

accustomed to work by means; and surely none can be conceived more likely to meet the end. What can be so likely to impress a child with a dread of sin, as to hear his parents constantly deprecating the wrath of God as justly due to it; or to induce him to seek an interest in the mediation and intercession of the Saviour, as to hear them imploring it for him, day by day, with an importunity proportioned to the magnitude of the subject? By a daily attention on such exercises, children and servants are taught most effectually how to pray. Suitable topics are suggested to their minds; suitable petitions are put into their mouths; while their growing acquaintance with the Scriptures furnishes the arguments on which they may plead with God.—*Robert Hall.*

A CHAPTER FOR SUNDAY SCHOOL TEACHERS.

PRECEPT AND PROMISE.—“They that sow in tears shall reap in joy: He that goeth forth bearing precious seed shall doubtless come again with joy, bringing his sheaves with him.”—DAVID.

The truly enlightened Christian mind will never attempt for a moment to separate the precept recorded in holy writ from the promise given by a faithful God. They are indissoluble, and ever will be indissoluble in their bearing upon Christian character and Christian experience; and to you, my dear fellow-labourers, this is a subject the most inviting, engaging, and instructive. Allow me, with great affection and fidelity, to commend it to your serious and prayerful attention. You are, Sabbath after Sabbath, sowing the precious seed of divine truth: you are giving to your youthful charge “line upon line, precept upon precept, here a little and there a little:” you are earnestly and continuously exhorting to thoughtfulness, consideration, and immediate attention to divine truth; you are, perhaps, doing all this with earnest, wrestling, heartfelt prayer; and, it may be, you are watering those prayers even with your tears: *you are indeed “sowing in tears.”* And how long have you thus sowed? Methinks I hear you say—one, two, three, five, and even seven years. But your labour appears to be in vain; the heart remains unmoved,—the spirit is unconcerned,—the souls of your children are unconverted. You have often retired from the duties of the Sabbath discouraged, disappointed, unhappy—“*you are sowing in tears.*” Yet, be not hasty in your conclusions. The seed has been sown; it will assuredly spring up. Does the farmer irrationally conclude, because the seed which he has sown does not immediately spring up, thereby giving evidence of its fertility, that its efficacy and virtue is totally lost? Would it not be the highest absurdity on

his part so to act and thus to think? And is it not a disparagement of the Divine power and faithfulness for you to think that your labours are in vain, because the fruit of them does not immediately appear. Underneath much frivolity, indifference, carelessness, the seed may still be found, and by and bye it will vegetate, grow, and fructify. “Is any thing too hard for the Lord?” Oh! my dear fellow-labourers, “they that sow in tears shall reap in joy.” Rest on this promise your implicit faith, and be assured that it shall, to the largest extent of your desires, ultimately be fulfilled. There is not a word you utter—not an appeal you make—not a single instruction you impart, with a sincere desire for the Divine glory, and the welfare of the immortal soul, that shall be in vain. *It cannot be in vain.* If it does not immediately yield the fruit you expected, it is still in progress of operation, silently but surely; and, by the influences of the Divine Spirit, it shall grow and flourish, to chide your unbelief, encourage your faith, and answer your prayers. Doubt the efficiency of your labours—doubt the fervency of your prayers—doubt the sincerity of your motives—but never for an instant doubt the faithfulness of God. “They that sow in tears shall reap in joy.” The seed may lie dormant, but it cannot be lost. The truth may appear to be effaced by worldliness, temptations, indifference, and neglect; but He who has said, “My word shall not return to me void, but accomplish that for which I have sent it,” will assuredly, in his own time, cause it to spring up and bear fruit. “Oh! if my teacher (said a minister to me) could come out of his grave and see the incorrigible youth who was turned out of the Sunday School, as an example and warning to others, now engaged in preaching the everlasting gospel, he would say, “What hath God wrought!”

“Delightful work! young souls to win,
And turn the rising race,
From the deceitful paths of sin,
To seek redeeming grace.”

JUNIOR.

EARLY MARRIAGES.

Early marriages, whenever they can be contracted with an ordinary regard to prudence, are among its best preventives;—and *whatever contributes to hinder the formation of these* may be regarded as standing chargeable with their share of it,—as ranking among the causes of prostitution. I deny not that prudence is a virtue, and that the question of marriage is a proper sphere for its exercise. But there cannot be a doubt that the high notions which, by the refinement and extravagance of our times, have been introduced of the style in