

after week, without any apparent results—this is perhaps a not uncommon experience with the average Sunday School teacher.

But to conclude at once, or at all, from such apparent lack of results, that the work is without reward, is surely a great mistake.

The result of the teacher's work is not something that can be tabulated by any of us at the close of a given lesson, or at the close of a given Quarter's lessons. We are engaged in the work of forming and moulding character—the one possession that is of the greatest possible value in this world, and the only possession that can be taken into the next. We are, in fact, helping our scholars to lay up for themselves treasure in heaven. And just because this treasure is to abide forever, it must, of necessity, be built up very slowly and very surely.

The beautiful buildings which adorn our world Expositions of the present age, are erected in a very short time, and easily made to resemble permanent structures. Then, as soon as the special purpose for which they were erected has been accomplished, they are taken down and destroyed. But the great pyramids of Egypt, which were intended to be as nearly everlasting as man could make them, must have been reared up very slowly, for each of the great blocks of stone had to be carefully fitted for its own particular place in the structure. No doubt the onlookers, and probably the workmen themselves, thought that very little was being accomplished from week to week; but the master-builder knew, and carried the work steadily forward to its completion. And now after thousands of years they remain standing to-day, in just as permanent a form as when first completed.

The Sunday School teacher also, is engaged in a work which is to be not only as permanent as man can make it, but what is much more important for all of us to remember, as permanent as God can make it. He is the Master-Builder, and we are the workmen. We may not be able to see the end from the beginning; but assuredly He does, and therefore, although our work may seem to us, at times, to count for little or nothing, every smallest portion which is done according to His plan must have its permanent

place in helping to bring about the desired results. There can be no doubt whatever about this. "There shall never be one lost good." "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."

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THE BROOK BY THE WAY

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Life is a march. The way lies along the shaded and open slopes. The shadow of the tree, when the sun beats hot overhead, is indispensable to vigorous progress. But we need more. The parched tongue and heated throat are painfully insistent, and when the ear catches the sound of "water slipping from the hills" and the eye sees it just ahead beside the road, we are soon refreshed by dipping the hand into the cool brook and filling the mouth with its clear flowing stream.

Rarely can we turn aside from our path. Rivers of water not far away may invite us to go to the right hand or the left; but our course lies straight on.

We must keep the narrow road and press ahead. When we do, we find the water-brooks of life by the way—close by the way. There is no need to lay the burden down: no need to doff the helmet nor resign the sword. As we proceed, we can stoop and make the hand a cup and get the want supplied.

The path of duty is the path of cheer. The richest refreshment is by the way of life's onward and upward march. The persevering plodder finds in his path drink that others know not of. The water of life is always just over the brow of the hill, and when "heart and flesh faint and fail" the brook there by the way flows at our tired feet, to nerve with quickening life our faltering steps.

It was from the brook by the way that He drank in the busy years of His earthly ministry. In cheerful godliness He went along life's common road, and in the "little, nameless, unremembered acts of kindness and of love" He found so much need for among men, there was a sweet seclusion and