

They in no sense run the mills to which they are attached; they are run by them. A Sabbath-school mill, for instance, is in operation, when a new superintendent is chosen to its charge. At once his hands are fastened to the crank, and round and round he goes. The school starts off with fresh life in the spring, and the superintendent spins with it. Along through the summer it plods on moderately, and the superintendent moves at the same jog. In the winter, perhaps, the school has been accustomed to stop entirely, or to hold up for stormy days. The superintendent stops or slackens accordingly. He has no thought of running the school according to the intelligent convictions of his own conscience. He has no well-defined plan of Sabbath-school duty. His only idea of faithfulness is that of standing to his post, and holding on to the crank. Even if a monkey would not fill such a place as well as a man, a very small man would answer for it as well as a greater one. One of the most important questions to be asked in seeking a new superintendent is whether he is going to turn the crank, or the crank is going to turn him; and every superintendent now in position should ask himself how it is with him as to this. Of course the superintendent is not to plan and direct arbitrarily, without reference to the views of his teachers, the sentiments of his church, and the customs of its locality; but, taking all these into intelligent and prayerful consideration, he is to "be fully persuaded in his own mind" as to what he should commend, and how he should act, not conforming to a local habit merely because it is a habit, not rejecting a better mode because all say of it: "We never tried that in this school," or, "We tried that here once, and it didn't succeed." "Lord, what wilt Thou have me to do?" should be his inquiry; and when he has received wisdom of Him who "giveth to all men liberally, and upbraideth not," he should do his duty "heartily as to the Lord," knowing that "to his own Master he standeth or falleth."

If the teachers are poor ones, he should not be content with them as they are; he should train them to a higher standard, or secure others. If there have been no teacher's meetings, commence them at once.

If each class has studied its own chosen lesson without reference to the others, he should bring the whole school to a uniform lesson. If the opening exercises of the sessions have been too informal or otherwise unsatisfactory, they should be so no longer. If the school has been accustomed to vacations, he should refuse his consent to another, until souls are of less worth, and religious instruction less important. If there has been a lack of accommodation for the school in rooms or time, he should vigorously set himself to supply the want. As to the singing, the library, the use of the blackboards, the conduct of children's meetings, the extent and nature of benevolent contributions from the children, and all other points demanding attention in Sabbath-school order or management, he should "apply his heart to know, and to search, and to seek out wisdom and the reason of things;" and when instructed and convinced, he should counsel and lead according to his sense of duty and expediency, uncontrolled by the mere traditions and customs of the school. If he adheres—as he often may—to old landmarks and to former ways, it should be from his belief that they are proper and best, not for his supposed inability to make a change. At every whirl of the Sabbath-school crank, the man at the wheel should ask himself earnestly,—“Am I turning that, or is that turning me? Am I a worker for the Divine Master, or am I only carried forwards and backwards, and round and round, by the motions of the religious machine to which I am attached?” In Ezekiel's vision, “the spirit of the living creature was in the wheels,” and when the living creatures went the wheels went by them. In not a few Sabbath-schools the spirit of the wheels seems to be in living creatures, and when the wheels go, the living creatures go by them. How is it at your mill?—*The Hive*.

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### A Friendly Advice.

A Sabbath well spent brings a week of content,  
 And health for the toils of to-morrow;  
 But a Sabbath profan'd, whate'er may be gain'd,  
 Is a certain forerunner of sorrow.