

SABBATH-SCHOOL WORKERS.

THE present generation is very nearly a failure. 'It is given up to money-making and indulgence. Our chief hope is in the redemption for both worlds of the coming generation. They are as splendid a collection of boys and girls as ever skipped and romped, trundled hoop and played ball. But they will go right along in the footsteps of their predecessors unless a strong tide shall set in from the Sabbath-schools. The churches do not reach the young to a very great degree. We ministers have to be learned and profound and mysterious in order to keep our reputation, and get the anticipated doctorate. Consequently, the children sleep in church, or kick the footstool, or tear the hymn-book, or snicker right out in uncontrollable mischief. To the Sabbath-schools we look for the redemption of the children. Light them up with song and anecdote and good cheer. Let not the male teachers spend the hour of Sabbath-school in stroking their whiskers, nor the female teachers in arranging their back hair, nor the librarian in casting languishing glances at the young ladies who take half-an-hour to find a book that they do not want, nor the superintendents in violent ringing of the bell and scolding for order, themselves most needing to be called to order. When teachers or superintendents lose patience till they are red in the face, and are snappish about the Lord's work, they had better go home. Let us have our Sabbath-schools aflame with love and zeal. Let us garner these young souls for God before Satan comes along with his sickle. Get the chickens under warm sheltering wing, for there are hawks in the sky.—*Talmage.*

THERE COMES A TIME.

There comes a time when we grow old,
And, like a sunset down the sea,
Slope gradual, and the night wind cold
Comes whispering, sad and chilling;
And locks are gray
As winter's day,
And eyes of saddest blue behold
The leaves all weary drift away,
And lips of faded coral say,
"There comes a time when we grow old."

There comes a time when joyous hearts,
Which leap'd as leap'd the laughing main,
Are dead to all save memory,
As prisoner in his dungeon chain,
And dawn of day
Hath passed away,
The moon hath into darkness rolled:
And by the embers warm and gray,
I hear a voice in whisper say,
"There comes a time when we grow old."

There comes a time when manhood's prime
Is shrouded in the mist of years,
And beauty, fading like a dream,
Hath passed away in silent tears:
And then, how dark!
But O! the spark
That kindled youth to hues of gold,
Still burns with clear and steady ray,
And fond affections, lingering, say,
"There comes a time when we grow old."

There comes a time when laughing Spring,
And Golden Summer cease to be,
And we put on the Autumn robe,
To tread the last declivity;
But now the slope,
With rosy hope,
Beyond the sunset we behold—
Another dawn, with fairer light,
While watchers whisper through the night,
"There comes a time when we grow old."

A DREAM.

The whole story of life has been compressed into this dainty little poem by Jean Ingelow:—

Sweet is childhood—childhood's over,
Kiss and part.
Sweet is youth; but youth's a rover—
So's my youth.
Sweet is rest; but all by showing
Toil is nigh.
We must go. Alas! the going,
Say, "Good-bye."

SUNDAY SCHOOLS: PAST AND PRESENT.

BY DR. REASER.

WE purpose briefly to compare the schools of the past with those of the present, and set forth a few of the salient points of Sunday-schools.

1. There has been a modification of the original application and design of the application.

It was devised mainly for the good of those that seemed to be deprived of other facilities for instruction.

At the present time it seems to be taken for granted that it is for all; the rich, the poor, the learned, the ignorant, the refined and the degraded; the children of the church as well as the children of the world are welcome to its fold, and pressed to avail themselves of its advantages. Indeed, the danger to-day is that the less needy crowd out the more needy.

Moreover, in the beginning of Sunday-school work its direct and expressed object was the instruction in reading and elevation in morals of the class for which the Sunday-school was established. Accordingly the scholars were taught spelling and reading, and sometimes also writing, and even arithmetic; and until about 1816 teachers both in England and America were paid for their services. Very early, however, an advance was made and religious instruction was insisted on.

At present the grand object of Sabbath-school effort is, by universal consent, the *salvation of the children*, and that school in which there are no conversions is to a very alarming degree a failure.

2. An advance has also been made in the matter of song in the Sabbath-school. We have distinct recollection of Sabbath-schools in which there was no singing, of others in which the teachers had it of necessity almost all to themselves, since neither the hymns nor the tunes were adapted to the children. At present the songs of the Sabbath-school are a power not only in the schools, but in the world outside. Most of the hymns of the immediate present are sweet *gaspellets*, borne to millions of hearts with inspiring, comforting, saving efficacy, upon the wings of beautiful song. Many of these will need but little change to be sung with rapture by the triumphant hosts whose "feet shall stand upon the banks of eternal deliverance."

"Rest, rest, blessed Jesus! O sweet rest at last!
Like calm on the ocean when tempest is past!
The morning light breaketh in joy from above,
And illumines my soul with his rainbow of love."

This flood of song brought many impurities with it, but we thank God that our Sunday-school hymnology is hourly becoming purer and sweeter, and breathing more of the preciousness of Jesus and the redolence of heaven.

3. We hasten to add what in our opinion marks the greatest advance in the schools of the present over those of the past. We refer to the universally adopted system of "International Lessons."

Until within a few years there was no concert of study among the Sabbath-schools of even a single city. Nay, we recall instances in which classes in the same school were studying different portions of Scripture, and pursuing different methods of instruction. Of course teachers' meetings for preparation were unknown.

It is an inspiring thought, that so many millions throughout the whole earth are each Sabbath engaged in studying the same portion of the Word of God. It is impossible to estimate