

More gorgeous robes ye see, and trappings rare,
And watch the gaudier forms that gaily rove,
And deem, perchance, mistaken as you are,
The "coat of many colours" proves His love
Whose sign is in the heart, and whose reward
above.

And ye, blest labourers in this humble sphere,
To deeds of saint-like charity inclined,
Who from your cells of meditation dear
Come forth to guide the weak, untutor'd
mind—

Yet ask no payment, save one smile refined
Of grateful love, one tear of contrite pain—
Meekly ye forfeit to your mission kind
The rest of earthly Sabbaths. Be your gain
A Sabbath without end, 'mid yon celestial
plain.

The Old Way-Train.

The old way-train does not make much of a show beside the "lightning express" that comes with a shriek and a dash, and almost takes your breath away as it goes shooting by, crashing—and sometimes smashing—down the track. The lightning express has all the latest improvements, the most recent touches of the painter's brush, and the most distinguished freight. But the way-train jogs leisurely along, slow as an old stage-coach among the March ruts sometimes. It is made up of the cars whose upholstery is worn and faded, and as for improvements, who expects them? But that old way-train, stopping at so many stations to take breath, picks up many passengers. We have seen an "express" that went lightly loaded, but the old way-train often goes crowded.

We thank God for the express-train men in the Church. They do conspicuous service, though their "latest improvements" are not always wise. But the old way-train men, slower in action, old-fashioned in talk and dress, do take many passengers to heaven. They call at so many humble little stations that you may not appreciate their work, but it tells, and when the old way-train rolls and thunders into the station, be assured there will be passengers on board.—*S. S. Journal*.

Library Books.

We are growing tired of this incessant tirade against Sunday-school literature. Our weariness arises from no personal sensitiveness, however. We never wrote a book for any Sunday-school library; have none on the stocks; never expect to burden the press or the public with any. We believe, moreover, that some of the literature published by outside and non-religious houses for the Sunday-school market is weak, dissipating, and demoralizing. Its authors and publishers think that "any thing is good enough for children, only so it is simple." It is pernicious,

because it is written with reference to two markets, the secular holiday, fiction-loving class of readers, and—the Sunday-school. There is no religion in it; a smack, perchance, of weak morality; a *denouement* of some complicated plot, but with a fearful exposure to demoralization before the final lesson of virtue is administered. Before the religious element is introduced, the reader is intoxicated with worldly scenes, worldly maxims, worldly pleasures, and worldly schemes. There is too much of this literature. We are sorry enough for it, and we warn all Sunday-school superintendents and parents against it. Let their eyes be open.

But why join in a general denunciation of all fictitious literature, and why ridicule the "Sunday-school library" as a whole? Put a ban on bad books. Point them out. Warn people against them. Let the Sunday-school library be made up of the good, strong, earnest, pure literature which such houses as the Methodist Book Concern, the American Sunday-school Union, Carter Brothers, the Presbyterian Board of Publication, and other houses, supply.

It is absurd to denounce all preaching because there are extravagant and sensational men in the pulpit; to repudiate all Sunday-school music because, for example, there is poor poetry set to poor music. Let us have sense. Let us discriminate.

It is the fault of the Standing Committee on the Library if a weak book finds place on the shelf. It is the fault of the pastor if the Standing Committee be not rightly constituted, or lack vigilance.—*S. S. Journal*.

The following plan for conducting a teacher's meeting, is a good one. Of it the *Sunday School Journal* says:

After the opening prayer, and the reading of the lesson by the teachers, all possible questions concerning the lesson which may occur to the teachers are suggested, and taken down in writing by the leader of the meeting. The verses are taken up, one after the other, and every question elicited which can be thought of—questions which the teachers themselves desire to ask; questions which scholars might ask for the solution of difficulties, for geographical and historical facts involved, for doctrinal inferences, etc.

After all questions have been asked, they are then taken up, one by one, and answered by the teachers, and the answers written down.

In this way the interest of all the teachers is elicited; their difficulties, or the possible difficulties of their classes, stated; and, however unable the leader of such meeting may be to give new ideas, he thereby puts into active operation the knowledge and thinking power of his whole board of teachers.

THE Chinese Sunday-school in Chicago has increased from twenty-nine pupils to sixty-five during the present year. One member has returned to China, to engage in missionary work there.