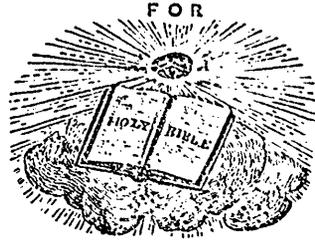


SUNDAY SCHOOL GUARDIAN

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Train up a Child in the way he should go:

and when he is old, he will not depart from it.

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THE FIRST DAY AT THE INFANT SUNDAY-SCHOOL.

"Retu, n'd from Sunday-school, my love,
A kiss; how pleased you look;
Come, tell me all that you have seen,
And read in 'your new book."

"Oh, mother, 'tis a happy place;
A room so large and full,
And all the cheerful faces there;
I love the Sunday-school.

"My teacher, too, so very kind:
At first I was afraid,
Until she smiled and asked my name;
A pretty name, she said.

"My hat was taken too and hung
So neatly in its place;
And she was pleas'd she said, to see
So clean my hands and face.

"And then she beckon'd me to come,
And placed me by her side;
She asked us what that letter was,
And 'B,' the children cried.

"She told us of the little BEE,
How hard it work'd all day;
And visited the roses sweet,
And beds of tulips gay.

"She said that we must lessons learn
From such a little thing;
To gather the sweet word of God,
Its treasure home to bring.

"And, mother, I have learn'd to say
A hymn, so beautiful!
I'm sure that you would like to hear
Them sing it at our school.

"Yes; when our voices all were join'd,
We made the ceiling ring;
Our teacher look'd so kind, and said
The little ones might sing.

"Oh, mother, 'tis a happy place!
Let little Mary come;
I'll hold her hand and lead her there,
And bring her safely home."

THE TONGUE.

There is a world of meaning in the following from an old scrap-book:

If thou wishest to be wise,
Keep these words before thine eyes:
What thou speakest, and how, beware,
Of whom, to whom, when and where.

A Good Hearer.

We hear much said about good preachers, but the text above named is worthy of a discourse.

1. A good hearer will come to the sanctuary to hear. He is hungry and thirsty, and wants living bread and living drink. Other people come there for divers other purposes than that of hearing; but that is his errand. Therefore he will have ears to hear.

2. And he will come promptly. He is interested, and in earnest, and he feels that he has something to do with the Alpha as well as the Omega of divine service; and he cannot interrupt other people's hearing by a late arrival. You will find the good hearer in his place in good time.

3. And he must hear with much prayer. He did not forget that before he left home, but warmed up his heart into a fit state to receive the Word ere the hour of public worship arrived, and he kept on keeping his heart warm, by frequently lifting it up to the throne of grace. "Fix-a frequent look of the heart to heaven," says Leighton, "exceedingly sweeten and sanctify our other employments, and diffuse somewhat of heaven through all our actions." So the good hearer thinks, and his own practice eminently sanctifies the employment of hearing the Word, and makes it profitable.

4. The good hearer hears for himself. There are a plenty of people who turn all the arrows of divine truth to the souls of other people, and apply the discourse, most carefully and faithfully, to the cases of those about them. But the good hearer ventures to suppose that the being addressed by the speaker is himself, and acts accordingly.

5. The good hearer is a doer of what he hears. Some go on swimmingly with most other matters about hearing till they come to this; but here they fetch up. Hearing is one thing, and a pretty easy and comfortable thing. But doing is another thing, and quite often a very uncomfortable affair. People are not very fond of putting them together. But the good hearer will not suffer them to be separated.

Besides all the good they do to themselves, good hearers accomplish another most important object: they make good preachers. How it sets a speaker on fire to see the hearers wide awake; all eyes and ears are drinking in his words, as if life hung upon them. The sight kindles him wonderfully. The blood shoots rapidly along his veins here is a powerful stimulus to in-

creased energy and zeal. He preaches an hundred-fold better for having those good hearers.

I have heard of "preachers preaching people to sleep;" but I have seen hearers hearing preachers to sleep. They heard so stupidly, languidly, sleepily, that they put all the fire out there was in the speaker's heart. Their indifference disheartened him. How could he preach zealously and fervently when those who had not gone already to sleep were nodding around him, on the verge of it, in all directions?

"But it is his business to keep us awake by his zeal and energy." But so is it your business to keep him awake by your felt and manifested intense interest in his preaching. Such attention would rouse, comfort, and animate him. Why not give it to him? If you wish him to be a good preacher, be a good hearer. It will do more toward that object than all the other things together which you can do. Try it.—N. E. Puritan.

AFFLICTION AND REPENTANCE.

Nothing can render affliction so heavy as the load of sin; would ye therefore be fitted for afflictions, be sure to get the burden of your sins laid aside, and then what afflictions sower you meet with, will be very easy to you.

If thou canst hear and bear the rod of affliction which God shall lay upon thee, remember this lesson, thou art beaten that thou mayest be better.

The Lord useth his flail of tribulation to separate the chaff from the wheat.

The school of the cross is the school of light; it discovers the world's vanity, baseness, and wickedness, and lets us see more of God's mind. Out of dark affliction comes a spiritual light.

A returning penitent, though formerly bad as the worst of men, may by grace become as good as the best.

Your intentions of repentance, and the neglect of that soul-saving duty, will rise up in judgment against you.

FACTS FOR REFLECTION.

There is but one solid pleasure in life, and that is in doing our duty. How miserable, then, how unwise, how unpardonable, are they who make that one a pain!

Avarice, says Rollin, is a great gulf, which would not be filled if the whole world were thrown into it.