

ety of a judicious selection of passages, either for reading or committing to memory. It is obvious that the narrative portions of the Bible should be made use of in preference to its didactic and doctrinal portions. Our Saviour is an example in this respect, who spoke to the common people in parables, the beauty and truthfulness of which recommended themselves to the multitudes. We do not exclude the doctrinal in this preference, for no Bible student but knows that the whole Gospel history is replete with Gospel lessons. The story is the simple acorn, which, planted in the mind, germinates the lofty oak. We have been more than once vexed to find able and pious teachers with the best of intentions, but forgetful of the different standard of mind in juvenile and the adult, expounding to a restless or where not restless, a sleepy class the Epistle to the Romans, and the profundities of election and Divine grace with all Scriptural truth, but with the absence of all Scriptural adaptation. As well might the teacher discourse of the integral calculus to the boy who came to him to learn simple addition. We recollect of hearing of a country school, in which, whenever the committee of the presbytery visited, they found that the scholars read to them no part of the Bible save the book of Revelation. At length one of their number expostulated and kindly suggested to the teacher that some portions of narrative should occasionally be substituted for the heavenly visions of the exile of Patmos. "Most true," said the teacher; "but children must be diverted." A Celt himself, and an admirer of the Ossianic writings, he had imagined that stories of sun, moon, and stars, angelic hosts, dragons, and beasts, with visions of heaven and hell, were imaginary, and equally delightful to the mind of his lowland and civic pupils as to his own mountaineer-bred brain. No portion of Scripture should be read and explained and then passed by without a satisfactory ascertainment that the explanation has been fully understood and appreciated by every pupil. Again and again should the question be put to this one and to that one and to every one. First let it be done *indirectly* that the youthful mind may have the bound of delight in *discovery*, and then gradually descending until made so plain and direct that infant lips may solve the answer. If the truth is thus *discovered by the mind*, rather than *discovered to the mind*, then will it have taken a grasp thereof, which it may never lose. Every reading of Scripture must result in some Gospel truth—some practical lesson elucidated and enforced. This is the *Q. E. D.* of all Scripture demonstration. If there be one little verse in the reading itself, or in some other portion of Holy Writ, let the scholars commit it to memory, ("by heart" was the far better phrase of our grandfathers.) Let that text contain the compressed substance of the lesson taught. If the text be in the portion read or in the context, it is all the better. But let it be a *simple* text in point of easy comprehension, and the shorter the better. The object is not to load the memory with words, even though they be "the words of Truth," but to plant the very seeds of Truth in the heart.—*The Edinburgh Christian Magazine for March.*

## GLEANINGS FOR THE CHILDREN.

### I.—THE EASY TEXT.

ARE you willing to learn an easy text? one that is short, and that will not burden your memory? one that will do for the days of your youth, and when you are sick or old? Let me then direct you to it: "THE SON OF MAN IS COME TO SEEK AND TO SAVE THAT WHICH WAS LOST."—(Luke xix. 10.)

Look at it with care. It is the saying of our Lord Jesus Christ. Each word is only of one syllable, and the longest has not more than five letters. But, though it be short and plain, it contains the whole Gospel, and is one of the most precious texts in the Bible. Now, do you know what it means?

A little boy and his sister ran away from home, though their father had told them to stay there. As they had always lived in the town, they were gald when they found themselves in the country. The fields were full of red and white clover, the butterflies were flying about, and the birds were singing on the trees. The children thought it was very pleasant to have their liberty, and they ran about till it began to grow dark; they then felt tired and hungry, and soon wished that they had not left their father's house. They walked a long way, but could not find the right road. Sitting down under a tree, they thought of the nice bed in which they slept in their happy home, and began to weep. You see how sad it is to disobey an earthly father. These children were **LOST**.

There was a merchant, who put all his goods into a large ship, and went to trade with them in a distant part of the World. It was a bright day when the ship left the shore, and many other and calm sunny days passed away; but one night the wind blew loud, and the waves rolled high. At last the ship struck against a rock in the midst of the sea, and sunk into the deep. The merchant, with all his goods, was **LOST**.

We pity the little children and the merchant; but the loss referred to in the easy text is greater than the loss of health, or of money, or even of life. It is the loss of the **SOUL**! for to lose the soul is to lose the favour of God, and happiness, and Heaven.

We are like the little boy and his sister—we have gone astray from our Heavenly Father. We think it is very pleasant to have our own way, and to go where we like, and to do as we please. But, if we go on in the ways of sin, after a while death will come; then, like the children when it grew dark, we shall be full of fear, and lie down in sorrow, and that for ever.

Now, look again at the easy text. It tells us of Jesus, who is the Son of man as well as the Son of God. He came to seek and to save the lost; and He came to save us; for we are all lost. If a shepherd were to lose one of his sheep, he might send some one to find it; but, if he lost a child that he loved, he would go himself and seek it. So Jesus did not send an angel; He came Himself to save us. He pitied us in our lost state, and in His love He came from Heaven. He pointed out the way for us to return to God.

"He honoured all His Father's laws,  
Which we had disobeyed;  
He bore our sins upon the cross,  
And our full ransom paid."

Jesus is still seeking the lost; He is still calling on poor sinners to be saved. Every time we read the easy text, it is as though He spoke to us. He speaks to us now. When He calls, will you turn away your heart from Him? or will you answer, "Lord Jesus, save me, or I perish?" J. H. C.

### II.—JOHN WILSON'S WATCH; OR, IT WILL NOT GO RIGHT.

"SOMETIMES my watch is too fast, mother," said John Wilson, "and sometimes it is too slow, and sometimes it stands quite still and will not go at all; what am I to do with it?" "Why," replied Mrs. Wilson, "you had better take it to the watchmaker, and he will examine it, and soon make it go right again." John was very soon at the watchmaker's; and, taking his watch from his pocket, said, "Please, I have brought you my watch to look at, for it will not go right; sometimes it gains, and sometimes it loses, and sometimes it stands still; will you try and make it go right?" "Yes," said the watchmaker, "I will see what can be done with it. Yours is a pretty-looking watch, John, and it ought to go right; But I suppose there is something wrong *inside*. You had better leave it with me a few days, and I will try and make it keep true time." In the course of a few days John called to ask if his watch was done; and, whilst the watchmaker was handing it to him, John said, "Will it go

right now?" "It will go like a new one," answered the watchmaker. "What was the matter with it?" asked John. The watchmaker replied, "I found the outside was all right enough; the case was sound, the hands were straight, and the face was perfect. I then opened your watch and looked within. There was the right number of wheels and pins; the spring, and chain, and other works were all sound and good; I found nothing gone nor out of place; but the dirt and dust were the cause of its going wrong. Your watch wanted a thorough cleaning, John, and I have done it for you, and it will now keep time with the great town-clock." John paid the charge and returned home, quite delighted to find that his watch would now go right.

In some respects, my young readers, there is a likeness between you and John Wilson's watch. For instance, you have a face and two hands, and so has the watch. You have some delicate and wonderful workmanship in you, and something that keeps beating or ticking; so has the watch. But do you resemble John Wilson's watch, before it was cleaned, in not going right? Suppose you were to look at yourself, and compare your movements with the proper time—with *what is right*.

Do you go right in the morning? or are you a "lie-a-bed"? One morning I saw a little girl sitting at the open door of a pretty cottage, sewing; she was working away with her needle before six o'clock! I have sometimes seen little boys and girls, with their hands full of wild flowers, returning from a beautiful walk before breakfast. Where are you to be found on these bright sunshiny mornings? I hope you do not lose this pleasant time in bed.

Do you go right during the day? How does your tongue go? Does it go so fast as to contradict your parents? Does it take God's name in vain, or tell falsehoods? It had better not go at all than go at this sinful rate. Where do your eyes go? Are they ever looking into foolish books or papers, containing wicked songs or silly stories? Are they ever looking after foolish sights or delighted at beholding vanity?

Where do your feet go? Are they swift in the way of evil, and slow in the way of good? Do they ever carry you to the fair, the races, or the playhouse? How do your hands move? Do these go right? Are they ever stretched out to steal, or lifted up to fight? Do you ever clap them together to encourage others in sin?

If these are your movements, it is quite certain you are not going right. Your course is crooked and uneven; and, unless there is an alteration, you will be cast aside as one who is ruined. It is evident that you, like John Wilson's watch, have something wrong within you, and this is the cause of your going so very wrong. Now the Bible tells us that the heart, which is the mainspring of all our thoughts and actions, is unclean, that it is sinful; and, whilst it is in this unholy state, we cannot go straight. Now what are you to do? You are to ask God for a new heart and a right spirit. You may say to Him in earnest prayer, "Search me, O God, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."—*Child's Companion.*

### ARRIVAL OF A MISSIONARY.

We learn that the Rev. J. Brown, late assistant Minister at Tranent near Edinburgh, Scotland, arrived recently in Montreal with the view of taking up his residence in Canada. He preached extemporaneously with much acceptableness on two occasions in St. Andrew's Church. Mr. Brown was for a short period resident in Florida, which he left owing to the climate of that country being unsuited to him.