

SELECTED POETRY.

RETIREMENT, AND SORROWING OVER SIN.

Now Evening is come, and I ponder alone,
For who would once share in my smart?
My grief flows from sin in this bosom of stone,
Yes, it reigns in this treacherous heart.

This heart so corrupt, as the grave of the dead,
So tainted, unsound, and unclean;
Where each evil passion a temple has made,
And the idol they worship is Sin.

And how weak do I feel while I wrestle to
prove
That Dagon shall fall at my nod,
And the motions of sin give place to that love,
That stamps it—the temple of God.

But since my strong Saviour has promised his
aid,
In triumph I'll sing before long:
Now the conflict is sharp, but he, too, has said,
Such sharpness shall sweeten the song.

MONITORIAL.

TO SABBATH SCHOOL TEACHERS.

On the Right Performances of Duty.

It is a common saying, that system is every thing. This is true so far; but it must be recollected, that the saying holds good only in proportion as the system is subordinate to the principles of rectitude and proper management. A system of education, as we call it, is proper, is right; but still there may be such a thing as a system of education which is improper, which is not right. Not that system is improper, but, it may be, the system is improper in consequence of erroneous anticipations of its utility. Now let this apply to Sabbath Schools. The system of such institutions and instructions is good; but if the teachers do not act up to this system, and support it by strenuous effort and activity, the system, or rather the defeat of its end, through the lax labours of the teacher, in the right performance of duty, counteracts the good effects which such a system would otherwise produce. Now what measures are to be adopted for the extirpation of obstacles in the system? Why, the right performance of duty is the most effective measure. How? Because when the children behold in us, zeal, like a mighty impulse, setting the whole soul in generous and lively motion—depicting in our countenances a concern for their welfare; and portraying in our every gesture, sounding in every sentence which drops from our lips, an anxiety for the salvation of their immortal souls; they will fix their eyes upon us as their friends, and by the blessing of God on our labours, will look to him who is the "friend of sinners."

To Sabbath School teachers an important trust is committed. The glory of God, and the interests of his church, are in a measure embarked in their labours. The work in which they are engaged bears a close relation to the advancement of Christ's kingdom in the world, as well as to the world unseen. From Sabbath Schools the people of God expect a crowded emanation of such as will take a warm interest in the cause of God. They look to the teachers as the instruments under God, for "bringing many sons and daughters to glory," and for peopling the realms of light with such as have "washed their robes, and made them white in the blood of the Lamb." Of how great consequence, therefore, is it, that each teacher be found rightly performing, and firmly prosecuting, the line of his duty. Of how much importance is it for teachers to depend on the influence of the divine Spirit for success. If teachers cherish a sacred supposition, that by vivid descriptions of heaven, and fearful images of hell, they will produce in the minds of their scholars reverence and

love for God, they sadly mistake the nature of the human heart, with its concomitant evils. Dependence on self-sufficiency must prove abortive to the designs of the institutions; for the Bible assures us that it is "not by might, nor yet by power, but by my Spirit, saith the Lord," good is effected. Dependence, then, on the all-conquering, soul-subduing influences of the Spirit must be cherished. We must look upon ourselves as nothing, and less than nothing, and vanity—and commit the result of our labours to him who can dispose of them to his own glory. "Paul may plant, Apollos may water, but it is God who giveth the increase."

Next to dependance on the divine blessing, we must be found actively engaged for the promotion of the divine honour. Though we can of ourselves do nothing, nor accomplish any thing, yet this is no ground for the want of exercise. Far from it. For it is only when we are found labouring most strenuously, as if the whole result depended on our exertions, that the blessing of God will descend as "showers on the mown grass." The wild and rude appearance of some children, may, at first sight, appear a barrier to their improvement, and their renovation of character almost imperceptible: but not so. A faithful discharge of office will be followed by a train of happy effects, such as will gladden the hearts of the teachers, and tune the harps of the angelic choir. Among the weeds of wildness which grow amid the moral desolation around us, plants of righteousness may spring up as willows by the water courses, which will accumulate to beautify the garden of the Lord. "Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

In discharging the duties of his office, a teacher must be sincere. By sincerity here, I mean, that the teacher must be in earnest in the work. Sincerity is an attribute of character which stamps an illustrious impress on its possessor. On the contrary, insincerity betrays weak mindedness, and sullies every other quality of a man's character. Insincerity, in any cause, unfits a man for the right performance of the part which he has no heart in. How amiable is sincerity. It is the very basis of attachment, and cord of friendship. Break it, and you undermine the symmetry of friendship. Disjoin it from the cause of God, and you exhibit an odious spectacle in the deluded practiser. Insincerity—it is more to be dreaded than the sting of the serpent. Insincerity in the cause of God—it is more to be shunned than the vilest persecution and opprobrium. If the discharge of the Sabbath School teacher's duties are not supported by the pillar of sincerity, they are very precarious, and his personal exertions stand exposed to the fascinating seductions of the world—temptation may soon loose his tie to his charge, and send him afloat on the ocean of intoxicating pleasure—may drive him from his post, by holding out the gilded enjoyments of "sin, which are but for a season." How important, then, it is, that teachers be sincerely attached to the cause in which they are engaged.—How desirable it is that their minds should be grounded on revealed truth, and be able to act with a noble and persevering consistency with the word of the living God. Teachers, in daily conversation, ought to show what spirit they are of. Having themselves counted the cost—weighed the concerns of time, with the concerns of eternity,

Left the world's deceitful shore,
And left it to return no more,
They ought to walk worthy of the vocation
to which they are called, and evince their

sincerity by a deportment becoming the religion they profess.

A teacher must display affectionate solicitude for the children. He must not mount on a dignified elevation, and look down upon his pupils, as if they moved and acted in a lower sphere. He must not assume an official importance, to the neglect of that affability, kindness, and affection, which ought to characterize the propagators of "glad tidings of great joy." He must act, as it were, on the same platform, and bow to a condescending level, with the meanest, the poorest, and the youngest of his scholars. He must speak to them as sinners involved in the same condemnation with himself, and tenderly beseech them to seek the favour of him who "so loved the world as to give his only-begotten Son, that whosoever believeth in him might not perish, but have everlasting life." He must familiarize himself with them, and secure their attention, esteem, and reverence by irresistible kindness. He must be as an inferior loadstone, to lead the attracted object to a source of higher attraction.

Simplicity is another requisite for the teacher. Simplicity in expression ought to be studied. It will not do to draw parallels, to use the language of mathematicians, before the scholars. All our figures must be straight lines. We must not shoot over their heads, by incomprehensible and elaborate harangues, as if we were talking to a company of profound metaphysicians. We adapt our language to their capacity, not use language above it. Not that a teacher must stoop to infant gabbling. No; but he must be as simple as the Bible warrants him—and surely we do not infringe on its sacredness, when we convey instructions from it, and endeavour to explain it, in the simplest manner. In fact, unless our mode of speaking to the children is easily comprehended and understood, it were much better to remain speechless altogether. In speaking, we ought to blend copious extracts from the Scriptures with our own ideas, and our ideas ought to be strictly scriptural. We must hold out the water of life, in pitchers adapted for their age.

Zeal must characterize the features I have just described. It must be such a zeal as no ice can cool. "It is good to be zealously affected in a good cause." And if there is a cause which demands unwearied zeal—which is worthy the warmest affections of the heart, and the noblest energies of the mind—which calls for the purest benevolence of the philanthropist—which presents every thing humane to the friends of humanity; every thing lovely to the moralist; every thing beautiful and dignified to the philosopher; every thing pure, holy, and godly to the Christian—it is that cause in which Sabbath School teachers are employed. Here the friends of humanity will find an antidote for the miseries of human life. Here the moralist will find the strongest attractions to morality, and the weightiest impulse to its practice. Here the philosopher may gaze in glowing wonder, while he witnesses the expansion of the human mind, and watches the varied dispositions which each child displays. And here the Christian may see the means of emancipation from spiritual bondage, and has the prospect opened of glory redounding to his precious Redeemer in the deliverance of souls from sin and Satan, and their ultimate participation in eternal salvation. "And O! is the cause of religion to languish undistinguished by the ascending and unquenchable flame of zeal! O, no. Shall that cause which occupied the councils of eternity—which was the cause of the incarnation of the Son of God,—for the furtherance of which the world is held up from sinking into her original chaos. Shall this cause have no at-

endant zeal by its advocates? O, did the divine Saviour submit to be made a little lower than the angels—to be made the likeness of man? Did he humble himself, and become obedient unto death? Did he endure the virulent opposition of earth and hell? Did he pour out his soul unto death, and submit to all the ignominy of the cross, that this cause might conquer? Does he still reign in heaven, and prosecute its designs there with his continual and all-prevalent intercessions, that it may have success? And, O shall Christians remain frozen, surrounded by the melting influence of the regions of divine love? Shall they—shall they, who expect to gain the summit of glory, "be at ease in Zion, and settled on their lees," while the "love of Christ constrains them" to love him who died for them. O that the people of God would come in thicker crowds, to cultivate the vineyard of the Lord. Thousands of plants remain wild and rank in the waste howling wilderness of the world; and it is the duty and privilege of the people of God, to endeavour to bring these plants into the garden of the Lord, that in due time, the watered and the watered may be transplanted to the paradise above, where no sun shall scorch, nor wind shall wither; where no sin shall ever pollute the soul, nor disease molest the tranquillity of heaven; where no tears shall ever be shed, nor no sickness ever felt—for "before God's face there is fullness of joy," and at his "right hand are pleasures evermore." AMICUS.

PERSEVERANCE OF A SUNDAY SCHOLAR.

It was noted at the teachers' meeting that a little girl, nine years old, a faithful attendant at Sunday School, was forbidden by her parents to attend any longer, as they were opposed to the institution. Having no direct views of its character, and besides being in the county, and some distance from the school, and it being winter season, they thought the object not of sufficient importance for the care and trouble their little girl bestowed on it. She, however, thought otherwise; and though of an amiable disposition, and an obedient child, she yet persevered in her endeavours to attend the school, till her parents threatened that if she attempted to go again, they would send her from home. The next Sabbath she began as usual, to prepare for the Sunday School, without endeavoring to hide her intentions. The parents were astonished at her perseverance, but more so when the little girl had on her hat, and taking her little book, thus addressed them: "Father and mother, I love you; I love you very much, but I think I love Jesus, our Saviour a great deal more; and so I am going to Sunday School." Quite confounded at the conduct of this dear child, the parents permitted her to depart, and shortly followed her to the Sunday School, and were delighted with all that passed there, and thenceforth permitted her to attend. At no distant period the father and mother became members of the church and stated that their earliest convictions of the truth were produced by that circumstance, and expressed great pleasure at the early piety of their interesting little girl.—*Am. S. S. Mag.*

The N. B. ROYAL GAZETTE, is published every TUESDAY, by GEO. K. LUGRIN, Printer to the King's Most Excellent Majesty, at his Office in Queen Street, over Mr. SLOOT'S STORE, Fredericton, where Blanks, Handbills, &c. can be struck off at the shortest notice.

CONDITIONS. The price of this Paper is Sixteen Shillings per annum (exclusive of Postage)—the whole to be paid in advance.

Advertisements not exceeding Fifteen Lines will be inserted for Four Shillings and Six pence the first, and One Shilling and Six pence for each succeeding Insertion. Advertisements must be accompanied with Cash and the insertions will be regulated according to the amount received.