

sional excitement, his distressed spirit partakes of the horrible collapse of its polluted tenement and can contemplate no motive, however weighty, nor entertain any other thought, but it ever is interesting, than how to relieve its present wretchedness. Where then can the unhappy man find peace with God amid this tumult of his unbalanced faculties, this perturbation of his unholy passions? How utterly unfitted to give the necessary attention to those things which belong to his eternal salvation.—*John Gridley, M.D.*

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 reformatory, 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 teacher to be heard, this is easily done. In addressing them, look from one to another, check the slightest inattention or misconduct, and in asking questions, put them promiscuously, and not more than one or two to the same scholar. It is a miserable plan in all respects to take one at a time, and make the impression that the rest of the class have no interest in the lesson until their turn comes in order.

3. Another important rule is, that every scholar

and teacher should take their proper seats on entering the room, and keep them until the school-time is expired. When the session is not more than an hour and a half, it should be the general law that no one should leave his seat. The practice of permitting children to leave the room is a very pernicious one. It should be known as a rule of every school, that no child is allowed to leave his seat until the school is dismissed, and no exception should be permitted except at the request of a teacher to the superintendent.—*The Teacher Taught.*

SELECTIONS FOR THE YOUNG.

It is impossible to over-estimate the importance of seeking to give a right direction to the minds of the young, and to bring them under the influence of sound Bible principles. Their hearts are still young and tender, and impressions may be made upon them far more easily than upon those who have become hardened through the influence of the world and the deceitfulness of sin. It is a well ascertained fact, that by far the larger portion of true Christians have been brought to the knowledge and experience of the truth in early life, while comparatively few have experienced such a change in old age. Hence, every faithful and devoted minister is led earnestly to strive to get hold of the minds and affections of the young, that he may lead them to choose the better part that shall never be taken from them. Deeply impressed with a sense of the necessity of using all means rightly to influence the minds of the young, we purpose to set apart a column for our youthful readers, and to give from time to time such selections as may tend not only to interest, but to elevate, to strengthen, and improve their minds.

THE DANGERS OF YOUTH, AND THE IMPORTANCE OF EARLY PIETY.—We have walked in the garden in spring, when all was beauty to the eye and music to the ear, and noticed with delight how the rich blossoms gave promise first of the plenitude of summer, and then of the mellow autumn. In its wondrous laboratory, prolific nature seemed to be preparing the bounties of Him who is the author of every good and perfect gift, to make glad the hearts of hundreds; and fancy revelled without an effort in the stores which appeared to be in progress. But on the morrow we revisited the scene, and it was now one of desolation—like death, a killing frost had nipped in a night all the promise of yesterday, and blackness, corruption and blight now reigned where beauty was so recently conspicuous.

And is not this an emblem of what often happens in youth? Its blossoms "go up like dust." To-day all promise, to-morrow all disappointment. To-day cherished with fondness, as the hope of many hearts—in a brief period only illustrating the truth, "Iniquity is bound up in the heart of a child." Though the earth be often spanned by the rainbow, it may be true all the while that a tempest is raging.

Yet in the midst of all that is painful in the history of many a youth, we should not fail to notice how much the word of Him, who rules in earth and heaven, has recorded concerning the importance of those years which form the spring and seed-time of life. While God has "set his glory in the heavens," it is not less true that "out of the mouths of babes and sucklings has he ordained strength, because of his enemies." The Saviour of the lost repeated the words, and his loving soul let forth all its affection regarding that period of life, when

"Spring hangs her infant blossoms on the trees."

One of the tenderest of his sayings has reference to the young, and it seems like a gleam of the very light of heaven to hear the Saviour say,

"Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." And then wisdom—the Redeemer's emblem, or the Redeemer himself—walks forth among the erring sons of men, and in winning words exclaims, "They that seek me early shall find me." It is not merely by such general maxims as "What a man soweth that shall he also reap," that the young are warned and allured towards what is pure and good and true. By line upon line, and precept upon precept, the wisdom of Heaven manifests its solicitude for them.

And while the word of the Holy One teaches us by lessons, it is careful to instruct us also by examples. There is a little child who has begun betimes to sow the good seed. He had a godly mother, who said regarding him, "I have lent him to the Lord; as long as he liveth he shall be lent to the Lord," and it was done according to her vow. "The child ministered before the Lord." "He grew before the Lord." "The Lord communed with him" as with the holy prophets, and the boy grew in godliness, a blessing and a joy to all around. It was the child Samuel who sought God early—who found him, and concerning whom we read in that word of the Lord which "endureth for ever," "Samuel grew, and the Lord was with him, and let none of his words fall to the ground."

Or there is another youth. The people made him king over a great nation when he was only eight years of age. Yet surrounded as he was with the allurements and dangers of a court, he "did that which was right in the sight of the Lord," and turned not aside to the right hand or to the left. He was careful to rebuild the ruined temple of his country. He removed every vestige of idolatry, and swept the land clean of all that had defiled it. The spirit of God was his guide, and he would endure no wicked thing before his eyes. That was Josiah, who though only a stripling king, was yet a mighty man for God: and as he honored the Lord, he was honored by Him. "He turned to the Lord with all his heart, and with all his soul, and with all his might;" and he was largely blessed in his deed.—*Abridged from Treadle.*

THE LITTLE TRACT WRITER.—Dr. Barff, of Wittenburg, when a little boy, wished to be useful to his school-fellows. At the age of ten years he wrote a tract, and as he had not money enough to get it printed, he wrote out twenty copies to give to them. He has since spent a great part of his life in writing and publishing tracts and books, which have been very useful, and several hundreds of thousands of them have been printed in different languages. If we wish to be very useful when we grow up, we must begin while we are young.

GENERAL CHARACTERISTICS OF THE BIBLE AS THE SUPREME RULE OF FAITH AND PRACTICE.

The Bible is *inspired*. This is a precious attribute. "All Scripture is given by inspiration of God." "Holy men of old spake as they were moved by the Holy Ghost." This gives us confidence in its disclosures, and hope in its prospects; we read it as the very word of God; the true and faithful exponent of His will and our obligations. It is because it is so, that we can lean on the omnipotence we cannot measure, and trust the wisdom we cannot comprehend.

It is *written*. This is no ordinary ground of gratitude. Had the inspired truths of Christianity been left to the transmission of oral tradition, they had perished from on earth long before they had reached us. The perverting tendency of tradition is not only traceable in history, but revealed in scripture. *John xxi. 21*—"Peter see-