

## RULES FOR A PROFITABLE SABBATH.

In the first place, watch and pray, as you value your souls, against a spirit of carelessness and indifference in religion. Remember that the life of a Christian is a life of self-denial. It is a race, a pilgrimage, a warfare; its exercises are described by wrestling, striving, watching, and the like. And of all the drones in the world, drones in God's hive are the least deserving the approbation of the Church, and the most under the frown of heaven. The Scriptures probably contain no expression of displeasure more impressive than that which is addressed to the Lædæans on this very subject:—"So, then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Yet it is astonishing how soon we may be beguiled into such a frame of mind. The commonness of religious exercises, the attractions of the world, and above all the corruptions of depraved nature, have a constant influence to produce this awful indifference. And few greater evidences can be afforded of it than the neglecting the worship of God in his sanctuary, or carelessly trifling with the morning of a Lord's day.

Secondly. Rise early. Your enjoyment of the Sabbath, and your attendance upon the worship of God in the morning of it greatly depend upon this. If you have much to do before you can unite with God's people in his house, the time of your rising must be arranged accordingly. A lazy, sluggish professor who can satisfy himself with consuming the best part of the morning in bed, is but ill prepared for the service of his Maker in the course of it. And scandalous it certainly is to any one who names the name of Christ, that a man who would rise for a sixpence at almost any hour on any other day in the week, should shut his ears on the morning of the Sabbath, when God is calling to him from heaven, and be lulled by the devil to sleep. The conduct of the wicked, who can rise at any time to unite in a party of pleasure; the conduct of heathens, who are waiting the rising of the sun, in order to pay the earliest adorations to him as soon as he makes his appearance; in a word, the conduct of even Satan himself, who is always on the alert to destroy, if possible, the comforts and souls of men, is a sufficient reproof to such individuals.

Thirdly. Endeavour to enjoy a good Saturday evening. It was a custom with the Jews to have a season of preparation previous to the duties of the Sabbath. Their Sabbath began at six in the evening, and at three in the afternoon began the preparation. God grant us that anxiety for the enjoyment of the Sabbath which will lead to a preparation for it as far as we are able; and a good frame of mind on a Saturday evening will seldom lull a person to sleep, or make him indifferent about the worship of God on a Sabbath morning.

Fourthly and lastly. Think of the rapid approach of death, and endeavour to realize to yourselves the views and feelings you will then have of what you have done, and what you have left undone, when you are just going to give in your account unto God. It is a lamentable fact, there are not a few in our churches or congregations who are all their life long planting thorns in that pillow upon which at last they must lie down and die; and none are doing this more effectually than the careless and the slothful. "Ah!" says one on a death bed, "that I had been more actively engaged in the service of God!" "O!" cries another in the anguish of his soul, "that I could but live my time over again! What a different person would I be! O! the sins I have committed, the duties I have neglected, the Sabbaths I have murdered!" But it is in vain! He is just on the borders of eternity; and all the wealths of worlds can neither purchase him a respite from death nor afford him an opportunity of retrieving his condition for ever! "O, that they were wise, that they understood this, that they would consider their latter end!"—*Old Period.*

## THE ANXIOUS INQUIRER DIRECTED.

How shall I come to God, for I am a sinful creature?

Jesus said, "I am the way; no man cometh unto the Father but by me." John xiv. 6.

But how can I feel sure that Jesus will receive me?

"I'll tell that cometh to me I will in no wise cast out." John vi. 37.

I have nothing that I can bring to Him.

"I will give unto him that is athirst of the fountain of the water of life freely." Rev. xxi. 6.

But should I not first endeavour to purify my soul from sin?

"Who can bring a clean thing out of an unclean? not one." Job xiv.

4. "Without me ye can do nothing." John xv. 5.

How then shall I come?

By a new and living way, which he hath consecrated for us through the veil; that is to say, his flesh." Heb. x. 20.

Is God sure to receive me? Can he love me?

"I will receive you, and will be a Father unto you; and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. vi. 18.

What should be the object of my life?

"Ye are bought with a price; therefore glorify God, in your body, and in your spirit, which are God's." 1 Cor. vi. 20.

Can any unimportant actions in any way glorify the everlasting God?

"Herein is my Father glorified, that ye bare much fruit." John xvi. 8.

What do you mean by fruit?

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, faith, meekness, temperance." Gal. v. 22, 23.

Does God, then, take notice of my daily conduct?

"I know the things that come into your mind, every one of them." Ezek. xi. 5. "He that planteth the ear, shall he not hear? he that formed

the eye, shall he not see? he that teacheth man knowledge, shall he not know?" Isa. xlv. 10.

I am very ignorant, who shall instruct me?

"Search the Scriptures" John v. 39. "The Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus" 2 Tim. iii. 15.

But I have so many evil habits to combat; what shall I do?

"Gird up the loins of your mind" 1 Pet. i. 13. "Fight the good fight of faith" 1 Tim. v. 12. "For he hath said, I will never leave thee, nor forsake thee." Heb. xiii. 5.

But there are trials and temptations in my way which others have not.

"There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. x. 13.

I wish I had some friend who could understand all the trials of my spirit.

"We have not a High Priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. iv. 15.

It is my desire to walk uprightly; but I feel I have no strength.

"He giveth power to the faint; and to them that hath no might, he increaseth strength." Isaiah xl. 29.

May I go and ask him, then?

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him." James i. 5.

How will God give me wisdom?

"I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Ezek. xxxvi. 27.

When trouble comes, what shall I do?

"Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." Psalm l. 15.

In the hour of death?

"When thou passest through the waters, I will be with thee." Isaiah xl. 2.

And in the day of judgment?

"Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died." Rom. viii. 33, 34.

O! I will cast in my lot with God's people, for they only are happy!

"We are journeying unto the place of which the Lord said, I will give it you; come thou with us, and we will do thee good." Numbers x. 23.

"The Lord bless thee, and keep thee; the Lord make his face shine upon thee, and be gracious unto thee, and give thee peace." Numbers vi. 24-26.—*Quiet Thoughts for Quiet Hours.*

## HINTS TO SABBATH-SCHOOL TEACHERS ON THE EXERCISE OF DISCIPLINE IN THE SABBATH-SCHOOL.

Gentleness is one of the chief tributaries to good discipline. The government of a Sabbath-school is strictly parental, and should be, in every respect, kind and gentle. Have you a child of disagreeable and repulsive manners? Perhaps it is the want of gentleness in her domestic training, or in her week-day school that has formed them. Perhaps her natural disposition is unhappy and irritable, and nothing but gentleness will win her confidence or affect her heart. At any rate, whatever may have occasioned her defects, it is certain that harshness and severity will not remedy them. The servant of the Lord must be gentle, showing all meekness to all men.

The discipline of a school should be equal and impartial.

Partiality is a fault. It is occasioned by the indulgence of improper feelings. It proceeds from judging, not according to the exact truth of things, but according to the unjust inclination of the will and affections. To be partial to one is to favor him without just cause. There can be no appearance of this in a good Sabbath-school teacher. It should be borne in mind, however, that the treatment of the members of a class may be entirely different, and yet no charge of partiality be incurred.

Prayer and affectionate private exhortation have been the means not only of reforming, but, by the blessing of God, of converting some of the most wayward and depraved children. It is unquestionably true, that reproof before the class is attended with many hazards which are not incurred in private reproof; and that many advantages which the teacher might derive from the former, in the general management of the class, he loses in the latter.

Were we required to reduce the whole subject of discipline to three simple rules, they would be the following:

1. Let it be a rule that no one shall speak so loud as to be heard beyond his own class. This rule is often broken by the teacher, but more commonly by boys, who are taught in their day-schools to read in a loud coarse tone. A little practice will make it very easy for all to speak so as to be perfectly heard by the class to which they belong, and yet not disturb others. The stillness that is thus produced invites, and indeed compels, attention.

2. Another important point in maintaining order is to keep all the scholars engaged. The principal cause of disturbance lies in the conduct of the children who are left to themselves whilst the teacher is questioning others. A good rule on this point is to address the whole class, and require the attention of all to every part of instruction. If the class is of a proper size, and the general stillness of the room allows the