor longer, if needs be, and then secure a general prohibitory law, than to labor for a shorter space and secure only such legislation as would necessitate an indefinite continuation

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