

THE MINISTER'S TREASURY.

ILL-SUCCESS IN THE WORK OF THE MINISTRY.

There have always been times when the Lord's ministers have had reason to cry, "Who hath believed our report? and to whom is the arm of the Lord revealed?" Their word has seemingly returned unto them void. The good seed has all fallen upon the beaten path, or on stony ground, or among thorns. There is, therefore, great temptation for them to say, as did Jeremiah, "I will not make mention of the Lord, nor speak any more in his name." Yet there are considerations amply sufficient to rebut such a suggestion of the Evil One, and nerve the toiling but discouraged ministers with new zeal.

1. One is, that *no minister can ever know how much good he is made the instrument of accomplishing.* The physician knows whether or not he cures his patient, and the lawyer whether he gains his client's cause; but he that has the care of souls must be content to remain in the dark as to his measure of success. The gospel works like leaven, silently and insensibly, or like the seed, which, after long lying in the ground, at length shoots up while men sleep. It is not perhaps fit that a minister should always know the extent to which his labours are prospered. It will be all in good time to learn what fish are enclosed in the net when it is brought to shore. For the present it is enough to be assured that *the Lord knows them that are his*, whether men do or not.

2. *If there really be ill-success, perhaps it is the laborer's fault.* Defects in his ordinary deportment may have defeated the ends of his ministrations however faithful and earnest. Sometimes personal infirmities, such as pride, contentious spirit, undue regard for worldly things, looseness of speech, levity, may cause a man to pull down with one hand what he builds with the other. Although he may be deeply serious in his public performances, men argue from his life that he is but acting a part, and talks movingly only because it is his trade. Unfruitfulness, therefore, should lead a minister to take heed to himself, lest his life prove to be the hindrance of his doctrine. When Levi of old walked with God in peace and equity, then he turned many away from iniquity.

3. But supposing that a pastor every way faithful has a barren ministry, his labours are not therefore in vain, even in respect to those who reject the counsel of the Lord against themselves. The faithful ambassadors of Christ may fail to gain their point with men, but they do not lose their reward with God. The question at last is not as to the measure of success, but as to the measure of fidelity. The good and faithful servant, whether with many or with few human seals to his devotedness, shall have the plaudit, *WELL DONE!* and enter into the joy of his Lord. If men do not hear him, God will; and will crown his humble, honest labours with comfort and glory hereafter, although they may not be crowned with any remarkable success here. The gospel is a testimony, and is to be preached as such. If men receive it, they set to their seals that God is true; but if they reject it, the testimony has none the less been given, and God is none the less honoured. His warnings have been delivered, and the hearers are left without excuse. Their guilt and the justness of their doom is made more apparent. And God glorifies his justice in their destruction, just as he glorifies his mercy in the salvation of them that believe. Yet how awful a thought is this! Oh to be faithful!—*Christian Treasury.*

Fear God for his power; trust him for his wisdom; love him for his goodness; praise him for his greatness; believe in him for his faithfulness, and adore him for his holiness.—*Mason.*

HINTS TO SABBATH SCHOOL TEACHERS.

IMPORTANCE OF REGULAR ATTENDANCE.

One of the most important school habits to be cultivated by the teacher, is that of uniform, punctual, self-denying attendance in his place. We are persuaded that it is a very prevalent fault among teachers to feel at liberty to attend school or not, as their convenience or inclination may decide.

The teller of a bank, the captain of a steam-boat, the watchman of a city, would be excused if illness or other providential causes should prevent their attendance at their respective posts. How often do these men go to their employments with headaches, and bearing up against weariness and incipient sickness, under the strong sense of their responsibility, and under the consciousness that their failures may endanger their hold upon their offices! How constantly do we observe men who have no such consequences as these to apprehend, breaking off from the strongest inducements and persuasions to remain at home, on the plea that their business is too imperative to be neglected. They *must* be at the counting house: if they cannot walk, they will ride. Or if their vote is wanted at the polls, or in the legislature, they will rather be carried on their beds than let the cause suffer in which their hearts are so deeply interested. This spirit is wanted in our Christian duties; and though we would not encourage the risk of health or life to meet Sunday-school engagements, we would have teachers feel as strongly bound to them as salary, gain, or ambition can bind the man of the world to the objects of his pursuit.

A deficiency in this point on the part of the teacher is seen at once in the state of his class; late attendance, frequent absence, by-and-by vacancy upon vacancy tell the reproachful tale. And not the one class only, but the whole school, in all its order and discipline, feels the disastrous influence of a single example like this.—*Teacher Taught.*

IMPORTANCE OF EARLY PIETY.

FOR THE YOUNG.

It is commanded by God "Remember thy Creator in the days of thy youth." Whose ordinance is this? It is God's. The eternal and omnipotent interposes with his authority, and enjoins the practice of piety upon every young person. And he is a rebel against heaven, and setting out in life a traitor to the Most High, who is not giving his heart to love God, and his life to glorify him. Religion is not only your duty at some time, it is your duty now. It never will, or can be more binding upon your conscience than it is at this moment.

Youth is the only season of which you can be certain. You may die as millions have done, in the morning of your life. Your sun may go down ere it is yet noon, and in that case, should you neglect religion, no other opportunity of attending to its momentous concerns will ever be afforded you. There may be but a step between you and death, and from death to the bottomless pit is but one step more for all who die without God.

If you live, and live to be old, the great probability is, that if you neglect religion now, you would neglect it forever. The mind is never likely to be at more leisure, nor more inclined to religion than is at this moment, on the contrary its impediments are sure to increase. Moreover, nothing short of the grace of God can convert the soul and is he likely to bestow that grace hereafter which is refused and despised now?—By far the greater part of those who ever became pious are made so in youth. If therefore you decide to put off this concern now, you will put it off in all probability for ever. You ought to feel

as if this were the only accepted time as if all eternity depended on the present hour, for it probably does.

Youth is the most favorable time and that on every account. Cares, anxieties, and perplexities, are unknown, the faculties of the soul are vigorous, the senses and energies of the body are lively, the heart susceptible, the conscience tender, the habits flexible:—

'Tis granted and no plainer truth appears,
Our most important are our earliest years,
The mind improvable and soft: with ease
Imbibes and copies what she hears and sees,
And through life's labyrinth holds fast the clue
That education gives her false or true.—*COWPER.*

Piety is the most happy life, and can you be happy too soon? Its ways are ways of pleasantness and all its paths are peace. Its privileges and its duties, its present influence and its future prospects, all lead to happiness. If it could enable thousands to turn from the altar to the tomb, to accept with tranquillity the shroud instead of the bridal attire, and to quit with un murmuring acquiescence the most brilliant prospects for dark valley of the shadow of death: if its capacity to bless, could not be destroyed even by these circumstances; if it can make the soul joyous under the uplifted dart of the King Terrors, can it be otherwise than a never-failing spring of delight amidst the scenes, the trials, the comforts, and the activities of life.

It is the most honorable life, and can you be invested with its rich and valuable distinctions too early? The pious are honorable in their birth for they are from above, born of God and are sons and daughters by regeneration. They are honorable by their titles and relations for they are citizens of Zion, the servants of Christ, the wards of angels, the children of God. They are honorable by their characters for they are the possessors of truth, conquerors of Satan, the competitors for the Crown of Glory, and imitators of God. They are honorable in their destiny for they are going on to sit down with Christ on his throne even as he overcame and is set down with his Father on his throne. They are honorable now; their glory shall shine forth at the last day when the honors of earth and time shall set amidst the smoke of a burning world, and their honors shall flourish upon their brow with unfading beauty and freshness through eternity.

Piety is the most useful life, and can you too speedily begin to be a blessing to others? Religion will keep you from doing harm, by the poison of bad principles or the silent pestilence of an evil example. It will keep you as you pass along the path of life from seducing others into the bye-paths of immorality and infidelity, from increasing the groans and multiplying the tears of humanity, from blasting the temporal interests and ruining the immortal souls of your fellow creatures. G. H.

SELECTIONS FOR THE YOUNG.

ACTING LIES.

"Jane, go into the store room closet, and fetch me the large blue jar," said a mother to her little girl. Jane put down her books, for she was going to school, and ran into the closet, where the first thing she saw was a basket of large red apples. "I should like one of these to carry to school," she thought, but she did not know whether her mother would think it best for her to have one; so, instead of asking, she slipped the biggest she saw into her pocket, and covered her pocket over with her shawl, lest her mother should see it. Jane then took the jar to her mother, and went to school with the apple, which proved to be a hard winter apple, unfit to be eaten. By and by Jane's class in history was called up to recite, and Jane was quite particular about getting her seat behind the stove, rather