

Pastor and People.

THE LIFE BEYOND.

(This hitherto unpublished poem by the late Dr. S. F. Smith, author of "America," was read at his funeral. It was composed in 1892, during a severe illness.)

To feel the mild, delicious clime,
Where summer never fades;
To breathe the glorious atmosphere,
Which sickness ne'er invades;

To reach at last that happy land,
Where tears are never known;
To see the wondrous face of Him
Who sits upon the throne;

All the great souls of all the years,
In heaven's high courts to meet;
All kindred spirits, glorified,
To join in converse sweet;

To burst the chrysalis, and soar
On love's triumphant wing;
To swell the hymns of mighty praise
The ransomed armies sing;

To wear the robes of saints in light;
To shine as shines the sun;
To hear the Saviour's welcome voice
Pronounce the glad "Well done!"

And oh, the crowning heights of bliss,
Where all the glories blend,
To know the bliss, the light, the love,
Shall never, never end!

Beyond the shades of sin and woe,
With joyful speed to fly,
And in God's loving arms to rest—
Oh, it is gain to die!

ELSPETH'S CHARGE TO HER YOUNG MINISTER.

Settling down by the fireside, and speaking about the work that was before me as a minister, and the prospects of the church, I saw she was girding herself for an effort, and at last, as my friendly and honored counsellor, she broke forth as follows—

"Noo, Maister—, though ye're my minister, an' I respect ye for yer wark's sake, ye'll no' tak' it ill o' an auld woman like me tae gie ye a word or twa o' advice, mair especially as Scriptur' says we're tae exhort ane anither. Ye see, ye're but a young servant o' the Lord, and I'm an auld, auld ane, an' I'll sune be gaun awa hame for rest. I would like tae think ye'll be a useful an' faithfu' minister o' the New Covenant lang aifter I'm in anither warl': an' I'm gaup tae gie ye the fruit o' my experience, as ane that has seen a guid deal o' life, baith amang saunts an' sinners. Noo, tak' yer place, an' keep it, as the minister o' the kirk. Magnifie yer office, an' no' yersel'. Lat nae man despise yer youth. Read the twa Epistles tae Timothy every week, an' think muckle o' Paul an' mair o' his Maister. Dinna be creepin' intae a corner; modesty is a' very guid, but ye maun mind the trust the Lord has pitten intae yer hauns. If, like Moses an' Gideon, ye should be inclined to haud back at any time, yet, like them, ye maun gang tae the front when the Lord commands.

"But dinna be owre forward. Man; but it scunnors me tae hear striplin's braggin' o' what they can dae. They're like David, but without the sling an' the stanes, an' the trust in the Lord, an' they rin awa afore every Goliath. Say 'whisht' tae the promptin's o' vanity; if ye've ony respect for yersel' never blaw yer ain trumpet, if yer trumpeter should dee, rather hae nae trumpetin' ava than dae it yersel'. For that matter o't, I never kenned o' ony guid bein' done wi' blawing trumpets, excep' as the pu'in' doon o' the wa's o' Jericho; an' it's no dingin' doon wa's that ye've tae dae, but biggin' up. Sae what ye need is no' a trumpet; but, Nehemiah-like, a sword an' a trool, mair especially a trool, at ye'll hae mair use for it than a sword, an' I daursay the ane'll come a wec thing mair handy tae ye than the ither.

"Be sure ye're aye in the fashion o' the kingdom o' Heaven. Dinna mak' a god o' popularity; for if ye set up that Dagon it'll come doon on it's face some day, an' maybe clout yer croon as it fa's. But dinna conter men needlessly; gang wi' the warl' as far as Christ'll gang wi' ye, but, mind you, no an inch farrer.

"Ye ken, the spirit o' the age an' the spirit o' Christ dinna aye agree, or there wudna hae been a Cross.

"Begin to think there's somethin' wrang when the multitude an' you are aye on the same side. If ye hae a horse tae spare ye're no tae yoke it tae a kerridge that's gaun doon the hill, but keep it for pu'in' up; it's sair wark tae gang against the warl', the flesh an' the devil, an' a' your power is need-it for that.

"Ye're no tae jump after every novelty, like a hairn at a butterflee. Mak' progress, an' dinna blether about it. What's the guld o' tellin' the warl' hoo far you've gotten afore the fathers; but ye'll be a great gowk if ye havena learned somethin' sin' their time. When I hear young preachers crawin' awa aboot advancement I pity the pultr souls that come for bread and get naething better than vapour. Man, it's no' yer new ploughs an' yer improved sowin' machines that are tae cover the field wi' corn; it's the seed o' the kingdom—that's no' o' yesterday.

"Ye should just be like the big ash tree in the front o' oor door, that was rooted there lang afore ony o' us was born, an' has never fa'en doon afore the snellest blast that blew; an' ye: in simmer it's upsides wi' the new an' braw things in field, an' gairden, an' pits on its bonnie dress o', green every year.

"Tak' a guid grip o' truth; that's aulder than the hills, an' yet, if it's livin' to the hert, is aye young. Ye'll be a fule if ye dinna tak' a' kind o' improvements in the Lord's wark, but, mind you, it's His Word that endureth forever that's tae convert the wilderness into the gairden o' the Lord, an' nae novelty that you or ony ither body has invented. Ye ken there's nae cratur mair disposed to tak' a way o' its ain than a sheep, an' nae sae little able tae tak' a richt one; an' we're a' sheep.

"Some ministers are unco fond o' lang-nebbit words; but pack your big thochts into short words. Ye canna be owre gran' in your thochts, an' ye canna be owre simple in your language.

"Ye're no' tae be doonherted when prosperity doesna flow as ye wad like it; when the tide's gaun back ye're no' tae think there's a hole in the bottom o' the sea, an' a' thing's comin' tae an end; it'll come back again; for doesna He haud the waters o' the deep i' the hollow o' His hand? When things are no' gaun forward in the Kingdom jist you be mair on your knees, an' while ye may hae tae testifie against defections, ye're no' to be aye croakin' in the pulpit like a corbie on a dyke held.

"Tell the fouk what you believe, an' no' wnat ye doot; gie them yer licht, an' keep the smoke tae yersel': we've eneuch smoke at hame without comin' tae the kirk for it; it was the things most surely believed that the apostles preached, an' no' the ill notions that cam' intae their heids. Leave a' your smoke behind you when ye speak in God's name, an' try to keep a guid-gaun vent in your study for the soul as well as for the body.

"Ye're no' tae fecht wi' ghaists, but wi' livin' men. Ye're no' to be wastin' yoor poother an' shot upon the wicked Scribes an' Pharisees, lang syne cauld in their graves. It's no' far away evils that ye hae tae smite wi' the sword o' the Spirit, though ye're no' sae likely tae get the applause o' your generation by tellin' what's wrang in it. Besure that ye aye water the roots mair than the leaves, an' mak' muckle o' the state o' the hert, for if it be richt naething else can be far wrang.

"Ye maun learn tae endure hardness as a guid soldier o' Christ. Ye're no' tae think ye'll ca' the hail warl' afore ye. Keep walkin' on the path o' righteousness, an' ye'll be sure o' at least ae companion, an' He aye brings mair. Ye're no tae be cast doon wi' every can' look or het word; for ye maun expect tae meet ill-natur'd an' cantankerous fouk, even in the kirk. Learn tae tho'e an' say naething, like the Lord Himself.

"Dinna be in a hurry to leave the fouk o' your choice. Ministers used tae blide wi' their flocks as a man wi' his wife, for better

or waur; but noo they're easy pairtit. Dinna be a gangrel body trottin' aboot frae kirk tae kirk, If God has a higher place for ye, ye'll get it—it ye dae yer duty whaur ye are, but ye're nae tae seek it—nae tae be glowerin' at somethin' far awa', like a sheep lookin' through a pallin' at richer pasture on the ither side. Honor God an' tak' the word o' one that has tried Him for mair than three score years an' ten; your honor an' a' your concerns 'll be safe in His hauns."

THE SABBATH-SCHOOL TEACHER'S DUTIES DURING THE WEEK.—IV.

In former articles we have spoken of several matters of importance to efficient work by Sabbath school teachers. Stress has been laid upon thorough mastery of the lesson, and effective teaching of it in the class. Another important matter remains for consideration in order to get the very best results of the teacher's work. What is referred to is the teacher during the week in relation to the scholars.

What we now refer to is not the preparation of the lesson during the week by the teacher. This is assumed. Nor is it the work of the class directly considered. This is taken for granted. But what we wish to consider is the interest in and attention to the scholars on the part of the teacher during the week. Is the whole duty and service of the teacher done when the lesson has been carefully prepared, and diligently taught on the Sabbath day? Has the teacher nothing to gain by the interest taken in the scholars during the week?

To ask these questions is really to suggest the answer. We believe the teacher has a duty to the scholars in the class outside of the school, and during the week. We are sure also that the teacher who feels the importance of following the boys or girls under charge in the class out into their homes and daily circumstances will gain immensely in effective service in the school work. This pastoral side of the Sabbath school teacher's work is just as important as is the pastoral work of the minister in his sphere.

But how is this to be done? Some may say that there is no time. The teacher may be very busy with other daily duties, and the scholar may be at school or in some place of duty, so that there is, in cities especially, really no time, and little opportunity, for the teacher to see the scholar during the week.

In spite of all this, we are still inclined to the truth of the old adage in this, as in many other things: "Where there is a will there is a way." Hence, if some care and pains are taken, both time and season to be of some help to the scholar during the days of the week may be found. Some suggestions are offered.

First of all, the teacher should occasionally visit the scholars in their homes. This need not be done frequently, and to visit two or three times a year the homes of a class of six or eight scholars is no toilsome task. Such a visit will prove to the scholar that the teacher is in earnest, will have a good effect upon the parents in increasing their interest in the school, and will inform the teacher of the home circumstances of each scholar. It will be seen at a glance that these are decided advantages, and no earnest teacher who has ever tried this will hesitate to continue it, as a regular part of the teacher's duty.

Next, and in close connection with this, if any of the scholars are absent, the teacher should not allow one week to pass without looking them up. If they are absent carelessly, such looking up will have a good effect, and prompt both parents and scholars to do better in future. If the absence be through sickness the teacher will find it of much advantage to visit and inquire after the scholar's welfare as often as may be deemed expedient. Some little token of regard given at such a time, as well as some loving words for the Saviour spoken to the scholar

will be of benefit. Such tender ministry to the scholar in the season of sickness will do much to bind the scholar to the teacher with bonds of warm affection.

Further, it is well for the teacher to take a sensible interest in the temporal welfare of the members of the class. If it be a class of boys or girls at school, or if they are of age to be entering on business of any kind, it is a good thing for the teacher in a wise and tender way to show an interest in the scholar at this time. Often a few words of kindly advice spoken by the teacher may be blessed to great good, and the door of the scholar's heart will always be kept open to receive the teaching of the Sabbath school. If the boys of the class are in shop or office, a friendly call and shake of the hand, with some simple inquiry and words of cheer, will be a ray of sunshine into what may be a dark and toilsome day.

Again, as the scholars grow up, constant care should be exercised by the teacher to interest them in the services and work of the church. Not only should regular attendance upon the services be urged, but an interest in the work of the Church at home and abroad. Effort should be constantly put forth to lead the scholar to pursue regular Bible study, and read good, healthy literature. To be informed as soon as possible in regard to mission work, and of the need which the world has for the gospel, is of great value. The Sabbath school teacher can do much in this regard. And in the selection of good reading matter the teacher can also do much to help the scholar, for there is now so much vile trash published for boys and girls that a constant watch needs to be kept on what they read.

Once more, if, as often is the case, the teacher and scholar are separated for a while in the summer season, it will be found a good thing to write letters. If the teacher during a month's absence, will write a couple of letters, best of all one for each Sabbath, to be read in the class by the substitute, which every teacher should provide when absent, a good purpose will be served, and the class will more gladly welcome the return of the teacher. If any of the scholars are away on vacation, the teacher will do well to write a letter or two to the absent scholars, and encourage them to send some evidence that they have studied the lesson and will obtain credit for this in the school reports. A little time spent in this way and a few postage stamps will do much good.

Finally. The teacher should seek to understand the temper and disposition of each scholar, and so be able to suit the teaching to each. Some reflection during the week upon what is noticed in the class on Sabbath, and learned from visiting, or in other ways, will be useful in the matter. The teacher should seek to obtain and retain the confidence of the scholars, and to show deep earnestness and true sincerity in all things. Then daily during the week, the scholars should be remembered by the teacher at a throne of grace, and their salvation, above all, should be constantly longed and prayed for. These are the hints we give. May the Master grant abounding grace to every Sabbath school teacher to be consistent in conduct and faithful in service every day of the week!—*Rev. Francis R. Beattie, D.D., Christian Observer.*

One principle of the Christian life is to count all things but loss for the excellency of the knowledge of Christ. In each deprivation or loss, we may ask, "What is this want or deprivation in comparison with the higher excellency?" The answer may be given by our own enlightened judgment, or we may be made aware that something we possess is antagonistic to the greater excellency by the fact of its withdrawal by God himself. Each concrete case is brought to the bar of the great principle that the lower must be given up for the higher, and there adjudged.

The Christian worker should have not only a mind for the work, but a mind that works.