

the scholar's mind with that word and truth of God, that you are warranted to look, with God's blessing, for the fruit which endureth unto life eternal.

III. PREPARATION FOR YOUR CLASS.—Let this be careful, thorough, *conscientious*. If young and inexperienced, you need study to enable you to explain, illustrate, and apply the lesson. And such study you will find an invaluable means of storing and strengthening your own mind. But even though experienced, you need study to arrange your knowledge, and adapt it to the special work in hand. Be faithful to your class in this matter. It is your solemn duty to do your best for them, whether to instruct or impress. Beware of the self-confidence, the indolent antinomianism, which thinks "anything will do," if you only trust to prayer, and then frets at the inattention or want of fruit in the class, while you are all the while neglecting that common sense adaptation of truth to the individual conscience, which God in his providence ordinarily connects with the blessing. Why should a teacher wonder that no fruit appears, if, instead of the winnowed seed of the kingdom, he sow in his little field whatever chaff may come uppermost in his own mind?

There are few Sabbath-school teachers who have not now access to helps for thorough preparation. Books abound to aid them in every part of their work. But above all, let them search the Scriptures. An enlarged, accurate, and experimental knowledge of the Bible will do more to make their teaching at once interesting and instructive than all other aids put together.

IV. REGULARITY AND ORDER.—Let not these be neglected as if matters of little moment. Whether in individual classes, or in a school of many classes, they may be said to be indispensable to a teacher, both for his comfort and his usefulness. Let the lessons proceed upon a fixed method and plan, as may have been arranged, in consultation, by the minister and the teachers and superintendent of the school. It is not desirable that the lessons should be over-diversified, or involve much to be committed to memory, the great point being to take care that whatever is prescribed be thoroughly learned. On the part of the teacher, the utmost regularity and punctuality in attendance are needful, if you would expect these on the part of the scholars. A right-minded teacher will no more feel at liberty to be lightly absent from his class, or to leave it without a substitute, than a minister does to leave his pulpit unsupplied. If absented scholars are promptly and kindly inquired after, and if the class have learned that this may be relied upon, the result in their regularity of attendance is soon apparent.

Pains should be taken to train the young to an interest in missionary work, and especially in the missionary schemes of the Church. Were this uniformly done, in a persevering and discriminating way, it has been proved that not only much good would result to the children, but no inconsiderable addition would yearly be made to the Church's missionary funds. It is, of course, only by their being familiarized with the facts of the Church's mission-work that an intelligent interest in it, even among children, can either be created or sustained; and in this view it is very desirable that the *Record* be regularly circulated in every school, at least in sufficient number to furnish a copy to every family.

Let careful attention be given to every detail bearing on the efficient and complete working of the school. Let the teachers meet from time to time in conference, to interchange their mutual experience, and make suggestions to each other for the common benefit. Thus the work will be vigorously and pleasantly maintained, and each teacher will feel a common and hearty interest, not only in his own class, but in the outward and inward prosperity of the whole school.

V. PRAYERFULNESS.—Remember that in the most lovable of your scholars, as well as in the most unlovely, it is *spiritual death* with which you have to do; and that however pains-taking, skilful, faithful you may be, the truth remains that "neither is he that planteth anything, neither he that watereth, but God that giveth the increase" (1 Cor. iii. 7). And so, unless you pray, your hope for fruit is vain. "Pray without ceasing" for your scholars. Let the name of each lie upon your heart as a soul to be lost or saved. Let opportunity be taken, moreover, individually to speak to them, and to pray with them, as well as for them. So shall their consciences be confronted before God with the message which through you, he sends to them, and with the use they make of it. In connection with every school, time and place of course varying according to circumstances, we affectionately urge that there ought to be a teachers' prayer-meeting. Nothing is better fitted to foster earnest fidelity among the teachers, or to sustain the spiritual tone of the whole work. Backsliding in prayerfulness is as sure a mark of decay in the individual soul.

And yet, dear brethren, while continuing in prayer, and watching in the same with thanksgiving—while looking for and expecting souls for your hire, do not, even though no present fruit appear, grow weary in well-doing. "In due season we shall reap, if we faint not" (Gal. vi. 9); but that "due season" God keeps in his own hand. Remember that it is to *sow*,