

must have more than these things. Greece, Rome, Egypt, had types of manhood, in many respects grand; but some other power must enter into the formation of Christian manhood. Let them have the influence of Christ Himself in all things which went to form character, and the manhood which was influenced by them would be true Christian manhood.

The Teacher and his Class.

I WAS in a blacksmith's shop not long since, two pieces of steel were put upon the anvil, the ends lapped one over the other, a few sturdy blows and the two were one. The smooth face of the anvil was needful, the hammer and man behind it needful, but the two bars had been buried in the burning heat of the fire until almost melted before a blow was struck. The Sunday-school hour is the anvil, the hammer blows are the spoken words, but truth and class must lie side by side in the hot fire of your heart through the week, or in vain the labour. You may hammer the truth or the class to welding heat alone, but either cools before the other is ready; both must be brought in ready, and the teaching will weld them into a bar that shall be strong to overturn iniquity.

Let your scholars share your home now and then. The teaching is the text, a glimpse of home life will be an illustration. Give them the advantage of your surroundings; your windows open toward Jerusalem; the Sun of Righteousness pours His blessed presence into your home life; let the boys bask in it now and then. You are poor, and your boys are, some of them, rich, and you shirk from the contrast. There may be riches without the home feeling; Moses was nearer God with the tables of stone than was Aaron with the calf of gold. In one of my rooms is a gilded steam radiator, but when the thermometer marks zero, I must start the coal fire in the little grate for comfort. Gilded life is not always the warmest; the heat is greater and the air is purer from the fire that looks up through the open chimney, and out into the room, than from the gold-hued hissing heater in the corner. The temperature may be higher and the air purer in your home of poverty than in their homes of wealth.

But you are rich, and they are poor. Then take them home with you, and show them how God's grace enables you to do that hardest of all earthly things, have abundance on earth, and yet lay up treasures in heaven. The sun shines as warily upon the gilded dome of the State House as it does upon the rude representation of Webster upon the terrace below. Whatever your circumstances, imitate Elisha the prophet. Put mouth upon mouth, eyes upon eyes, hands upon hands, stretch yourself upon the class, and the flesh shall wax warm, and the eyes shall open. In a neighbouring city is an art school; the pupils were bidden get studies for themselves. One hired an old orange woman; her dirty basket and faded

shawl contrasted strangely with the artistic surroundings. One day she came, but the basket had been cleaned; another, and the shawl had been changed, the model was conforming to her surroundings. So strong is the tendency that Paul warns us against it, saying: "Be not conformed to this world." Slowly but surely the warm sunlight and balmy air of your Christian home will enter into and transform the green fruit into ripened fruit, that shall fall into your waiting hands to be kept in the great Master's many-mansioned house.

The Best We Can Do.

How to obtain opportunities to visit the Sunday-schools has often been a serious question with the ministers who are stationed in rural districts. Some have recommended central churches to be established, in which service shall be held morning and evening, thus leaving the afternoon for Sunday-school visitation. But it is obvious that this plan is not likely to obtain, at least during the present generation. For though in some instances congregations have been amalgamated, even at the loss of some families, the circuit system, with three or four appointments for a minister, must still be the order of the day, so that preaching three times each Sabbath continues to be a necessity. In addition to those services at least one or two classes must be met.

How, then, is it possible for the minister to visit the Sunday-schools on his circuit? The writer, having studied the subject carefully, can see no other plan but the following:—Get the schools to meet before public service; go to the schools say half an hour before the close; give an address of about twenty minutes, and catechise the children, or take the classes in rotation; and, with the permission of the teachers, speak to each scholar personally, either on the topics of the lesson for the day or the subject of personal religion. The writer visits one of his schools every Sunday afternoon before service, and, by means of a cloth blackboard (to be had at the Book Room), spends about half an hour very profitably with the children.

"Mend not our rules, but keep them," is the advice of John Wesley. Ministers who cannot visit the Sunday-schools on their circuits may wisely take advantage of the provisions of the Discipline, page 155, paragraph 337, which reads thus:

"In order that the ministers may from time to time visit the Sabbath-schools on their circuits, it is recommended that an open meeting of the school be held for that purpose once a quarter; if necessary, at the time of the regular preaching service."

The open meetings of the Sunday-schools have often been greatly beneficial both to parents and children, and thus held, they are a kind of connecting link between the church and the school. It would be an excellent arrangement for them to be held at every appointment.

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