

support your Church. If you are worth a year, give to it at least one, it will make you poorer and assuredly it will make you happier and better pleased with yourself. If you have £100 give £3, if £200 give £10, if £500 give £50 with a grateful heart. While, if you count your yearly wealth by a thousand or thousands—then while you care for the body, and for your family and friends, enquire earnestly and prayerfully how £100 or £200 may each year be laid out for the cause of your heavenly Master, and you will reap a rich reward. Even in this world how many will call you blessed, and honour your children for their father's sake. GIVE is a little word, but there is nobility in its very echo. There is in a world of heart and holiness and goodness. It is born of heaven, let it have therefore the chief place upon earth—let it be enthroned in the heart of man. Look around and see what the world thinks of those who allow that little word no place in their vocabulary, and ask yourself, Am I one of them—if you are, then cover your face, and repent in dust and ashes, and pray that the divine attribute of Giving cheerfully may be bestowed upon you.

SABBATH SCHOOLS.

The remark that the Sabbath School is the nursery of the Church has been so often repeated that it may be almost considered a truism. Yet there is no truth which ought to be more carefully remembered or more diligently acted on. The minister may preach the most eloquent sermons ever delivered from a pulpit, and eager crowds may press to listen to the gifted orator; but if he does no more than preach he will do little either for his Church or Christianity. We question much if the admiration of fine sermons is any very marked indication of sincere piety. It may be a proof of taste, which is a very different matter, and it is very right that we should indulge that taste, provided we can do so without sacrificing higher and more pressing duties. Far be it from us, however, to seek to lend the slightest countenance to slovenly preparation for the pulpit. That minister is guilty of a sad dereliction of duty, who ascends the pulpit without having previously bestowed on his subject all the care in his power. A discourse loose in style, confused in arrangement, poor in thought, is simply serving God with nought, making a mockery of a solemn duty, and offering a pointed insult to a congregation. The temple of the Most High is worthy of the holiest, deepest and best thoughts of him who ministers therein, and nothing is so calculated to shock and disgust a well informed mind and weaken religious influence over it, than mere rant and babble, extemporaneous and noisy

common place. Some ministers imagine that it is not necessary to make any very elaborate preparation, for a plain country congregation. He rises and with complacent air says pretty much what comes uppermost, which is generally very little, beaten out into many words. If the clergyman who is in the habit of doing so, would only take the trouble of looking carefully at the sea of vacant and totally uninterested countenances before him, he must readily convince himself that there is something radically wrong either with his people or himself, that he is making no manner of impression, and that he might as well be preaching to the empty pews. If he is a man of sense as well as education, just let him revolve the matter in his own mind on his way to the manse, and resolve to try the experiment of preaching as he would do to a refined city congregation, by collecting and arranging well matured thoughts, and gathering as much information as possible from all probable sources about his subject. Let him clothe that subject in clear and simple language, which the rudest may understand and the most refined may appreciate. Let him resolve to do this for three months, and long before that time he will scarcely see an uninterested countenance in the Church, and many a formerly vacant seat will be regularly occupied. Let him persevere for a year, and he will discover that he has been not only instructing and improving, but refining and elevating the taste, and feelings of his people. This however by the way. Let us now turn our attention to the Sabbath School. Here the youthful mind is not only to be instructed but trained in the great principles of Gospel truth. The rising generation are to be made acquainted with the Bible, and their character to be formed and moulded in conformity with its teachings. How may this be most successfully affected? Let us descend at once to the practical. The Sabbath School ought to include *all* the young belonging to the congregation, without distinction. By proper arrangements and judicious management, this may with very rare exceptions be successfully affected. It will be found a greater difficulty to keep them all than to get them; and to accomplish this last point no pains should be grudged, no effort spared. Its success will depend upon several circumstances, but the most important is to blend interest with instruction. To make a lesson interesting is not so easy a task as many people suppose. To ensure this end there must be method, perseverance, punctuality, preparation, love of the work, and sense of responsibility. There must be firmness but kindness of manner in the teacher. And how is he to teach! Hear a chapter read, a psalm or paraphrase repeated, a question or two from the *Shorter Catechism* committed to memory, proofs turned up and doctrines collated? This is the common way, but not exactly the way; No doubt it is well—but