

The Sweet By-and-by.

WHAT will it matter by-and-by
Whether my path below was bright—
Whether it would through dark or light—
Under a gray or golden sky,
When I look back on by-and-by?

What will it matter by-and-by,
Whether unhelped I toil alone,
Dashing my foot against a stone,
Missing the charge of the angel light—
Bidding me think of the by-and-by?

What will it matter by-and-by,
Whether with laughing joy I went—
Down through the years with a glad content
Never believing, nay not I—
Tears would be sweeter by-and-by?

What will it matter by-and-by,
Whether with cheek to cheek I've lain,
Close by the pallid angel's pain,
Soothing myself through sob and sigh;
All will be elsewise by-and-by?

What will it matter?—if bright—if I
Only am sure the way I've trod,
Gloom y or gladden'd, leads to God—
Questioning not the how, the why,
If I but reach Him by-and-by?

What will I care for the unchased sigh,
If, in my fear of bliss or fall,
Closely I've clung to Christ through all,
Mindless how rough the road might lie,
Surely He will smooth it by-and-by?

Ah, it will matter by-and-by,
Nothing but this—that joy or pain
Lifted me skyward—helped me to gain:
Whether through ruck, or snare, or sigh,
Heaven—home—all in all—by-and-by.

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How Can a Teacher Get and Hold His Scholars' Attention?

We have the pleasure of giving in the following condensed form, the substance of an important article on this subject in the *S. N. Times*—

A gentleman who, although he was a communicant in an evangelical church, was commonly more interested in his week-day business than in his Sabbath duties, bought a pair of fine horses on a certain Saturday. When Sunday morning came, he went to church and tried to fix his thoughts on the preacher's words, but the horses ran away with his thoughts. His wife perceived this; and after the service she said to him, "You were thinking more of your new horses than you were of the sermon, this morning." "I know it," he said. "Well, do you think that was right?" she added. "No," was his frank reply. "I don't

think it was right, and I'm sorry for it. But, after all, I don't think I was the only one at fault in the matter. I tried to give attention to our pastor, but I couldn't. I think he ought to have been able to pull me away from those horses." And there was a sense in which that gentleman had the right of it, in his way of looking at a preacher's duty. In that sense, a teacher ought to recognize his responsibility for getting and holding his scholars' attention, when he has them before him, even though a pair of horses should be pulling in the opposite direction.

A young man applied to a city dry-goods jobber for a position as salesman. "Can you sell goods?" was the merchant's first question. "I can sell goods to any man who really wants to buy," was the qualified rejoinder. "Oh, nonsense!" said the merchant. "Anybody can sell goods to a man who really wants to buy. I want salesmen who can sell goods to men who don't want to buy." And there is a similar want to this merchant's in the field of Sunday-school teaching. It is comparatively an easy matter to teach those who really want to be taught; to hold the attention of those who are determined to be attentive. But there is a duty of getting and holding the attention of scholars whose thoughts are flying in every direction save that of the lesson of the day, yet who show, by their presence in the class, that they are not determined unwillingly to yield their attention, if the teacher can give them sufficient inducements in that direction. The teacher's work would be shorn of half its power, and all its glory, if it were limited to the benefit of those scholars who came to the class with the readiness and ability to do their full duty without the inspiration and the help of a wise and determined teacher. How to win and hold attention when attention is not voluntarily proffered, is, therefore, a question of prime and practical importance in every teacher's sphere.

Attention is an immediate result of interest. But the interest must be active and vigilant, not lagging or dormant. To excite the eager interest of your scholars, is just so far to command their attention. How to excite their eager interest, is, therefore, the same question as—How to command their attention. You cannot compel your scholars' attention on the score of your rights, or of their duty. But you can attract their attention by whatever arouses their curiosity, or otherwise quickens and centres their interest. And here is where your watchful ingenuity is to be taxed, in the effort to gain an indispensable hold on the scholars who are least inclined to give you their attention voluntarily, and least able to control their wills to such an end. An example of a successful struggle to win the attention of unwilling scholars, may illustrate the nature of a teacher's good work in this direction.

A teacher sat down as a stranger, before a class of untrained and fun-loving little roughs, in a city mission-school. The lesson for the day was in the fifty-third chapter of Isaiah: that most wonderful of all the Messianic prophecies. But the last thing in the world that had those boys' attention was the study of prophecy. Their attention was on the living present. They were quick-witted and wide-awake. They had their eyes on each other, on

the teacher, and on the classes about them, with some fun-poking at each object of their attention in its turn, in rapid succession; but the lesson—that was something that they hadn't given attention to, and which they didn't propose to look at seriously. One plan after another, to get their attention to that lesson, and to his words about it, was tried by the teacher, without success. Finally, he spoke up quickly, and with a show of real interest in his question: "Boys! did any one of you ever see a sheep-shearing?" It was a question at a venture in a city school; but one of the boys answered exultantly: "Yes, I did once, when I was out in the country." That boy was interested. Now, to interest the others. "Boys!" again spoke out the teacher. "Boys! Just listen, all of you. Billy, here, is going to tell about a sheep-shearing he saw, out in the country." That caught the attention of all, and they bent forward in curious interest. "Now, how was it, Billy?" "Why one old fellow just caught hold of the sheep, and sat down on his head, and another one cut his wool off." Explicit, graphic, and intelligible that! The narrator had conscious pride in his results of travel. The listeners were attent at the recital of something quite outside of their range of observation. "How much noise did the sheep make about being sheared?" "He didn't bleat a bit!" "Well, now, how does that story agree with what the Bible says about sheep-shearing? Just look at this lesson, all of you, and see what it does say. There in the last part of the seventh verse: "As a sheep before her shears is dumb, so he openeth not his mouth." Attention was now fairly caught; caught, and attached to the lesson not the best suited to the teaching of untrained scholars in a mission-school.

Methods of catching the attention of all the scholars before beginning to teach, must greatly vary with various classes. A simple call, "Now!" may prove sufficient in a well-trained class. Again, as in the case already described, an unexpected question will do the work, especially if it sets each at competing with, or watching the other. Thus, for example: "Who can tell me, to begin with, how many different places are named in to-day's lesson?" This question might be followed up by the teacher's showing a little map, and asking, "Now, who can point those places out to me?" "Where is Jerusalem?" "Where is Gaza?" "Well, what have these places to do with to-day's lesson?" Again a teacher might catch the attention of all by showing a flower, or a few grains of wheat, or a coin, or a small vase, or something which he was to use as a help in the lesson-teaching, asking as he showed it, "What is this?" The method employed must be adapted to the peculiar characteristics and needs of the scholars; and the methods, in the same class, will have to be different at different times. The chief thing is to see that interest is excited, and that it is excited in the direction of the proposed lesson-teaching.

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Charlotte Brontë's character is not an easy one to understand, because of her genius, her environments, and her singular shyness and avoidance of publicity. To write her life accurately, one must have made it the study of years, have studied it in the integrity of all its relations, and considered it from the broadest as well as from the narrowest aspect. This is what Mrs. Holloway has done. She has, with loving reverence and pride, gazed upon her great sister woman from the standpoint of her literary endeavors and achievements and her domestic surroundings, and her conclusions are worthy of her "Hour" with her subject.