

great Creator for the use we make of our hours of ease, it becomes the healthful restorative of mind and body.

"Oh! when our hearts from care are free,
Then, Saviour, may we think of thee,
And, seated at the festal board,
In fancy's eye behold the Lord."

So sang good Bishop Heber, and they that can realize this will not leave their goods.

—S. S. Teacher.

"Good Enough."

"Good enough" finds a ready excuse for inefficient work. "I can do better, of course," says the careless teacher, "but then, it's good enough for them, you know." "There is no use in wasting one's efforts," says another, "they'll never know the difference, and it's plenty good enough for them."

It is a fortunate thing for most of us that our rewards or gifts are not according to our deserts, for many would turn away empty-handed.

But when a man works with a conscience, he never pauses to consider how much or how little he shall give, and there are no false bottoms to his measures. God and humanity are so closely allied, that what we do to benefit our kind is accepted by the former as if we had had an eye single to His service. We may think the work is too small and insignificant for him to notice, but if the reward is with us, we know that it meets His approval. It is easy for some people to slight their duties. "Here a little, there a little," they render literally. They have no idea of spending or being spent in anybody's service. "Good enough" is their motto. But when He, who judges our work, applies His test, what then? Is it good enough for Christ?
—S. S. Times.

SCRIPTURAL.—A Chinaman, on his examination for membership, in response to the question, "How he found Jesus?" answered, "I no find Jesus at all; He find me."

The Teacher Taught.

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THE Sabbath-school is commonly regarded as a place for the education exclusively of the child,—for the teacher to give, and the scholar to receive instruction; but the teacher is also educated, and the scholar is his instructor.

1. The *mind* of the teacher is educated, not only stored with knowledge, but cultivated by the use of it.

The teacher must be a student. He should know more than the scholar, and ought to inform himself. No teacher can hold his place without study. To accumulate knowledge for others is to make sure of it for ourselves. Beside, he is to teach as well as to study, to communicate what he learns, which makes it doubly his. We hardly know a thing until we can tell it to others. The best way to learn is to teach.

The child can contribute even more directly to the mental improvement of the teacher. It takes the child to develop the man. The questions of the scholar bring out the knowledge—yes, and the ignorance too—of the teacher. Children's questions cannot all be answered, but the teacher should not be afraid of being questioned. He does not know everything—let him admit it. Blessed is he whose scholars question him! What better mental exercise could he have?

In the Sabbath-school the mind is educated in the noblest of sciences—the knowledge of Jesus. Thus, then, is the mind of the teacher cultivated and filled by the study and recital of the "story of the Cross," illuminated by the whole light of the inspired Word of God.

2. The teacher is also educated into *correct habits of life and act*. As soon as one becomes a teacher, he must live outwardly in accordance with his teaching. He must abandon the one or the other, either his correct teaching or his incorrect life. The true man will adhere to the utterance of right principles, and lend all his energies to bring up his life to the standard. Then, as in the Sabbath-school the Gospel is taught, it is the Christian life that is required of the teacher.