

rising of the morning." It is impossible to begin too early. To lose one's youth is to lose much.

How begin? You remember what his brethren called Joseph? "Behold," they said, "this dreamer cometh." Is not that how all great souls begin, by being dreamers? The youth who arrives is the youth who dreams. The one who builds no castles in the air, will never build castles any place else. The way to begin soul-building is by dreaming large dreams. "Where there is no vision, the people perish." It would be time wasted to point out, how it was the vision of a restored fatherland that animated Nehemiah and his men. Rather, let us reflect that it is our visions that will make us.

But dreams are not in themselves sufficient. Soul-building begins in dreaming—how is it continued? "We labored at the work," says Nehemiah. A dream that does not carry with it the inspiration to strive for its fulfilment is useless. Nehemiah and his men labored at their wall-building; you and I must labor at our soul-building. Of what sort is this labor? There is, first, the labor of prayer. "We made our prayer," says Nehemiah, "unto our God." There is not much development possible for the soul that has not learned the hard and happy work of prayer. All true life is a prayer, and it is the strong natures that pray most. There is, secondly, the labor of watching. "We set a watch against them day and night, because of them . . . and half of them held . . . the spears." There is much sentry duty, for the enemies are many. From the cradle to the grave man must wear the armor and wield the sword. There is, lastly, the labor of work. It is work alone that will build walls; dreaming will not do it, prayer will not do it, watching will not do it; nothing but hard and heavy work will do it. You cannot dream yourself into a great soul; you must forge and hammer yourself into greatness. "We labored in the work," and the wall grew. Effort, earnest and untiring—this makes men; this makes great souls.

One question remains—when will our work of soul-building cease? "So we labored in the work . . . from the rising of the morning till the stars appeared."

"Does the road wind up-hill all the way?"

Yes, to the very end.

Will the journey take the whole long day?

From morn till night, my friend."

When life's sun has reached its setting and the stars appear in the sky, your life-work will be over.

"When the evening shadows lengthen

Thou shalt lay thy burden down."

Then, but not till then.

Shubenacadie, N.S.

## THE TRAINING COURSE

Enquiries about General Assembly's Teacher Training Course are reaching the secretary of the committee in charge of this work, from all parts of the Dominion. It is already evident that the Course is meeting with much favor in the church from East to West. In many places classes have been commenced, and in others the work is being taken up by individuals. It is not yet too late for those who have not yet done so, to begin preparation for the examination to be held in May, 1903. So long as the supply lasts, copies of the *TEACHERS MONTHLY* for October will be sent on application to those desirous of beginning the Course. It may be added, that the portion of Professor Hamill's Book, *The Sunday School Teacher*, prescribed for examination in 1903, is chapters I. to IX., inclusive. Full information regarding the Course may be obtained from Rev. J. M. Duncan, B.D., Secretary, Sub-Committee on Teacher Training, Confederation Life Building, Toronto.

## TEACHER TRAINING

*By Professor Walter C. Murray*

### XI. BOYHOOD

The child of six or seven has learned the use and control of the senses and muscles. Through his senses he has acquired a stock of sensations and ideas, which are stored in memory in groups of associations. Thus the foundations of knowledge are laid. The exercise and control of his muscles have resulted in the formation of habits. These habits are the foundations of skill, of power to do things. Childhood, then, is devoted