

PUT YOURSELF IN HIS PLACE.

[ORIGINAL.]

The Golden Rule is a perfect one: but not everybody apprehends its admirable policy. It is eminently successful. In order to get the whole benefit of it, we must either in imagination or practice put ourselves in another's place. How admirable was the scheme—and how successful—of the poor half-witted lad Dr. Eggleston told the Indianapolis Convention of. Our brother Wood gave it to us at Montreal, at the "Union." A horse had strayed. It could not be found. Poor Sam undertook the task. But first he found out exactly *where* the horse was last seen. He sat himself down in that spot, and meditated. "Now, if I was a horse, which way would I go?" He decided that point; and so followed on, and at last got the horse. Now, every teacher has been a S. S. scholar. It needs memory more than imagination, just to get back to those juvenile days. And getting back to them, we only need poor Sam's principle to succeed with the children we teach.—"Now, if I were a scholar again, how could I be won?"

As a boy I was moderately ingenious, and on one occasion made myself rather a nice cross-bow, something after the pattern of the Middle Ages. Sallying out, I soon saw a wild pigeon on a pine tree. I shot at it, and had the satisfaction of believing that my spike-headed arrow had just "scuffed" its feathers! But I could not find my arrow; and was loth to lose it. So I went back to the identical spot, and shot another arrow at the very same mark, (empty branch now!) and narrowly watched the flight of the bolt; and found both sticking in the ground within a yard of each other. Similar efforts usually bring similar results. The course of procedure that was successful with the boys of our Sabbath-class last year, may be successful this year; and what did succeed, or would have succeeded with us when we were boys will succeed now. The arrow will fly as it flew of old.

"THE QUESTION."

[ORIGINAL.]

Who shall govern the Sabbath-school? The schools—that is the superintendents, teachers and elder scholars, say "The school itself!" The churches and denominations say (and it is only lately they have awakened to the question), "The Church." Theoretically the church is right; practically the school is right. Now the way out of the difficulty is to bring theory and practice together. The pastor, the deacons and the church-meeting are to govern the Sabbath-school, are they? Do they all *work* in the school? *No*? Well, let their theory and practice agree, and they will not conflict with the views of the teachers! The trouble is that many churches have begun to assert their control over the S. school, that have not as yet considered the S. S. work as a part of their church work. As soon as the session of the S. school is as much a part of the church's work as the week-evening service, there will be no divergence of view about the government of the school. The perfect theory is "Those should rule it who work it" Now then, who works in it?

DUTY OF CHURCH MEMBERS.—While careful not to resort to any worldly expedients, we should employ every honourable means to make the attendance upon our Sabbath services as large as possible. As Christians, we should look after the increase of the congregation with even more interest than men of the world do after the increase of patronage in their various callings and trades. The duty of the church members is, to go out after *men and women*, as efficient Sunday-school teachers go out after the *children*, and by using all the moral and social force with which they are invested, "compel them" to attend upon the sacred services of the sanctuary.—*Exchange.*