

Sunday Reading.

Hymn for Sabbath Morning.

BY REV. J. H. TOWNE, D. D.

Holy, holy, holy morn!
When creation first was born,
When the earth from chaos sprang,
When the stars of morning sang,
And the finished temple stood
Beautiful, for all was good.

Holy, holy, holy morn!
Lo, a new creation born!
Christ has burst death's iron bars;
Shout again, ye morning stars!
Peace on earth, good will to men,
Strike, ye angel harps again!
Man redeemed—his ransom paid—
Christ has full atonement made!

The Baptist Union of Great Britain and Ireland.

The President's Address at the opening is always regarded as a document of interest. We copy the substance of the one delivered at the late session at Liverpool, G. B.

Honoured Brethren,—We have received many and generous forms of welcome in this great city, but there is none which I prize as highly as the prayers which have been offered for the presence and blessing of God.

We might often hear the rebuke of the Saviour, "Ye know not what ye ask." But when we pray for each other, and for our spiritual work, we may "open our mouths wide that they may be filled."

THE CHURCH AND THE WORLD.
This is the spirit in which I would introduce the business of this day. In our assemblies we are wont to discuss very many and very divergent questions.

It is delightful to linger among the sacred records of the first Christian Church. We gaze upon its youthful freshness, before sin had stained its purity, or sorrow had dimmed its brightness.

CHRISTIANS AND MEMBERSHIP.
There is a question which meets us on the very threshold of our modern church life. What have our churches to offer to godly men which they cannot enjoy without membership?

Nay, there are not wanting some who think that our churches are rather an evil than a good. If we listen to some critics, the sinners are within the Church and the saints are without.

morals, and greater integrity of character and life, in those who have never entered the church and it might be supposed that the piety, the spirituality, and the beneficence of mankind were to be found in the world. I do not believe it.

Our churches have nothing to draw men into them but the spiritual life which they contain. If men feel that there is a real society, instinct with Christian life, towards which they are drawn by spiritual sympathy, and within which they would derive help and strength, they will seek admission.

THE COMMUNION OF SAINTS.
We believe in the "Holy Catholic Church, the communion of saints." That Church is founded in man's spiritual instincts and wants; and is designed to unfold the noblest faculties of his nature, and to give exercise to the highest powers of his life.

The instruments to do God's work must be like God. Those who come into closest communion with Him must be partakers of His nature and character. We need to cultivate a loftier standard of Christian life, and of fitness for the Divine service.

DANGER OF MERE NUMERICAL SUCCESS.
It may be that we have been too anxious to increase the roll of church members. We may have been more concerned about the numbers on that roll than about the character of those whose names it bore.

They discern a higher standard of morals, and greater integrity of character and life, in those who have never entered the church and it might be supposed that the piety, the spirituality, and the beneficence of mankind were to be found in the world.

God all Israel seemed to have risen as one man, and was animated by an unconquerable spirit of faith and courage. But on the first hint that whosoever was "fearful and afraid" might return to his own home, twenty-two thousand melted away like snowflakes in the sun.

We have discipline in the church, but that discipline is at best a very rude and imperfect instrument. Our discipline however wise, can only touch gross and exceptional cases of sin.

The Church of Christ must cultivate broad and loving sympathies. "The multitude of them that believed were of one heart and one soul." They were drawn and knit together by spiritual affinities.

The sentiment, a beautiful abstraction, but a living active principle, which will spring forth in many forms of service. It will mean suffering with those who suffer, as well as rejoicing with those who rejoice.

This broad and loving sympathy should not only be cherished toward all the members of the same church, but should overflow toward other churches. The most lively exercise of love toward the members of your special body may only be a disguised form of selfishness.

He is the greatest who chooses to do right at all times. The sentiment of British people with regard to the war in Egypt may be understood by the following episode in Glasgow a few days ago:

not proud. I can respect their sensitiveness and even their pride. There is a great need of a broad and loving spirit towards those who are outside the fellowship of the Church.

God has entrusted rich and varied endowments to His Church for His service. We read of the gifts conferred in apostolic times. "All these worketh that one and the self-same Spirit, dividing to every man severally as He will."

It is still more appalling to think that these very gifts are dying out in the soul by mere neglect. The stagnant water gathers scum on its surface, and scatters miasma around; the flowing stream carries with it life and beauty.

It may be that we are ashamed of some forms of Christian activity which we see around us. They not only offend our taste, but they shock our sense of reverence. Not only can we not adopt the same means, but we are scandalized by the extravagances which we witness.

Dr. Livingstone somewhat describes a period of terrible drought, extending over three years. The rain would not come. The clouds often collected over him, and rolling thunder seemed to promise refreshing showers.

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Essay.

Requisites of the Sabbath School Teacher.

A PAPER READ BEFORE THE ANNAPOLIS COUNTY SABBATH SCHOOL CONVENTION, HELD AT MELVERN SQUARE, SEPT. 14TH, 1882, BY L. M. LONGLEY, A. B.

(Published by request.)

That the office of teacher in any capacity is an important one no one will deny. Especially is this true in connection with Sabbath School work.

That there are requisites for the work of Sabbath School teaching our subject implies. In our search for these may it not be that our conceptions of the work of the teacher will be enlarged, and our interest in the work increased, while our desire to come nearer and nearer to our ideal of what the true teacher should be will have its influence for good upon our hearts?

We shall treat our subject first, subjectively, 2nd, objectively, classing under the first requisites to be looked for in the teacher himself; and under the second those arising from his relationship with his class.

Inasmuch as it belongs largely to the teacher to communicate truth, it follows that the object of all truth must ever be held preëminent. It is not the pipes through which the water flows that satisfy our craving thirst; nor is it the instrument through which we gaze that gives us pleasure.

It may be laid down as a self-evident truth that no one can impart instruction on a subject of which he is himself ignorant. Hence, the first requisite of the Sabbath School teacher, I should say, is knowledge.

Dr. Livingstone somewhat describes a period of terrible drought, extending over three years. The rain would not come. The clouds often collected over him, and rolling thunder seemed to promise refreshing showers.

But it may be said that it is not always possible to secure just the kind of teachers we require; and is it not better in that case to have teachers such as we have mentioned than none at all? Our reply is this: Wherever there is a Sabbath School established there must be a moving spirit in it, one whose heart bears love to God and men.

Having treated thus fully of the qualifications of the teacher personally, we pass now to consider him in his relations to his class. Of the many requisites that might be mentioned here we shall note but four.

self? Granted, for a moment, that our teachers are masters in learning, and even persuasive in eloquence in the enforcement of moral truth, but lacking true piety—love to God—what would be the outgrowth of our Sabbath Schools? Giants, perhaps, in intellect, and subtle handlers of the Word, but, more than probable, sceptics at heart, wielding the Sword of the Spirit to their own destruction.

Another requisite that we mention for successful teaching is zeal. Term it what you will, spirit, whole-heartedness, enthusiasm, or any such term, I will call it zeal. By it I mean a zeal that has its source in love, and I will also qualify it by the statement that it is a zeal according to knowledge.

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So may the Sabbath School teacher, as well as the Christian preacher, "allure to brighter worlds and lead the way." But zeal is not a mere effervescence. In endeavoring to impart religious instruction it is to be desired that the teacher himself feel the force of all the truth he seeks to impart.

As a third requisite for the Sabbath School teacher we note persistence. This virtue is inculcated by Paul, in his forcible charge to Timothy, in the words, "Thou, therefore, endure hardness as a good soldier of Jesus Christ."

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