

dren to wrath, but bring them up in the nurture and admonition of the Lord." "Train up a child in the way he should go, and when he is old he will not depart from it." From such passages we are directed as to:

The Matter to be taught—"These words which I command thee."

The Teacher—"Thou"—"Fathers"—Parents—God's People.

The Taught—"His children and his household."

The End—"That they may keep the way of the Lord, to do justice and judgment."

The Method—"Thou shalt teach." From the context we understand that this method was inter-lucatory—teaching by asking and answering questions.

To teach the Word successfully it should be known experimentally and in its completeness so that divine truths shall be taught in their relation to each other and to the whole truth.

Fathers cannot be relieved of their responsibility to nurture their children, but the Church has a duty and an important one, too. When both work together in full and loving accord we may expect all her children to be taught of the Lord.

The instruction of the household in the home is surely one of the highest privileges and most imperative duties of Christian parents, and too much prominence cannot be given to this oft neglected duty, neglected to the unspeakable loss of all in the family; but when households go from home study and worship to school study and worship we may look for such enlargement and blessing on the Sabbath School as has hardly yet entered into our fondest hopes.

When, by full instruction in the home, in the school and in the house of God, our youth learn to know that the great and satisfying end of life is "to keep the way of the Lord, to do justice and judgment," the vain, fevered struggle after riches and fame will give place to the blessed serving of God in holiness and righteousness, to lofty purpose and service, to universal peace and good will.

The school should expect daily preparation of its work in the home and under its loving supervision. The hurried memorizing of some passage just before or at school is nothing short of a mockery, a travesty on the true study and work of the school. Parents and teachers should cooperate in careful instruction as to the meaning of the lesson, then in its accurate memorizing, a portion each day. First in the home, then at the school, that work should be tested and enlarged. Such work, wisely associated with home life and home worship, could hardly become a drudgery, but would, on the contrary, become attractive and strongly formative of character.

While parents are agreed with secular teachers that from five to seven hours a day devoted to secular knowledge is not unreasonable, it must seem eminently reasonable that at least half an hour a day should be devoted to the study of saving truth. Nay, that length of time seems unreasonably short for work so momentous.

The Shorter Catechism, that wonderful epitome of divine truth, should be studied similarly in all grades except the primary and in every school of our Church.

When all her children are thus trained the Church will be mighty in the Scriptures and able to cope with the unbelief and error of the world.

An important duty of the school, not secondary to that of teaching the truth, is the training of the young to habits of reverent and sincere worship in all services of school and congregation, and to habits of punctuality and regularity in attendance thereat.

The school should, by wise and discriminating methods, train the young in regular, systematic, Christian endeavour on behalf of others. No one is too young to serve and make sacrifice for the Master. Effort strengthens. Idleness, buried talents, must bring the guilt and the penalty of the slothful and wicked.

SYSTEMATIC GIVING.

Christ's commendation.—His ordination.—His command.—The highest incentive.—Duty of giving as binding as duty of praying.—Blessing of liberality.—Curse of withholding.—Why the young should be educated to give.—True faith and love will have fruits.—Children have little to give.—When they have, the blessing increased.—When they will delight to give.—Weekly offerings, how they may be established.—Schemes and Missions frequently before the school.—Birthday offerings.—What our schools did in 1888.—What they might soon do.—The chief reason for training the young in Christian giving.

If the Lord commended the widow's gift out of her pittance for the support of the temple service, there can be no doubt that every gift, however small, given by a true heart for the support of Gospel ordinances and the extension of His kingdom meets with His approval and brings His blessing. He has "ordained that they which preach the Gospel should live of the Gospel;" and has charged His Church to go and "teach all nations." To the rich young man he said: "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." We thus see that God's worship is to be supported, His kingdom extended and the poor relieved. These claims are always His poverty might be rich, and remember that even a cup of cold water only in the name of a disciple shall be rewarded, we have abundant incentive as His followers, as His stewards, to abound in this grace also.

No member of His Church questions the duty of love, of faith, of service towards our Lord Jesus Christ; but many church members do practically deny that they are under obligation to give to Him out of their abundance or out of their deep poverty. Yet no duty is more clearly laid down in His