

ion," and disappear like the soap-bubble of a child, which, though it be adorned with all the colors of the rainbow, dissolves in an instant. See, then, to your faith, since love is entirely dependent upon it. See that you are rooted, and grounded, and settled, lest the high tower of professed love should soon lie in ruins, and indifference alone remain.

III. Thirdly, I advance to another observation which comes more closely home to the text, though our previous thoughts have been needful to bring us up to it.

FAITH DISPLAYS ITS POWER BY LOVE. "Faith which worketh by love." For a moment you must permit me to compare faith to an *artificer in metals* who is about to prepare some work of fine art, such as cunning smiths were wont to produce in the days of wrought iron, when skill and hand-labor were thought much of, and articles were produced which are almost worth their weight in silver. Faith, as a smith, strong and vigorous, has love to be its *arm*. Faith lifts not a finger without love, it is her arm every morning. Faith believes and resolves, and then it proceeds to action, but the power with which it can work lies to love. Faith without love would be a cripple without arms.

More than this: it is not only faith's arm but *its tools*. "Faith worketh by love." This is faith's hammer, and file, and anvil—its every implement. You have seen a screw hammer, which can be made to fit every nut and bolt, however large or small; love is just such a tool, for love will teach a little child, or evangelize a nation. Love can stand and burn at the stake, or it can drop two mites that make a farthing into the offering-box. Love hopeth all things, endureth all things; nothing comes amiss to it. A wonderfully handy tool is this sacred grace which faith has adopted to work with; it can strike and it can cut, it is good for uniting and good for breaking; it will avail for anything which faith wishes to perform. Only let faith wield love as its instrument, and it can fashion whatsoever divine wisdom telleth it to form.

[Concluded in our next.]

COURSE OF STUDY AND EXAMINATION FOR SABBATH SCHOOL TEACHERS.

BY REV. GEORGE BELL, L. L. D.

The Convener of the Assembly's Committee has published the plan and regulations on the above, referred to in the Sabbath School report to the assembly, and their action thereon. It is now very desirable that the ministers, elders, and all the Sabbath School workers throughout the Church take up the matter vigorously, and give it practical effect. With proper co-operation it may be highly successful, and may do much to raise the quality of the Sabbath School work over the Church generally. There is no question that the Sabbath School possesses an immense amount of undeveloped power, but the practical value of this will depend partly on the use made of it by sessions and individuals, and partly on the kind of teachers who may be obtained. As many of the teachers, however pious and earnest, must be deficient in professional training, every effort should be made to give them opportunities of improvement. Where more extensive means of Normal Class training can be had, these should be used; but in the absence of such means, the plan published by the convener will be found very useful, and within the means of almost any school.

Christianity furnishes its blessings to man through a system of instrumentalities, and while the Holy Spirit is the source of all vital power therein, the written Word is the instrument to be used by the Church for the double purpose of bringing sinners to Christ, and the growth of divine life in believers. (See Shorter Catechism, ques. 89.) While preaching may be the principal means of spiritual awakening in the first instance, the teaching of the word must always hold a most important place.