

result of this instruction should be that he should be taught to trust in, and to lean upon, a higher power than himself; as the little girl upon her death-bed said, "God's angel will take me by the hand, and will lead me." And, as another has said, "To trust in himself is to fall—to trust in God is to fall never," and this education must be begun in youth.

We have given the doctrines of our common Christianity, let me give an illustration—and I would say upon this point, in teaching the historical truths of the Bible, that it is well to teach them from one standpoint. You know that secular history is written from various standpoints. The history of England has been treated in this way. Buckle wrote a history of England from one standpoint, Hamilton from another, while Hallam has written a history differing from both of the others, and has treated his subject from a constitutional standpoint; Macaulay had his own peculiar standpoint, and so on, all through the list. Now, in dealing with the Bible, I think he deals with it unfairly and unwisely who does not deal with it from the standpoint, that the history of the Bible is really the history of God's dealings in Bible times. Take the Jews—I am sure I am not going to say that the Bible would not have been written but for the Jews. Their genesis, their exodus, their captivity and their restoration occupy a very large proportion of the Bible from beginning to end. But what in all this is the duty of the teacher? The duty of the teacher is to show from the history of God's dealings with the Jews that there is a God in history who overrules all things for His own special purposes; the Jews being His own peculiar people, it is impossible to consider their history except from that standpoint.

There is much of truth and there is much of error; what is true, and what is false will often conflict in the minds of the young; we must lay a sure foundation; we need not attempt to give the reason for it all, for we cannot.

Then we must study the biography of the Bible; various and beautiful are the lessons to be learned from the lives of Biblical characters. The teacher will teach much from the lives of those who come before us on the Bible platform, who passed all their lives leaning upon God for guidance and support. There, for instance, were Abraham, Moses and Joseph. In the case of Moses, dealing especially with that portion of his history which brings in the children of Israel; in the case of Joseph, with his treatment by his brothers, there is a field from which the gleanings are almost inexhaustible, and from which the most beautiful lessons may be learned.

We may learn from the study of the lives of these persons that they were in the world for a special purpose, and that it was exactly to the extent that they depended upon God that they were enabled to carry out His purposes; and just to this extent were they of use to themselves, the world or to Him. It would be well for us each to realize that we are in the world for a special purpose, and that God

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