

Is not God a sort of absentee? With our multitude of organizations—the hurry in the Church and State—is not the sense of God becoming a vanishing thing, losing its power, its awfulness, it may be, over men? We need, therefore, to consider at the very opening of this convention, this fundamental thing: What is the meaning of all our religious instruction? Is it, indeed, giving our children a clear, full-rounded, Christian view of God, of man, and of the world? Men used to follow the pastor, they used to follow the king; they used to think that the king ruled by Divine right, and what the king said was always right and was the only right. It often was better with them than it is with us. Now, it is not the pastor, it is not the king, it is not the aristos, that have power. In the Municipal Council, the Legislature, the House of Parliament, often it is not the best; it is the shrewdest, it is the sharpest, often the worst, because they vote early, and if you don't watch them, they will vote often. (Laughter.) And the power is in their hands, because it is in the hands of the majority; and the way to correct it is not either extending or restricting the franchise—it has gone, perhaps, far enough—but making those who hold the franchise realize their responsibility in the awful power that they have as being members of the State, as being citizens of a State. We need, therefore, the sense of God to be quickened, and we must begin it with the child. We must begin it before the imagination has been spoiled, or the affections sullied, or the intellect warped; and to you, teachers in the Sabbath School, far more than to the preacher in the pulpit, or the legislator in Parliament, does the appeal come that the children grow up with a keen, pervading, strong sense of God in His relationship to man and to human life, and to all the acts and enterprises of every individual man and woman and child. We now are so practical, we are following after what will pay, what will give returns, what will mean something on the Exchange. We need the sense of the Infinite and the Eternal, and we need to have it impressed upon the imagination of the child; we need to bring it home to their hearts, to their affections, if they are to keep it when the boy becomes a man. See how it is. You know how hard it is in your townships, and cities, and towns. You know how hard it is on election day to get the good men to go to the poll at all—to get the well-to-do, to get the intelligent men. You know that often you have to send a cab for them. You never have to send a cab for the man who has an axe to grind—who is looking for some office that may be vacant when the government changes. He always has a selfish purpose to serve; but the good people often shut themselves up in their own business, in their office, and shop, and store; or in their home, sitting in their slippers, ease, and leaving the rest to go to the convention and to the caucus, to be on the committees, and so we have often the worst rulers, and often the worst elected, too. Therefore what we need is a sense of God coming home to the individual. It is back to the young we

must go. Some they have been in and are as hard have some hope and the hearts of right point of view with everything but with the less who cheats or w instruction? W innocence and giving them th Primarily, second of the home mal with all our S plans, with all heavily upon th its hold. Some business men ha and what-not, t and they come home. They lo being responsible we must never a their places, th their service; y have done; but child's concepti the unit of soci society, and th in the case; an responsible for addressing Pub phasize very st the making of c so far as famil upon the Publ Settle it. Do selections. Do and the importa the most impor there is a sense in all the wor families are or the Church in is concerned, t not say altoget