

# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

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## He Liveth Long who Liveth Well.

He liveth long who liveth well !  
All other life is short and vain ;  
He liveth longest who can tell  
Of living most for heavenly gain.

He liveth long who liveth well !  
All else is being flung away ;  
He liveth longest who can tell  
Of true things truly done each day.

Waste not thy being ; back to Him  
Who freely gave it, freely give ;  
Else is that being but a dream,  
'Tis but to *be*, and not to *live*.

Be wise, and use thy wisdom well ;  
Who wisdom *speaks* must *live* it too ;  
He is the wisest who can tell  
How first he *lived*, then *spoke*, the True.

Be what thou seemest ; live thy creed ;  
Hold up to earth the torch divine ;  
Be what thou prayest to be made ;  
Let the great Master's steps be thine.

Fill up each hour with what will last ;  
Buy up the moments as they go ;  
The life above, when this is past,  
Is the ripe fruit of life below.

Sow Truth if thou the True wouldst reap ;  
Who sows the false shall reap the vain ;  
Erect and sound thy conscience keep ;  
From hollow words and deeds refrain.

Sow Love, and taste its fruitage pure ;  
Sow peace, and reap its harvest bright ;  
Sow sunbeams on the rock and moor,  
And find a harvest-home of light.

—Rev. H. Bonar, D.D.

## What Shall We Teach?

OUR liberal thinkers, as they have been fond of styling themselves, contend that the Christian Church, in teaching her dogmas even to little children, does not act fairly and reasonably. They say that they ought to wait until their minds mature, so that they may be able to judge of the matters laid before them, and not be compelled to take everything on trust.

It is very easy to retort the charge. Sceptics and semi-believers are just as active in teaching their children to doubt, as Christians are in encouraging theirs to believe. And doubt is just as liable as belief to take possession, and become the fixed attitude of the mind. What, then, shall we do? Shall we endeavor to keep the mind in complete ignorance of things in dispute until the time comes for the examination of debated points and a rational adjustment of views? The doubter tells us that we should confine our teaching to the undisputed facts of natural science. So shall we be saved from the charge of imposing upon minds helpless through their ignorance and inexperience.

But the unfortunate element in this reasoning is that it shuts us out of more