

natures than is commonly supposed. Both qualities, opposite as they may seem, are from the same root.

"His life was gentle, and the elements
So mix'd in him that nature might stand up
And say to all the world, "This was a man!"

AT EVENING-TIME—LIGHT.

In the eventide his soul was filled with a light supernatural. Three months ago he was taken up to a transfiguration mount where he talked face to face with its heavenly messengers. There he stood like an elevated mountain on whose summit the evening sun shines in lingering splendor and whose golden peak rises far above the ordinary level and belongs more to heaven than to earth in the clear, cloudless calm of God. It had been his constant prayer during his illness that he might be kept from repining. His prayer found expression in his favorite hymn:

"Father whate'er of earthly bliss
Thy sovereign will denies,
Accepted at a throne of grace
Let this petition rise:

Give me a calm, a thankful heart,
From every murmur free;
The blessings of thy grace impart
And make me live in Thee.

Let the sweet hope that thou art mine
My life and death attend;
Thy presence through my journey shine
And crown my journey's end."

That prayer was answered, and he was preserved not only from the arrow that flieth in the day of prosperity but from the pestilence of repining that walketh in the darkness of adversity. During his long and distressing illness not one word that savored of murmuring ever crossed his lips. It was during his sojourn in this Beulah land that he gathered his family about him and spoke the words which have proved to be his valedictory. It was at that time he sent a loving message to the members of the church: "Give them my love. You cannot make it too hearty, for I dearly love those with whom I have had such long and delightful fellowship. Tell them that what I once believed, now I know to be a blessed reality, the presence and sustaining grace of God." These were the words: "I wish that you could have felt the spirit with which they were uttered and the calm triumph which accompanied them. It was as if he looked into the face of death and said: "O death, where is thy sting? O grave, where is thy victory. Thanks be to God who gave us the victory, through our Lord Jesus Christ."

His last words on earth have been spoken and you who have heard his voice so oft will hear it on earth no more. But he being dead yet speaketh. He is not and cannot be forgotten. What a privilege to have known him! What a responsibility! Let us thank God for the special gift of this great and princely man, and pray that by His grace the life which will live in memory and affection may also live and be reproduced in ours. And let us not fail to thank Him also that He has called his servant to his rest and to his reward. "How beautiful to be with God!"

"Servant of God, well done,
Rest from the loved employ;
The battle fought, the victory won,
Enter thy Master's joy.

Soldier of Christ, well done,
Praise be thy new employ;
And while eternal ages run
Rest in thy Saviour's joy."

Qualifications for Successful Teaching in the Sabbath School.

BY ALVAH H. CHIPMAN.

The position of the teacher in the Sabbath School is one of great privilege and great responsibility. Great privilege because it presents an opportunity to influence lives for good, toward that which is pure and clean and right, toward Christ the sum and substance of all that is worth having, worth knowing and worth being. Great responsibility because it places within the teacher's reach hearts and minds open to impressions for good or evil. These hearts and minds are young and growing. They may be easily turned from the right to the wrong and from the wrong to the right.

That a teacher may be what he or she should be let us notice some of the qualifications which he must necessarily possess and let us try to see the teacher from the pupil's standpoint. The Sabbath School is the Bible School and all teachers in this school should know God and Christ and the Divine Word by personal experience. Possessing these essential and most important of all qualifications the teacher should be (1) Honest—not merely one who does not tell untruths but one whose life squares with the profession made, one who is what he or she seems or appears to be. The Sunday talk and the Sunday walk must not be different from every day life. Consecration is a word which is often times used thoughtlessly. There should be and can be no consecration which makes a man heavenly when before his class and otherwise when behind the plough or the counter. He can have but one standard of life if he is to merit and have the confidence of his scholars. They "see up" the

teacher very quickly and they know whether he lives what he teaches. I will remember my ideal teacher—a man of no beauty of features or figure but to my mind then and now a refining, purifying and inspiring influence. I loved him and shall always love him. Why? he was the soul of honor, straightforward, consistent, simple, true, to his Master, Christ Jesus. He seemed to be a Christian and honest in his desire to help others to know Christ. And on Monday and Tuesday and Wednesday and Thursday and Friday and Saturday, he was kindly, courteous, patient and charitable in thought and expression and act. As a man he was my boyhood's idol and my life is the better because I knew him. What he was others may be in a greater or less degree. His honesty—an honesty which should characterize the work of every Sabbath School—is mirrored in the life of the teacher. Christ's life teaches uncompromising honesty of purpose and life, and his example if followed in humility, and with prayerful resolution will enable us to pass the careful inspection, which all thoughtful pupils give to a teacher, and to have and hold their confidence. This position once gained should be maintained. Given the pupil's confidence the teacher has an advantage which he may use with great profit, not only to the scholar but also to the teacher himself.

(2) Intelligent. This does not imply that to teach well in the Sabbath School one must be educated in the common schools or higher institutions of learning. A man or woman educated only in a school of practical Christian experience is often richly blessed in Sabbath School teaching. Having this experience, which is always essential, it is of value to the teacher to have an intelligent grasp of the systematized facts of the Old and New Testaments and of the methods of teaching these. Such information may be readily gained in these days when so much time is given to Bible study. There are systems and systems and methods and methods. All of these have some good in them, none of them of themselves are of any value. The best of them may be found if sought for.

The sacred serve only to make plain the application of the agreed teachings of the book and books. There should be also the use of intelligence which one has or may acquire about modern, or our-day history. This may be made, in illustration, an effective aid in making the lesson of the day of practical value to the scholar. Such intelligence rightly adapted and applied makes Christian citizenship a duty to young and old. There is a strong demand today for Christian citizenship.

(3) Tactful. The work of teaching anything anywhere demands the best that is in us, demands the use of all our powers. The supreme end must be kept in view and all the faculties trained to aid in accomplishing it. Tactfulness aids in keeping order. It also aids in forming the message. A pupil is listless, how arouse him? A pupil is so brimful of abundant life that to keep him on his seat and decently in order is a problem. Use tact—consecrated tact—and the hopeless boy often becomes the helpful boy, the giggling girl the grateful girl. Instead of a burden the trying ones become a blessing sometimes because by tactful resource, when other methods have failed, deliverance has been wrought. There is no teacher here who has not experienced dependency and despair in the attempt to win for Christ. There is no teacher who has not also felt the joy of victory for some scholar whom prayerful tactfulness has helped to steadiness and right.

(4) Winsome. This is a word used frequently and with beauty of meaning in some lands. It is not necessarily the handsome or beautiful teacher that holds the attention and the heart's love of the scholars. "Handsome is that handsome does." "A beautiful heart makes a beautiful life and a beautiful life makes a beautiful face." The life that is hid with Christ in God is the most winsome life. Christ was infinite love and sympathy and tenderness and unselfishness. These are qualifications of the winsome worker in the Master's vineyard. The strong, masterful and subduing spirit is not the winsome spirit. "He was tempted in all points like as we are and can succor them that are tempted." To be winsome to a pupil you must establish in his mind the thought that you have seen his joy or his sorrow from his standpoint. A boy is of a mechanical turn. Study his life and touch him on some point near his heart. The chances are that you will at once appeal to him. The same applies to a girl ambitious to be a teacher, a trained nurse, or to follow some other course in life. By studying the lives of our pupils we come near to them and qualify ourselves to teach helpfully.

Notice the qualifications named. Fundamental, primary and essential to successful Sabbath school teaching are church membership and an experimental knowledge of God and Christ and the Divine Word. Secondary, but also important, are: Honesty of Purpose. Intelligence. Tactfulness. Winsomeness. Is the standard so high as to make any of us despair of attaining it? Study the life of the perfect teacher—Jesus Christ the righteous—who is our example, our helper and strength. Pray. Work always. Keep the goal in view. The faithful servant may enter into the joy of his Lord.

Divine Reserve in Revealing.

BY J. R. MILLER, D. D.

It is our duty to say good words to others, words of comfort or encouragement, words of counsel and instruction; but not always are such words timely. Sometimes love is shown more wisely by holding back the word we could speak. After Jesus had spoken many things to his disciples, many revealings of God's heart and will, he told them he still had many other things to say to them which they could not then bear to hear. He could easily have told them these things that night, but it would not have been a kindness to them for him to do so. There would come a time when they could bear the further revealings, and then he would make them.

Nothing is more wonderful in the divine dealing with us than this reserve of revealing. A large part of the Bible is practically a sealed book to us until we come to the experiences for which the words are suited. There are promises for weakness which we cannot get while we

are strong. There are words for times of danger into which we cannot run to hide while we are not conscious of needing any shelter from danger. There are comforts for sickness whose blessing we cannot get while we are in robust health. There are promises for times of loneliness, when men walk in solitary ways, which never can come with real meaning to them while loving companions are by their side. There are words for old age which we never can appropriate to ourselves along the years of youth, when the arm is strong, the blood warm and the heart brave. God cannot show us the stars while the sun is shining, nor can he make known to us the precious things of love that he has prepared for our nights, while it is yet day about us. His word to us then is, "I have yet many things to say unto you, but ye cannot bear them now." But by and by, when we come to the places of need, the experiences of life for which these words were spoken, they will open out to us with all their hidden secrets of joy and blessing.

Older Christians understand this. There are many things in the Bible which had little meaning for them in life's earlier days, but which have grown very dear to them through the advancing years. Often in childhood they heard or conned the words, perhaps memorizing them and oftentimes repeating them, but they said them thoughtlessly because there had been no experience in their lives to enable them to interpret the words. Their meaning was kept in reserve—they could not bear it now. Then one day a shadow crept over them and in the shadow the familiar words began to shine as stars come out in the evening sky when the sun has set. Other years brought other experiences and the words shone out more and more brightly until the child's thoughtless recitation of them has become the utterance of faith and trust of the strong man's very soul. We cannot bear the full revealing of the divine words until we reach the experiences which they are meant to illumine.

God also holds in reserve for us the knowledge of our own future. He knows it all. When a child is born God knows all the path its feet must tread across the earth to the sunset gates. When a young Christian comes to Christ's feet and says, "I will follow thee whithersoever thou leadest," the Master knows all that the consecration involves. But he does not reveal all this knowledge to the happy disciple. His word is, "I have many things to say unto you, which you cannot bear now to know."

Sometimes people are heard saying that they wish they could know all their future. But would that be a blessing? Could they better shape their course if they knew all that will befall them? Here are two who have just stood at the marriage altar and have pledged their vows of faithfulness, each to the other, until death shall separate them. They are very happy. As the Master lays his hand upon their bowed heads in benediction, suppose he should tell the fair young bride that the plenty which is hers at present will waste, and that she will experience want; that in the years before her she will watch by sick children and weep beside little graves; that her husband, now so brave and strong, will be crushed by misfortune and grow old before his time,—would it be a kindness to her if Christ told her all this on her wedding night? Rather, the word of true gentleness to her is, "I have many other things to say to you besides the sweet words you have heard from my lips to-day, but you cannot bear now to hear them." He will not shadow her joy with forecastings of the trials that are veiled in the unopened years. The time to tell her these things will be just when she is entering the experiences.

The same law of reserve is followed by Christ in calling disciples. If he had told his first followers when they responded to his invitation, the whole story of their life as his friends, all it would cost them to be faithful, what would have been the effect upon them? Or if the veil were lifted and a vision of the future were given to the young missionary, his heart aflame with love for Christ, showing him the path of sacrifice and suffering along which his feet must walk to an early grave in the jungles or in the hot sands, with seemingly nothing accomplished, would he go out as bravely as he now does, not knowing what the Lord's plan for his life may be? It is better he should not know. The divine reserve is not only wise, but also kind.

In all life this reserve is maintained. God leads us step by step and leads the way only as we go on. Things we could not have endured if they had been told us in advance, when they come bring their own strength with them. Then experiences which we would have shrunk from if we had known of them before, when we come up to them grow full of blessing.

We ought to be glad that we do not have to know our own future. We should rejoice that our life is in God's keeping, not in ours. We need not ask to know what is in any unvelled-to-morrow. God knows, and that is enough. Some day we shall know.

He holds the key of all unknown,

And I am glad;
If other hands should hold the key,
Or, if he trusted it to me,
I might be sad.

What if to-morrow's cares were here,
Without its rest?
I'd rather he unlock the day,
And as its hours swing open say,
"My will is best."

I cannot read his future plans,
But this I know,
I have the smiling of his face
And all the refuge of his grace,
While here below.

Enough! This covers all my needs,
And so I rest.
For what I cannot, he can see,
And in his love I still shall be
Forever blest.

—Selected.