

ing with love to Him who accomplished it,—and then you warn others, with the very warmth of your own, as you sensibly enjoy it.

Teachers, this is your work—to try to win this soul; to set before it that remedy, and to win that soul to accept and rejoice in that Saviour. Do you not think you are greatly honored?

II. But I now pass to the second part of my discourse, and will endeavor to show you the efforts which you are to make for these subjects. “He that *winneth* souls is wise.”

Let us now apply this “winning,” both to the manner and the result.

1. Let us look at it, first, as to the manner in which we are to win these souls. To “win” suggests something more than mere labor. To “win” a thing implies the exercise of ingenuity, as those who win at a game of play; a certain power, as those who win by conquest; an adaptation of the best means suited to the object, as those who win compliance by persuasion; an indomitable perseverance, as those who will never give up a conquest till they have obtained the victory; and a rule and order, by which you are to proceed, as legal and prescribed, in order that you may win the crown that is set before you—“for a man is not crowned, unless he strive lawfully.” So, then, you are to win.

And if you will do this aright, the first thing you have to do, in order to win their souls, is to win their attention. Ingenuity may honorably tax itself here. Your voice, your manner, your habits, if you would be good teachers, must all be adapted to win. If your voice is not good, you must aim, as Demosthenes did, to make it better; who went to the sea-shore, while the winds were roaring and raging, and recited his themes there, with pebbles in his mouth, to cure his impediments. If your habits are rough or uncourteous, you must mend them, if you would be good teachers. If your manner of teaching is not that which impresses your own mind, as best adapted to impress the mind, and catch the heart of a child, that manner must be improved, from good patterns, which are presented to you. Do not look at these patterns with an evil eye, and with jealousy, but stoop to imitate, wherever they are good and excellent, and you shall find the advantage of them.

Children are not stones or ciphers; they are naturally lively. We always think there is something the matter with children, when they sit down by themselves all day, and do not open their mouths and prattle to those around them. Who would wish a child's tongue to be still, or its limbs to be fixed? And therefore instruction, to win, must be adapted to their habits. Dull, cold, prosy, long lectures to a child! Why, teachers, if you attempt this mode, half your time in your class will be taken up by telling the children to sit still, not to be sly, and not to move

about. They cannot help it; you are lulling them into this very state, by your dry manner.

Oh! sire, there is much tact, as well as learning, required to win the attention, especially of a child. Go to an Infant School, and see the methods adopted there. What little child, that can walk, feels weary? Everything is adapted to its capacities; its attention is kept awake, and it learns lessons, and has precepts, and psalms, and hymns there impressed upon its memory, which teaching by no other means can accomplish. I am not saying this as exactly adapted to Sunday School instruction; but this mode must be the most useful, for it is the first which David prescribes: “Come, ye children, hearken to me.” Get their attention, and then you are in a ready way to get their souls; win their ears, and it is one of the doorways into their hearts.

Then, secondly, in order to apply this, as to the manner, you must win their affections, as well as their attention. Love does wonders. If you gain the heart, you have, naturally enough, the key to the understanding. A teacher is not likely to win a soul, whose love he does not win. Do you ever write a senior scholar letters, and letters in good English, well spelt, and not badly written? Letters remain. A child has a letter—a postman comes to the door, with a letter for Master Johnson, or John Thomas, or Sarah Speedwell, from the teacher; oh! the little document is treasured up by the child, as something particularly precious; and it is its own. How the news goes through the house directly—“I have got a letter from my teacher:” and it is read, and read, and read again, till the sentiments contained there find their way to that child's heart. It shows the child that there is one interested in its everlasting blessedness. Ah! when they can say, “See what an interest my teacher takes in me!” You know what the effect would be upon yourselves. There is some one of your friends takes a particular interest in you; and what is the consequence? A corresponding feeling in your own heart, a natural going forth of your heart towards that individual. Would you then, gain the souls of children? You must win their affections.

And then, in the next place, you must win their judgment. Your office is to teach them spiritual things,—how they may be pardoned, regenerated, sanctified, and saved. You must endeavor, then, to win their approval of these blessings; by showing them their guilt and danger, and their destruction without them; and for this purpose, you must ransack the Scripture of all its similes, its stories, its illustrations of the true effects of their fall, and make them all contribute to your help. Then place them the necessity of Christ's sacrifice, its merit, and its blessedness—that it has appeased wrath, and satisfied justice on their behalf; and the love of Christ and the Spirit, as