

do not always commend the influences that shape them by their manifestation of those influences. They command confidence, but they do not make converts. Such men and women do much of the necessary work of the world; they carry its burden with silent heroism; they are often of the stuff of which saints are made, but they have not attained sainthood. They lack the higher harmony which comes to those who so completely forget themselves that the whole nature silently conforms itself to the will of God.

The gentleness and tenderness of Christ were expressed in a consideration for others, based on a perception of their needs, sorrows and imperfections, which makes Him the first gentleman in the world as well as its most radical reformer. Appointed to do the most destructive work as a means of reorganizing society on a truer foundation, He carried on His warfare with weapons which healed as they smote; hating the sin of the world with all the intensity of a sinless nature, He, above all men whose words and deeds have been recorded, loved more than He condemned, and saved in the exact measure in which He destroyed.

This spiritual sensitiveness to the needs of others breeds the divine tact which makes the touch of the uncanonized saints so gentle and healing. They move among the sick, the weary, the sinful, with a quiet helpfulness which is a kind of health in itself. Instead of breaking and bruising, they bind up and heal. A deep compassion flows from them and envelops in an atmosphere of sympathy those whom they would help. They refresh us before we understand how weary we are; they make us aware of our shortcomings in our innermost hearts and ashamed in our very souls, without so much as intimating that they see any fault in us.

Many men and women, with the best intentions in the world, go blundering through life, hurting where they would heal and giving pain where they would bring peace, simply from dullness of spiritual perception. The pathetic prayer which

Mr. Sill puts in the mouth of the Fool, and which sinks into the heart of the King, ought to be oftener on our lips:

The ill-timed truth we might have kept—

Who knows how sharp it pierced and stung?

The word we had not sense to say—

Who knows how grandly it had rung?

Our faults no tenderness should ask,

The chastening stripes must cleanse them all;

But for our blunders—oh, in shame

Before the eyes of heaven we fall!

The blunders of the good are sometimes more difficult to repair than evil deeds; and they are few against whom these lost or ill-used opportunities cannot be charged.

Most of us are in the rudimentary stages of spiritual growth; we lack the sensitiveness of spirit which makes the saints ministering angels; we are shut out, by our lack of insight, from that finer service which is possible only to those who look into the hearts of their fellows, and through this knowledge turn their love into a healing wisdom.—The Outlook.

### Sabbath School Work in the New Century

By Rev. John H. MacVicar, B.A.

First Paper

One need scarcely be a prophet, or the son of a prophet, to foresee that there is to be a definite place for Sabbath School work in the new century. Whatever doom may await other organizations identified with the Christian culture of the young, the Sabbath School, with all its acknowledged deficiencies and unsolved problems, is here to stay. If it be kept in its right place, and regarded as an integral part of the Church rather than a rival organization, as an auxiliary to home training rather than a substitute for it, then it is scarcely likely to be among the wreckage that the new spirit of a new century will cast adrift on the heaving tides of progress.

And yet the Sabbath School is going to move. The least discernment of the signs

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