

Learn while you May.

A Romish priest in Ireland one day met a little boy coming across the field from the parish school, with a Bible in his hand.

"Do you go to that place?" said the priest, pointing to the Protestant school.

"Yes, your reverence," replied the boy.

"I thought so," said the priest, "by the book that you have in your hand. It is a bad book; give it to me."

"That book is God's word," said the boy, "and it teaches us the way to love God, to be good, and to get to heaven when we die."

"Come home with me," said the priest.

The boy did so; and on entering his study, the priest took the poor boy's Bible, and threw it on the fire.

"You shall never read that book again," said the priest; "it is a bad book, and mind, I shall not suffer you to go to that school again."

The Bible was soon in flames, and the poor boy at first looked very sad; but as the priest grew more and more angry, and told him there was an end of it all now, the boy began to smile.

"Why do you laugh?" asked the priest.

"I can't help it," said the boy.

"I insist upon your telling me why you laugh," said the priest.

"I can't help laughing," replied the boy, "for I was thinking your reverence couldn't burn those ten chapters I have got by heart."

Happy little boy—he could say with good King David, "Thy word have I hid in my heart, that I might not sin against thee." And though that word may now be but as a grain of mustard-seed in his young heart, yet shall it not return unto the Lord void; it shall accomplish that unto which God hath sent it; and in spite of wicked men's designs, it may spring up and bear fruit unto eternal life.

TEACHER'S CORNER.

Plain Duties of Teachers.

The existing plan of a school, so long as it obtains, should be carried out to the letter; and that every teacher should conscientiously contribute his quota of service towards the full triumph of law, order, and discipline. One teacher who, from ignorance, conceit, or self-will, does not fall in with the prescribed regulations of his school, is a serious obstacle to the comfort of his fellow teachers, to the harmony and efficiency of the institution, and to the reasonable and legitimate influence of the superintendent.

If this be correct, it must follow, that no such teacher, after suitable means have been employed for securing submission to legitimate rule, should be retained in any of our schools: nor is it less obvious that the first duty of every Sunday-school teacher, in entering on his work, is to make himself thoroughly acquainted with it; to understand all the existing rules and regulations of the school; to conform himself to them with an exact precision; and to throw his whole influence into the scale of order and good government.

I have heard it sometimes hinted that, as all Sunday-school teachers are voluntary, and even gratuitous agents, it will not do to be as strict with them as if they held office upon a different tenure. *I entirely differ from this opinion.* There is no hardship, no curtailment of proper liberty, in submitting to rule; and the teacher who consults his own happiness, the comfort of others, and the prosperity of the cause, will be as rigid a disciplinarian upon himself, as if the permanent well-being of the school depended upon himself. He will seek to do everything as efficiently as possible; and for this purpose he will constantly be aiming at self-improvement. All his duties will be discharged with intelligence and energy. He will invariably be interested himself in what he is doing, because he understands it, and feels its importance; and the result will be, that his class will be interested too; for you rarely see a teacher who takes pains with his mind and methods of teaching, who has the mortification of addressing himself to a listless class. In going round the classes in a school, I would engage to report, from the very look of things, what number of efficient teachers are engaged in the work.

First Rule.—In the school of Christ, the first lesson of all is, *self-denial and humility*; yea, it is written before the door, as the rule of entry or admission. *Learn of me, for I am meek and lowly of heart.*