

commence; dare we, then, squander or waste not only that which is our own, but that property of others which no application can replace, no diligence can restore?

PATIENCE.

How long-suffering God has been to us; and we, shall we exercise less forbearance towards our fellow-sinners, seizing them by the throat, and demanding payment instantly, when perhaps our own accounts are still outstanding with a merciful but just Jehovah?

PERSEVERANCE.

The Israelites journeyed forty years in the wilderness; and it is only patient continuance in well-doing that can obtain success.

PIETY.

Example teaches better than *precept*; and he who would have his scholars keep his precepts, should show them by his own conduct, striving ever to be what the apostle terms a "living epistle, known and read of all men."—*Sunday S. Advocate.*

THE TEACHER'S PULPIT.

"Suffer little children to come unto me."

—Mark x. 4.

There is a country along the east side of a large sea called the Mediterranean, and the people who lived there about two thousand years ago were expecting a strange personage to be born. There were some amongst these people who could tell things beforehand; and these foretellers had said that such an one would come.—The people therefore looked out anxiously for him a long time, expecting a great many blessings from him; but after all, when he did come, the people did not know him, though he was the very one they had been looking for; and though there were a great many marks by which they might tell him. For when he showed them these marks, as signs that he might be known by, they would have nothing to do with him; but wanted a different kind of good things to what he offered.—However, though he felt very much grieved and hurt, he did not at once leave the people entirely, but went about doing good to any body who would let him. At last people began to go to him, and flock round him, to get his blessing, and to receive his favors; but they had got a notion that he was come for grown up persons only, and that he could not be troubled with children: so when some brought young children to him, the people round

were not for letting them come to him; they tried to keep them back, asking them how they thought such a great man could be teased with their children. But He perceived it, and said, "Suffer little children to come unto me, and forbid them not." "Now, I am sure, you can tell me who this wonderful being was?"—"Jesus Christ." "Quite right." "These people then were mistaken in supposing that he did not care for children?"—"Yes."—"Can you tell me why children should come to Christ?"—"Why, for the very same reason as grown-up persons—should they not?"—"What do you think Jesus Christ came into the world for?"—"To save souls." "Just so; and why do souls need saving?"—"Because they are lost through sin—is it not?" "Have not young children souls?"—"Yes." "And do not children sin?"—"Yes." "Then children need a Saviour; do they not?"—"Yes." "Well, now, have you been to Jesus Christ, to get your soul saved and your sin pardoned? How soon will the soul die?"—"Never." "Then it is immortal?"—"Yes." "Will you then think seriously about this—I have an immortal soul, that is lost by sin, but Jesus Christ is willing to save it.

"In forty years, perhaps, every one of us here will be gone from this world; some of us, perhaps, very soon, nobody knows how soon; certainly, in a few years, another set of teachers, and another set of scholars, will have come—but will your soul be dead then?"—"No." "Where should you like it to be?"—"With Jesus." "Can children go to Jesus now, as the Jewish children did, to see him smile upon them, and to receive his embrace?"—"No." "How then can they come?"—"In thought—by thinking about the Saviour, by praying to him; for though his body is not here, his spirit is, and he is watching our thoughts, and waiting to answer our prayers."

"But there is another way of going to Jesus—I mean after death, when we may enter into his real presence: see him, and be like him.

"Now, we are all going somewhere, and shall find ourselves at last either where Jesus is, or for ever banished from Him. Will you then think of this both now, and after you leave the school; asking yourself—am I going to Jesus? And be sure of this, that it is only by going to him in this world, that we shall go to him in the next."

G.

—*Sunday School Magazine.*