

Pastor and People.

THE MASTER AND THE CHISEL.

'Tis the Master who holds the chisel ;
He knows just where
Its edge should be driven sharpest,
To fashion there
The semblance that he is carving ;
Nor will He let
One delicate stroke too many,
Or few, be set
On forehead, or cheek, where only
He sees how all
Is tending—and where the hardest
The blow should fall
Which crumbles away whatever
Superfluous line
Would hinder His hand from making
The work divine.

With tools of Thy choosing, Master,
We pray Thee, then,
Strike just as Thou wilt ; as often,
And where, and when
The vehement stroke is needed,
I will not mind,
If only Thy chipping chisel
Shall leave behind
Such marks of Thy wondrous working
And loving skill
Clear carven on aspect, stature,
And face as will,
When discipline's ends are over,
Have all sufficed
To mold me into the likeness
And form of Christ.

—Margaret F. Preston, in the Advance.

Written for THE CANADA PRESBYTERIAN.

REVEALED BY TRIAL.

C. H. WETHERBE.

If there could be found a man who never had any trials we should see a man whose knowledge of himself was exceedingly limited. He might hold very high opinions of himself. He would naturally be very likely to. He would fancy that he was very strong in moral virtue. He would pride himself on his freedom from great weaknesses. But let him become subject to trial, in one form or another ; let his virtue be put to sharp tests ; let his supposed honesty be tried ; let disease fasten itself on him, year after year, trying his patience ; then see what these things reveal to himself and to others. They will disclose his real qualities. They will reveal his real strength of character. Peter once thought that he knew himself so well that he could safely say that he would not forsake his Lord, though every other disciple should. Soon the right sort of trial came to him which revealed to him the humbling fact that he did not know half as much of his real self as he had supposed he did. That trial revealed to him an astonishing degree of weakness. He had thought himself very brave, but he found under trial that he was very much of a coward. David's trials revealed his real self to himself and to others. Afterwards he said : "Thy soul shall make her boast in the Lord" ; and again, "In God we boast." He quit self-boasting. Trial had revealed to him the folly of self-boasting.

Written for THE CANADA PRESBYTERIAN.

"TRANSLATED."

BY WARFLECK.

A little work with the above title has fallen into my hands which is so truly a gem in its way that I feel a great desire to make it more widely known, believing that there are great possibilities of usefulness in it. In an unpretentious pamphlet of 88 pages, we have here "A Memorial of Eustace G. D. Maxwell," by his mother. I sat down to read it with a prejudice born of the disappointment so often experienced in connection with the biographies of pious young people. Never was prejudice more completely dispelled. There is no effort here to picture impossible juvenile saintship, no claim set up of precocity in intellectual or spiritual attainment, and no attempt to put an old head on young shoulders. A more natural portraiture of youthful piety was never drawn, and a more beautiful model to place before the young and rising generation could not be desired.

In brief the subject of this sketch was born at Birmingham, England, February

12th, 1876. His childhood was just the happy, healthy, loving childhood, which is so general and so beautiful, in English Christian homes. At eleven years of age his religious decision became clearly marked and he made profession of it in the way usually practised in the Church of England, to which his parents belonged, and of which his father was a minister. In 1893 he gave himself to God, to be trained and used, as he hoped, for a medical missionary among the Jews at Damascus, and was pursuing his preparatory studies with that object in view, when, on his way home to spend the Christmas holidays of 1894, he was killed in a railway accident near Manchester. There is reason to believe that he was sleeping when the accident occurred, and that he was entirely unconscious of what had happened until he awoke in the unseen world. This suggested the title of the biography, "Translated," from the text concerning Enoch, "He was translated that he should not see death."

I desire to give a few glimpses—there is not space for more—of this young Christian life, so bright with promise and, yet, in the mysterious providence of God, so abruptly terminated. The first is as to the thoroughness of his consecration. This was evinced in many ways. In the fly-leaf of his Bible there was gummed a full, formal, deliberate expression of this consecration, including a hymn of which one verse may be quoted as a sample of the rest :—

"Just as I am—young, strong, and free,
To be the best that I can be,
For truth and righteousness, and Thee,
Lord of my life, I come."

His conscientiousness in little things, his supreme regard to the Divine will, and his daily aim to bring every thought into submission to the obedience of Christ, attested the completeness of his surrender to the Saviour who had won his heart. Many incidents narrated by his mother go to prove in a most interesting manner what God can do with a life wholly yielded to Him.

A second glimpse I would like to give is that of his college life. At the preparatory school, and in Cambridge University, he was no recluse, assumed no Pharisaic airs, and did not keep himself aloof from his fellow students. He was one of the foremost in all sports and athletic exercises, believed in what has been called "muscular Christianity," and showed his faith by his works. His piety, though not obtrusive, was decided. When he went to Cambridge he was commended to the attention of an earnest Christian friend, who wrote about him some weeks later as follows :—"You asked me to look up Maxwell, but he doesn't need looking up. He has come out for Christ grandly, and every one knows that he is a servant of the Lord, for he is 'tackling' non-Christian men right and left." There was nothing stiff or constrained about his way of doing this. He often expressed himself in words to this effect, "Oh, if we could make fellows see what a happy thing it is to belong to and to serve Jesus!"

Another glimpse of rare excellence is in regard to the practice of smoking. Like most boys he had from boyhood an ambition to smoke when he got old enough. His father had a very decided opinion that as smoking was prohibited at school, his boys should not smoke at home during the holidays. But he always said that when they left school, and were old enough to judge for themselves, they might do as they wished in the matter. During the interval between the preparatory school and the university Eustace was reading the autobiography of that splendid old missionary in the New Hebrides, the Rev. J. G. Paton. He came into his father's study, where the family were gathered, bringing the book in his hand, and he said :—"After all, I believe I shall have to give up all thought of smoking. If that dear old fellow in the New Hebrides felt he must give it up, it would be strange for a youngster like me to take to it." And still, for some months, there was the old feeling he would so like to smoke and that there was no harm in it. Yet conscience

told him it was a form of self-indulgence and extravagance. A friend narrates a conversation had with him about some of the doubtful habits and pleasures Christians sometimes indulge in. His words on this occasion were characteristic of the spirit of consecration which ran through his whole life :—"If you are in doubt about a pleasure or a habit, let it go, give it up for Jesus' sake. On this principle, having some doubts about the propriety of smoking, he resolved not to smoke.

Yet another glimpse in regard to his premature death, as it seems to us. Though there was nothing of premonition about the matter, he seems to have cultivated the spirit of constant readiness. The motto, "Ready for Either," illustrated by a bullock standing between an altar and a plow, Eustace often said was the language of his heart and he adopted as a life motto the text which expresses this sentiment, "That in nothing I shall be ashamed ; but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death." His mother says :—"The last song he sang in his earthly home was his favorite one,—"Crossing the Bar ;" and still the strain lingers in our ears of that voice so precious to us, singing from his very heart the prayer.

"And may there be no sadness of farewell
When I embark."

"And God granted him that which he requested."

I am strongly inclined to the opinion that there is no need of special juvenile books for children. A thing that is thoroughly natural and true to life suits both young and old. This is what makes the Bible what it is—the book of books. I, a septuagenarian, have read this little memoir with an interest and appreciation I cannot put into words. It has done me more good than many a big volume of religious biography. I cannot too strongly commend the work of the maternal author. There is a fine delicacy about it, a wise reserve, a golden silence at times, which shows her to be no ordinary woman. Had we more mothers like Amy Maxwell, there would be more sons like Eustace. The florid ambitions of the "new woman" look utterly insignificant and unattractive beside the mental, moral, and spiritual worth of such a woman as this, who chronicling the brief career and tragic end of a dearly loved son makes this the dedication of her book :—"TO THE GLORY OF GOD, IN MEMORY OF HIS GREAT GOODNESS."

THE SABBATH-SCHOOL TEACHER IN THE CLASS.—II.

In our last issue we gave some hints to Sabbath school teachers for the preparation of the lessons for the class. We now wish to follow this up by making some suggestions to the teacher as how to best conduct the work of the class itself. It is for this that all the careful preparation on which we insist is intended, and it is in the class that the seed is to be carefully planted in the soil of youthful hearts. Hence the half hour of the teacher with the class is very precious time, and should be spent to the best possible purpose.

Having the lesson well prepared, the teacher should be on hand early, so as to be able to greet the members of the class as they come in. It is a good rule for the teacher to be in place ten minutes before the hour for opening, so as to avoid the confusion of a late arrival, and to prevent any disorder in the class, as well as to have the opportunity to make kindly inquiries of each member of the class on arrival. Rushing hurriedly into the school ten minutes late is hurtful both to the teacher and the scholar, and ought to be avoided.

Then the teacher should appear in the class with a copy of the Bible, and no lesson aids of any kind save some notes, if necessary, in the teacher's own writing. This will do much to give the class confidence in the teacher, and assurance that the lesson has been mastered for the class. In turn,

the teacher should see to it that each scholar has also a copy of the Scriptures, and that the lesson is studied out of the Bible and not from the lesson help, no matter how good that may be. Teachers who insist on this will in the end find it to be a great advantage, and it is only by handling the Bible frequently that our young people will become familiar with its contents. It is a serious misuse of the lesson aids to make them take the place of the whole Bible in the class.

After the marking of the roll, with kindly inquiries for any who may be absent, and the taking of the class offering and other preliminaries, it is well to hear, first of all, the recitations which the class is required to make. The lesson title, the golden text, and the Catechism should be heard from each member of the class in such a way as to give assurance that each one will commit these things carefully to memory. It is well also to encourage the class to commit other passages of Scripture to memory, and to bring Scripture proof of some topic in the lesson.

The ideal of memorizing Scripture would be to secure from the class the whole lesson text committed to memory. The value of committing to memory connected portions of the Scriptures, as well as of single isolated texts, is very great, and no one can overestimate the lasting benefit which arises in having the mind stored in early years with the words of truth and life which in after years may guide the feet and cheer the heart of the pilgrim on his heavenward way. One aim of the class work should be to make the scholars skilful in the use of the sword of the Spirit, which is the Word of God.

Then when the lesson proper is taken up the teacher should bend every energy upon its plain and affectionate presentation. The connection, in a sentence or two, with the preceding lesson or lessons, should be made plain, and the circumstances of the lesson itself should be briefly explained. As speedily as possible the lesson itself should be entered on, according to some carefully prepared plan made and well studied out. The method of question and answer should be largely followed. This, however, should not be done by asking difficult questions, or raising unnecessary problems in the minds of the scholars, but by such gentle, suggestive questions as will elicit the interest and draw out the class, and lead it on step by step through the several parts of the lesson.

Opportunity should also be given for the scholars to ask any proper questions, although the teacher should be very careful not to allow precious time to be wasted by idle questions.

It is also a good thing at times to set before the class, in a clear, simple way, two or more views of any passage, and then ask the scholars one by one which they take to be the best view, and lead them on to give their reasons for what they say. The teacher, however, should always be able to give good reasons for any view advanced in the class, and this can only be done by careful thought and study beforehand. Words and phrases which are important should be carefully explained, and names and places should not be ignored.

It is well, in such lessons as permit it, for the teacher to seek by vivid representation of the Scripture narrative of the lesson to make it as real and natural as possible before the class. This alone is often all that is needed to secure the attention of the class, and to give interest to the work of teaching. Abstract discussion should be avoided, especially with the younger classes, and the concrete should be made at least as prominent as it is in Scripture.

Views differ as to the best way and place to introduce the practical application of the truths taught in the lesson. Two plans are suggested. One is to mingle this application with the explanation all through, and the other is to reserve the applications to the close of the lesson. There are some advantages in both methods, but we are inclined to think that as a rule the former will be found the most serviceable. It gives variety, and secures directness to the teaching ; and when time is limited there is often little opportunity at the close for practical application. In any case, practical and loving application of the truth to the hearts and consciences of the scholars should never be omitted. As the great aim of the teacher should be to lead the scholars to Christ, every lesson should seek to reach that aim. This is the goal and the glory of the teaching.

We close with the final suggestion that the teacher should pray earnestly that the work of each lesson may be blessed to the salvation of the members of the class. None will neglect this.—Rev. Francis R. Beattie, Christian Observer.