

not living away from the throne of grace; if your example is not such as to destroy the effect of your teaching; if you are not in a great measure unconcerned for their salvation. If so, is it strange that your scholars remain in sin? Would you not be surprised to hear that one of them is anxious about his immortal soul? But you ought to be surprised if none of them are. And if you kept your own heart with all diligence, you would watch for the fruit of your labours, and you would expect to see the children for whom you pray, pressing into the kingdom. You ought to be very holy, that the power of religion may be shown forth in your life, and may exert its influence upon the school in which you teach.

Teachers ought to be intelligent.—It requires considerable knowledge to teach the Scriptures to children. To understand the Bible, its history and geography, its allusions to manners, and facts, its philosophy, and theology, and prophecy, has cost learned men the study of their whole lives. So much is not required of you; but children will often ask questions that are more easily asked than answered, and the teacher must be wide awake to be ready with a reply to every inquiry made. I do not say that great talents are required, but I mean to say that the powers of mind which God has given you ought to be improved by reading and reflection; the various helps that are provided for teachers should be studied, and thus preparation of intellect as well as of heart should be constantly made. If you are conscious that your minds are not peculiarly active, let diligence in study make up the deficiency: and sure am I, that facts would prove the position that the most talented teachers are not always the most successful.

Teachers ought to be faithful.—You are stewards of God. He has committed to your hands an interesting trust. He watches with deep solicitude, to see that you are faithful in his employ. Fidelity requires you to take care of your own soul; to live very near to Christ; to drink in much of his Spirit; to come from the mercy-seat to the school; to be careful in your teachings that every thing is understood; to bring the instruction to bear on the heart and conscience: and never to leave your scholars, without having appealed to them directly and personally to embrace Jesus Christ as their Saviour. Fidelity requires all this, and more; and who comes up to this?

And thus might I continue to speak of "what a teacher ought to be," and still fail of describing the character. Let no one say, "It is high, I cannot attain unto it." It is not above the reach of the humblest teacher in the humblest school in this land. It is not above the standard which you should individually reach. But I have already exceeded my limits, and must leave the portrait half drawn.—*Sabbath School Visitor.*

RELIGIOUS LITERATURE.

THE JOYS OF PRAYER.

From Rev. H. White's Meditations.

EVEN in those parts of prayer, that might seem only painful, there is a pleasure, that would be exchanged for this world's most boasted bliss. In the bitterness of repented sorrow for sin, there is a sweetness; in the agony of fervent supplication for pardon there is a joy, as much superior to the best the world can best, as the heavens are higher than the earth—

The broadest smile unfeeling folly wears,
Less pleasing far than "prayer's" repentant" tears.

Oh! what a happy, heaven fore-tasting life might the children of God enjoy on earth, if they would live a life of prayer!

How calm might they be in the midst of the wildest storms. How joyful in the midst of the deepest tribulations. How composed and cheerful, while all around was agitation and alarm—the smile of heaven sparkling round their path, the peace of heaven dwelling within their heart.

They say that travellers in Alpine regions are often encompassed with a clear atmosphere, and cloudless sunshine, while traversing the summits of those lofty mountains, at the very time that the world below them is all wrapt in mist and darkness, and thunder clouds are bursting at their feet. Even thus does prayer lift the believer to a loftier and serener region, far, far above the clouds and storms, that darken and

distract the world below. In that region of purity and peace, the atmosphere is clear and calm; and the light of God's countenance shines brightly on the believer's soul, while he sees the thunder-clouds of earthly care and sorrow rolling beneath his feet; thus realizing the beautiful illustration of the poet:—

"As some tall cliff, that lifts its awful form,
Swell from the vale, and midway leaves the storm,
Though round its base the rolling clouds are spread,
Eternal sunshine settles on its head!"

FALSE KINDNESS TO THE SICK.

A FALSE tenderness has often been displayed towards the sick, and even the dying, by injudicious friends. Fearing the consequences which might arise from a full disclosure of his danger, such friends have often soothed the apprehensions of their departing relative, induced him to regard his recovery as a certain thing, and persuaded him, in defiance of his own convictions, that the period of restoration was at hand. It is an undoubted fact, and deeply to be regretted, that members of the medical profession have been often found ready not merely to sanction this dangerous delusion, but even to enjoin its countenance on all around. "He is going fast," said a surgeon to the writer of these pages; "he is going fast, but, poor man! he fully expects to be about and hearty again. It is as well to let him think so. If we tell him otherwise, it will only disturb his mind, and perhaps harden his end." What more common, yet, what more cruel, than this conduct?

GOD'S WAY AND MAN'S WAY OF PREACHING.

THERE is God's way and man's way. Many teach man's way; but that should not be: we should learn God's way, and that truly, without mixture, temperance, blanching, powdering. Many teach man's way, and shall preach a very good and godly sermon; but at the last they would have a blanched almond, a little piece of Peperly patched in, to powder the matter with, for their own lucre and glory. They make a mingling of the way of God and man's way together a mangle-mangle. . . . Christ did not so: he taught the way of God truly, without mixture, powdering, or blanching. These be the properties of all true preachers, that these confess to be in Christ, (Master, we know that thou art a true man, and teachest the way of God truly.) It was true, every word that they spake; Christ is our Master, appointed of God; he was true, and taught God's way, not man's way, truly, not blanching it with man's doctrine. So should we preachers be true men; preachers of God's way, truly, without regard of person; that is, for no man's pleasure corrupting the word, or mangle-mangle the word with man's inventions and traditions.—*Lathrop.*

CHRIST'S CARE OF HIS PEOPLE.

CHRIST the good shepherd, will not permit the powers of darkness to pluck thee from him by violence; and he will afford thee grace sufficient, if thou wilt seek and employ it aright, to preserve thee from abandoning his fold of thyself. He will not suffer thee to be tempted above what thou art able to sustain; but with the temptation will also make a way to escape, that thou mayest be able to bear it. He will so overrule the events of thy life, that all things shall work together to thee for good in the end, because thou lovest God and thy Redeemer. When he chastens thee, he will think upon mercy. When distress and anguish are ready to overpower thee, he will fill thy heart with the peace of God which passeth all understanding. He will strengthen thee upon the bed of languishing; he will make all thy bed in thy sickness. When thou walkest through the valley of the shadow of death, thou shalt fear no evil; for he shall be with thee, his rod and his staff shall comfort thee. When thou standest before his throne of judgment, he will acknowledge thee for his servant. He will interpose his atonement between thee and condemnation. He will cover thine unworthiness with his merits; he will array thee in his righteousness. He will change thy vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to sub-

due all things unto himself.—He will say unto thee, Come thou, blessed of my Father; inherit the kingdom prepared for thee from the foundation of the world. He will cause thee to reign with him for ever and ever.—*Rev. T. Gisborne.*

A HOLY TRUST IN GOD.

MAN born for immortality, and endowed with an intellectual and moral nature, his true felicity must certainly be sought in those things which are permanent as himself, in whatever may furnish a fit and noble employment for his faculties, or awaken his feelings to emotions of generosity and affection. Thanks be to God, this world, with all its imperfections, supplies abundantly occasions for both. But God is himself the highest object to which the soul in all its powers can be directed. None ever trusted in him without tasting largely of his bounty. To trust in God, in its more advanced state, is to have the image of his perfection ever before us: to live in his continual presence, encircled, as it were, by the visible forms of his majesty and goodness. What words can adequately portray the dignity of such a condition; the tranquility it communicates, the courage it inspires, the joy and gratitude, and holy affections it breathes through the soul!—*J. Bowler, Esq.*

THE Apostle John valued his relation as a Christian more than his office and endowments as an Apostle. He might have been an Apostle, and have perished. Judas was an Apostle, yet he hanged himself, and went to his own place. But "he that believeth hath everlasting life, and shall never come into condemnation." So much better is it to pray than to prophesy; and to have our names written in heaven, than have the spirits subject unto us.—*Jay's Exercises.*

PRACTICAL THOUGHTS.

SELECT SENTENCES from "Spare Hours of Meditation," by Rev. Mr. Henshaw, an English writer of the 17th century.

Injuries, if they dye not, they kill. Here only a Christian must learn to forget; for if we forgive not men their trespasses, neither will our Father, &c. In this case my care shall be only how to put them up, and leave vengeance to whom it belongs. God is ever his Judge that is not his owne.

God looks not at what we have been, but what we are; it is no commendation to have been an Israelite. That we once did will, addes to our condemnation, together with our sinne; and if the righteous man forsake his righteousness, his reward is lost: our former goodnesse will not excuse our present evill; the end crownes us: whatever my beginning hath bene, I shall ever pray and endeavor that I may dye the death of the righteous; and my latter end may be like unto his; for as the tree falls, so it lies.

To doe well and say nothing, is Christianity; to say well and do nothing, is Pharisaeicall. If the hands be not *Jacob's*, as well as the voyce, we are but impostors, cheats. If we are good trees, by their fruit they shall know us. I will not lesse hate not to doe good than to tell of it: my faith is dead, if it bear not.

Hating was the first sinne in the world, and it is now the sinne almost of all the world; and as before the building of *Babel*, so still in this, all the earth is of one language. What shall we eat, or what shall we drinke, and wherewith, &c. Eating and drinking have taken away our stomachs to spiritual things. "I will never be so greedy as to eat myselfe out of heaven. He loves his belly well, that with *Esau* will sell his birthright for pottage; of the two, I had rather beg my bread with *Lazarus*, than my water with *Dives*."

Great men's words are like dead men's shoes; he may go barefoot that waits for them. I will ever be a *Didymus* in these—believe only what I see: so I shall neither be deceived with other's promises myselfe, nor deceive others with them.

The good man's word is his oath,—his actions serve only to make good his words. He that promises either what he cannot, or what he means not, is for the first a *Boaster*, and for the last an hypocrite. By such a one I will be deceived but once.