Enstor and Reople.

For the Presbyterson]. THE RELATION OF PASTORS TO

THE SUNDAY SOHOOL. BY REV. ALEXANDER MACKAY, D D. The relation of ministers to the Sablath School is a subject that is well worthy of serious and devout attention. They to a great extent are responsible for the efficicient working of the Sunday School, as an institution for the religious education of the rising generation. He who feeds his flock like a shepherd, who gathers the lambs with his arm and carries them in his becom, has commanded his servants not only to feed the sheep, but also to feed the lambs. The beloved and aged apostle who leaned on Jesus' bosom in addressing fathers and young men has not overlooked the little children. The ministers of the gospel in every age should consider the Sabbath School as an important part of their pastoral charge. It is to be regretted that in some localities clergymen are seldom seen in the Sabbath School. Such seem to regard this institution as either beyond their circle or beneath their notice and care. The minister and elders stand aloof and the teachers receive no sympathy, co-operation or encouragement. It will be a happy day for Sunday Schools, congregations, and the world, when the duty of ministers to their schools is really understood and fulfilled. That there is such a duty at all is only beginning to be acknowledged by some, while others would wish to attend occasionally, but they think they have enough to do already. It may be they have three services to conduct every Lord's day and so many other duties to attend during the week, that they feel themselves unable to undertake additional work, but however manifold the labours that demand the attention and engage the thoughts of the devoted pastor, in these times of feverish excitement, when he is expected to make so many pastoral calls, this department of ministerial duty should not be allowed to fall into the back ground. He should not be satisfied with walking up through the school at stated times, shaking hands with the teachers. saying cheering words to the children, making a few remarks now and then on the passage read, and it may be ending with a sermonette, called an address to the scholars. All this may be very well so far as it goes, but it does not go far enough. He should so arrange, that he would spend a certain time in the school every Sabbath. He should know all that is going on in it, be acquainted with every teacher and scholar, and what influences are at work in every class. He ought to know not only the teachers, but how they teach and what they teach, and what impressions they are making. Every teacher has an amazing influence for good or evil over the minds of his scholars. He can form their character and mould their thoughts in religious matters as no other human being can. Ministers may preach very fluently and earnestly, but they seldom make impressions on the youthful mind, but the teacher can influence it, make impressions, and help in forming the character every Sunday. How necessary then for the welfare of the congregation that the pastor should watch closely the religious instruction of the young. Were it only for the prosperity of his own congregation, he ought to feel deeply interested in it and consider it an integral and important part of his pastoral field-a part of the burden imposed upon extent depend on the kind of tea onr Sunday Schools. Our congregations are already in the hands of Sabbath School teachers, and if some of them do not instruct the young in sound Biblical knowledge what will become of their scholars, when they grow up to manhood; they will he very apt to leave the church of their fathers and become members in congregations less orthodox, and all this may be owing to the teaching they receive in the Sunday School. It is to be feared that hundreds have left the Presbyteman Church in this way. A pastor with the best advice of his Session shou'd be very careful and judicious in selecting religious instructors for the young. He should choose the men and women who have the necessary qualifications and natural fitness for taking charge of the children, and having appointed them to this work, he should know how to counsel and direct them in it. He should be an expert in all Sabbath School matters. He should meet with the teachers as often as practicable to instruct them in the lesson and give them all the help and encouragement he can, and regard them as co-workers in the Master's vineyard. To do all this he must not only be theoretically but practically acquainted with the work. A house-keeper who has made bread herself, can train a servant to make it. A merchant who can keep his books can learn his clerks to do it also. A mechanic who knows how to use the tools of his craft can alone make other tradesmen, the minister training, talents and

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ing a Sabbath School, can train others for this work. In fact, more attention ought to be given to this subject in our colleges. Our young ministers should be trained in our Divinity Halls to the Sabbath School work as well as to the business of making, preparing and delivering sermons. The student in completing his theological studies ought to be what the graduates of a military school are to inexperienced volunteers at the outbreak af war. Our Sabbath Schools will become what they should be, and will accomplish the wonderful results which they are capable of, when the ministers come fully up to the work, and not before. Our Presbyterial and county conventions, our religious journals and Sabbath School papers are doing a great deal for adding to the efficiency of the Sabbath School, but after all the paster must take his own place in the work of faith labour and love. He should frequently visit and catechise the children, especially those who do not go to any Sunday School, and persuade such to attend, and enlist the sympathics of their parents in this good cause. The minister should occasionally or periodically select for his text some topic which shall directly or indirectly refer to the religious training of the young, and in this way arouse the members of his congregation to a deeper concern and interest in the Sunday School work. This may be done with much profit to himself and congregation; for very often by convincing argument, fervent expostulations. and solemn appeals from the pulpit, the minds of the people have been moved and their sympathies culisted for the cause thus earnestly and powerfully advocated. Indeed the claims of the young cannot be too frequently or fervontly brought before the whole congregation, and no one can present them with more likelihood of success than the minister of the Gospel, and no place can give greater weight to such claims than the pulcit. On such occasions he should point out the benefits of Sabbath School instruction, and urge upon those who are qualified and competent, the duty of becoming teachers, and address parents in their duty of sending their children regularly and nunctually to the Sunday School. The pastor should not be the acting superintendent of the school. He requires to enter the pulpit with his energies fresh and full of vigor. If he preaches after exhausting himself mentally in the school room, he is doing himself and congregation a great injustice, but he should be the chief animating spirit of it, for the Sabbath School is not something apart or distinct from the church. It is the church itself. It is one of the ways in which the church is putting forth its spiritual life and performs its great mission. It is the child of the church, and should be under the supervision of the Session as much as the weekly prayer meeting. Again, the pastor may aid very materially the teacher by giving a plain and practical exposition on the lesson at the morning service. I say a plain and practical exposition, because some ministèrs are too scholaristic and critical in explaining Scripture; such exposition might be very helpful not only to the teachers but also to the scholars. A high responsibility rests upon the pastor in the selection of books for the library and papers for the scholars. There are many books in our Sunday School libraries that are not only worthless, but very injurious to the youthful mind. The reading which the library affords is no small part both of the religious and literary food for the aged and the middle-aged. him by the Divine Master. The future of | Every child that goes to the Sabbath School our congregations, their stability, pros. takes home a library book, which is not perity, purity and harmony to a very great only read by the scholar, but by all the other members of the hou fluence of these books for good or evil is like that of the dew or light, and some of the other noiseless agencies in the world, is far beyond the power of imagination or calculation. How many of these nice look. ing books, embossed and gilded with numerous stories, are suitable for Sabbath School reading? Indeed many of them are not fit to be read at any time; for even the Sab bata School bock, in these times of fast living and superficial thinking must be sensational, and with a small mixture of religious conversation thrown in, like a well gilded pill, the reading is very frequently like a secular novel. The subject of juvenile religious literature must occupy more of the candid and thoughtful attention of the pastor than it has hitherto done. He should very carefully examine these books, and should very promptly interpose and prevent the introduction of books into the Sabbath School library which militate against the system of divine truth which is taught in the Larger and Shorter Cateobisms and the Confession of Faith, the subordinate standard of our church, and which are the basis of all his teaching. Sad indeed is the state of that congregation where the preaching of the minister, is counteracted or undermined in t anday School. "A house divided against melf-minister who ashitu and." The anel 🗐 School may learn he sions intelligible in the is instruc-

brated Scottish Divine who on a pertain Sabbath afternoon gathered a number of the children belonging to his congregation at the manse, and catechised them on the the sermon which they had just heard. They did not remember anything of the sermon, but one particular doctrine which he explained by an illustration. On the following Suaday he invited them again for a similar purpose, and having used three mustrations that day in the sermon, they forgot all the rest but that part where the illustrations came in. That minister reselved from that day to make his sermons as intelligible as possible, and use as many metaphors or figures as was necessary, and he became one of the most popular and useful ministers in that age. Many of the youthful part of the congregation may yet rise up and call their minister blessed, on secount of the tact he acquired in his profession, by a close connection with the school. An eminent writer who insists on such a close relation between the pastor and school has thus expressed himself on the subject: "I plead for the close connection between pastor and school once more, because it will create a strong, a sweet, and delightful tie between the paster and his flock. The children will feel that their privileges are great, because the minister of God is so frequently present and takes so deep an interest in the school. The teachers feel that they labour not in vain, and that however discouraging their prospects may be, there is one heart that will never grow cold-never lose its sympathy with them. The parents will feel that the piety and intelligence of the church are enlisted in behalf of their children and will be encouraged to co-operate. The church will feel that she must go with her leader, and will gather her sympathies around the vineyard of the Lord, and the minister himself will feel that when no success attends his labors, he has a cohort in the church, who by experience have learned what it is to labor in vain, and who will not be backward to sympathise with him. And when the holy man of God dies, there will be tears from the eyes of those in the Sabbath School room, who have looked upon him as their best friend. Fathers and brethren in the ministry, these thoughts are commended to your earnest and thoughtful consideration. Are not these duties solemn and responsible? Who can doubt the importance of this field of pastoral care, in which ten thousands of children and thousands of teachers are at work every Sabbath. And "can ye not discern the signs of the times" which point out the necessity of more pastoral attention and effort in this direction.

The Water of Life.

Some men once visited the tombs of Egypt. They unwrapped the cloth from a mummy, and found in its hand some grains of wheat, which had been put there when it was first buried, about the time when King David was living. These men took the wheat home with their, and it was detry in the ground as we of it was contracted. it was sown in the ground, some of it in Germany, some of it in England. I suppose they hardly expected that after lying in darkness in a temb, for three thousand years, it would grow, but it is said that it did spring up and bore grain just like all other wheat Now, if seeds will lie asleep this way

for hundreds or thousands of years, we may well ask: What is it that at last quickens them-makes them live and grow again? It is not the light. You can start seeds just as well, if not better in the dark. It is not warmth. Seeds will sleep in a warm place. It is not the ground. You can make seeds germinate without putting them in the earth. What wakes them up is WATER. So long as they are kept dry, the little baby plant will sleep its quiet nap; but you let the moisture, the wet get to it, and immediately it begins to stir in its tiny cradle; then their peeps out beneath a slender white root, which grows down-ward; then a little green shoot works its way upward, and the new life is begun. The seed is born again and is ready to

become a large plant.

Do you remember the Bible saying anything about a kind of water which Christ will give? "Whosower will, let him take of the water of life freely." Sometimes it is called "living water." That is what Jesus told the woman who talked with Him by the well, that he would have given her if she had asked for it. And do you know what this water of life or living water is which is spoken of so often in the Bible? It is the Holy Spirit. When we give our hearts to Jusus to do as Ho wants us, that giving up our ways to His is like the seeds dying, and then the Holy Spirit comes from heaven into our hearts, just as the rain falls on the seed, and then there begins to be a new kind of life here in the heart. We are born again, loving and holy thoughts and ways begin to spring up and show themselves.

There are a great many children, grow

ing up who, if they are going to bear the blossoms of goodness and picty, will need to have God send the water of life—the Holy Spirit—down into their young hearts. God never forgets the children, for He loves them; only we must ask for the Spirit, just as all the thirsty little seeds and roots are eager to drink the rain.
Do not forget to pray for the Spirit.— Rev. F. B. Allen.

THE grandest and strongest natures are ever the calmest. A flery restlessness is the symbol of frailties not The repose of power is base and cele- its clearest testimony.

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School

are some pastors wild

sort of knowledge, as

alified him for educate is the place to get it.

Sweep Before Your Door. Do we heed the homely adage handed down from days of yora? Fre you sweep your neighbor's dwelling, clear the rubbish from your door, at no filth, no rust there gather, leave no traces

of decay; Pinek up every leaf unrightly, brush the fellen leaves away.

If we faithfully have labored thus to aweep without, withiu,

Plucked up onvy, ovil speaking, maine, each be-

Woods that by the sacred portal of the inner temple grow, Mean woods the heart defling, bearing bitterness and woe

Thou, parchance, we may have leisure o er our neighbor watch to keep, All the work assigned us finished, we before his

door may sweep, Show him where the mose is clinging, —token ever of decay .-

Where the thistles, thickly springing daily must be cleared away.

But, alast our work neglecting, oft we mount the indement seat :

With his failings, his omissions, we our weary brother greet: In some hidden nook forgotten, scarching with a

careful eye, We the s, ringin; weeds discover, some slight blemish there descry.

For his slothfulness, his blindness, we our brother harshly chide,

Glorying in our strength and wisdom, we condomn him in our pride; Ask not why he has neglected thus before his door

to aweep, Why grown caroless, he has slumbered, failed his

garden lot to keep. On the judgment seat still sitting, we no helping

hand extend. To assist our weaker brother, his shortcomings to

amond: For his weariness, his faltering, we no sweet compassion show:

From our store no cordial bring him, no encouragement bestow.

But, while busied with our neighbor, urging him to ceaseless care, Calling to the thoughtless tillers to their labors to

Lo ! unseen the dust has gathered, weeds are grow

ing where of yore

Flowers, rare and sweet, were blooming when we swept before our door.

A Warning.

When our Lord said. "Take heed and beware of covetousness," He did not utter unmeaning words. The Kingdom Ohrist is in this world, and by the gains of this world His servants must live. But in such incessant contact with wealth and acquisition of it, the eye of the Saviour saw an incossant peril. iour saw an incessant peril. How serious that peril proved to be to the Church after it outgrew persecution and began to suck the wealth of kingdoms, may be read in a whole millennium of Western Church History. How great it has proved to the individual Christian may be seen on every hand at this day. There is no safeguard but to follow the warning of our divine Master, "Lay not up for yourselves tressures upon earth." All needless, superfluous storing, storing for vanity, not for prudence, for pleasure, not for use, it full of spiritual danger. Seatter your treasures rather than do this. When a heart which ought to have its eye on God, its home above, its wealth in eternity, has been enticed to settle on its hope of gold, it is ready to be taken captive by the devil at his will. And how hopeless that captivity, as all experience shows. What a graphic picture good old Bunyan draws of this character:

"The interpreter takes them spart again, and has them first into a room where was a man that could look no way but downwards, with a muckrake in his hand, and proffered him that crown for his muckrake. But the man did neither look up nor regard, but did rake to himself the straws, the small sticks, and the dust of the floor." - Central Presbyterian.

Advice to a Young Man Leaving

1. Read your Bible regularly. Deem this as important as your daily bread.

2. Pray without ceasing. Opportunities will be found when the heart is intent on 8. Constantly recognize the divine in-

spection. "Thou God seest me."
4. Anticipate eternal judgment. "We must all appear before the judgment seat of

5. On no account frequent the society of those who are profane, nor allow the in-sinuations of infidelity to enter your heart nor your ear.

6. In any arrangement you may make in regard to residence, and employment, let a regard to your soul's welfare be always uppermost. Never settle where you cannot hear the Gospel in purity and with uppermost. frequency. Think of Lot's choice of the vale of Sodom, and its consequences. In this matter, be not misled by example. Sacrifico everything else to the means of eternal salvation.

7. Never feel safe or happy until you attain to the conscious blessedness of au intorest in Christ. Let this employ your daily thoughts and prayers.

8. Should God bless you with prosperity in even a limited degree, honour him with your substance and the fruits of all your increase. Never be afraid to dispose of your acquisition in doing good.

9. In all ways acknowledge him and he shall direct your steps,—Rev. T. T.

THE Japanese government has introduced Kindergartens into the

THE law of kindness is one that always brings blessing to him who rightly observes it. The gentle word, the placid smile, the considerate act—these are the healers of wounds in hearts that are sore and the ministers of peace in places of strife. But even the kindest intentions of the best friend may be construed into bisterness by a spirit that is itself sour and full of malevolence.-United Presbyterian.

The Lalmud.

Jews, Protestarits, and Romanists all agree in receiving as canonical the books of our Old Testament. But as the Romanists would add to these the apportphal books, so the Jews insist on adding their oral law. They say that when the written law was given to Moses, inscribed on two tables of stone, God also gave another and verbal law explanatory of the first, which he was commanded not to commit to writing, but do deliver down by oral tradition. When Moses came down from the mount, they tell us that he first repeated this oral law to Aaron and his sone, and then to the seventy, and then finally to all the people, each of whom was obliged to repeat it in his hearing to insure its correct remembrance. Just before his death, they say, he spent a month and cix days in repeating it to them again; and then, they assert, he committed it in a special manner to Joshua, through whom it was imparted to Phineas, and so on through the long line of prophets, and afterward of teachers, down to the time of Judah the Holy, who lived in the second century, by whom it was committed to writing lest it should be lost. This work, consisting of six books, is the famous Mishna of the Jews, which, with the Gemara, or commentaries, constitutes their celebrated Talmud, in which is comprchended all their learning, and much of their religion as a people. The whole work is hold by them in far higher esteem than the Bible, so much so, that they say the Bible is water, but the Talmud is wine; and they even declare that he who studies the Bible when he might read the Tahmud does but waste his time; and that to sin against the latter is far worse than to sin against the former. So implicit is their confidence in this oral law, that it is almost useless to reason with a Jew out of the Old Testament; for he is ever ready with an answer from the Tal-mud, with the authority of which he is fully satisfied .- Tryon Edwards, in Scrib. ner for Februaru.

Random Readings.

Envy is usually more quicksighted than

Jusus is enough for each moment as it THE jewel of a good man is a good con-

soience. BE still prepared for death, and death or

life shall thereby be the sweeter. THE promise of God is not to the act, but the kabit of prayer.—Payson.

THERE are lessons to be learned on earth which cannot be learned in heaven.

Mun are not sent to hell; they go of their own accord and by their own will.

THE grace of God, which so powerfully saves from sin, is worth a theusand such worlds as this.

We should never make enemies, if for no other teason, because it is so hard to behave toward them as we ought.

No man was ever so completely skilled in the conduct of life as not to receive new information from age and experience.

WILL AND DEED .- "Remember the ord in your will," says the Vermont Chronicle. We auggest that it is better to remember the Lord in our life-time; then our last testament will be more in accord with our New Testament.

NEVER repeat a story unless you are certain it is correct, and not even then unless something is to be gained, either of interest to yourself, or for the good of the person concerned. Tattling is a mean wicked practice, and he who indulges in it grows more fond of it in proportion as he is successful.

Did any one ever hear of a person, who, because there is counterfeit money in circulation, would have nothing to do with money? Why, then, reject Christianity because there are bogus Onristians in circulation? It is very strange that so trivial and unreasonable an excuse should be so often offered .- Interior.

SABBATHS the pillars are On which heaven's palace arch'd lies; The other days all up the spare And hollow room with vanition They are the fruitful beds and borders In God's rich gardens: that is hard Which parts their ranks and orders.

MEN must be taught to see the good before they will embrace it. Truth, honor and virtue—no man will cultivate them if they are not better in his eyes than false. hood, dishonor and vice. It is because men see no beauty in Christ that they do not desire him, and that they suffer all his mercies to pass untried and unappreciated.

-George Herbert.

And if you ask what is the temper which is most fitted to be victorious over sin on earth, answer that in it the warp of a sunny gentleness must be woven across the wool of a strong character. That will make the best tissue to stand the wear and tear of the world's trials. Our Lord was divinely gentle, but be was also strong with a wondrous strength and firmness.

Ir is not enough to be only sanctified, and then rest indolently. The sanctified life is a progress. Not only are you to be brought into the light, but you are to "walk in the light." Not only are you to accept the divine calling unto holiness, but you are being now in that holy calling, to "walk worthy of the vocation wherewith you were called."

BETTER to hope, though the clouds hang low,

And to keep the eyes still lifted;
For the sweet blue sky will soon peep through, When the ominous clouds are rifted. There was never a night without a day,

Nor an evening without a morning: And the darkest hour, the proverb goes, is the hour before the dawning.

Wn live constantly full of great expecta-tions. Death, we know, will come, but our thoughts are not simply of the grave, wastsolouness tells us there is a land of beauty and glory where we shall have boundless and glory where we sinkly have positively opportunities and eternal enjoyments. While we do not forget the preeent with its duties and demands, let us look to the hereafter—to the far off country, to the King in his beauty.