

truth with the flesh and blood of actual fact, and the child will be much more attracted by the living and breathing form than by the bare skeleton. It is the old truth, "Example is better than precept."

Now, illustrations are not to be appended as tails to a kite. Some teachers go through the lesson in a dry sort of way, and at the end comes a series of heterogeneous stories that have no connection with the lesson or one another. A proper illustration should seem to evolve itself out of the lesson, and have intimate and obvious relations thereto. It ought not to fit in as well in one place as in another, but it should serve to rivet home some of the leading truths taught.

Another point in a good illustration. There should be no need of explanation to bring out the moral. The moral should be as plain as the story; and here it may be mentioned that the truth should come first and the story second, in order to enforce the truth.

This need of using illustration is another proof that we require much understanding and study to prepare the lesson well. A good Sabbath-School lesson book should have illustrations suitable for the lesson of the day, but these are not often as telling as those which the teacher discovers for himself, from his own reading, observations or experience, or from the everyday life of the pupil. The teacher will throw his soul and energy into them.

Make the lesson as attractive as possible to the children, remembering that the Sabbath-school has as its object not instruction merely, but such instruction as will have an influence on the life and character of the scholars. You should have the class, whether of boys or girls, feel that religion is meant for them. You want to impress upon them that Christianity is a life, and unless their religion changes their conduct it is vain. Some children are apt to associate religion with pious talk, and this is repellent to them. Teach them that Christianity bids for their youth to be consecrated to God's service, that as they strive from day to day to follow Christ's example, and ask God's help to enable them to do so, they will grow. This growth which began in childhood shall continue, strengthened by the new truths that come to us with increase of years, and at last we shall find that the whole web of our life is woven with different and beautiful colors, truths for youth, for middle age, and advanced years, and yet the sevenfold radiance of all blends together to make the one colour of God's love.

There is not a greater drudge in the world, than he that is under the power of reigning covetousness.

THE ESSENTIALS OF A SERMON.

I want to find four things in a sermon—intellectual vigour, strength of truth and ethical and spiritual helpfulness. I want to find intellectual vigour, for without this the sermon fails to command respect. I want to find warmth and feeling, for without this it has little interest. I want to find freshness of truth, or truth put in fresh ways, for without this its impressiveness is slight. I want to find helpfulness for the higher life, for without this it is not a sermon. Good sermons possess these excellencies in various degrees. The great sermons of great preachers have great intellectual elements, but they are liable to lack in warmth of feeling. The sermons of popular preachers are liable to lack in intellectual elements but for me they have an excess of the emotional. Sermons of evangelists are aimed at ethical and spiritual helpfulness, but they fail usually to be properly supported by intellectual weight. The sermon of the great intellect is the great gun, but without a proper charge of powder. The sermon of a great heart is a gun with a supply of powder altogether too great. The sermon of the evangelist is well aimed, but the gun itself is too small, and the ball it carries not fitted for the long range. The sermon of the perfect preacher is the perfect cannon, in which gun, powder and shot, of intellect and of heart, are all properly adjusted to each other.—*A Clergyman, Chicago Advance.*

FAITH IN THE FAMILY.

One of the most intelligent woman, the mother of a large family of children, was eminently a woman of faith. She never heard the tramping of her boy's feet in the house, or listened to their noisy shouting in their play, or watched their unconscious slumbers, without an inward, earnest prayer to God for wisdom to train them. She mingled prayer with council and restraint; and the counsel was the wiser and the restraint was the stronger for this alliance of the human and divine elements in her instruction and discipline. And at length, when her children had become men and women, accustomed to the hard strife of the world, her name was the dearest name they could speak; and she who had "fed their bodies from her own spirit's life," who had taught their feet to walk, and their tongue to speak and pray, and illuminated their consciences with the great light of righteousness and duty, held their reverence and love, increased a thousandfold by the remembrance of an early education that had its inspiration in the faith of God, and its fruit in the noble lives of upright men and women.