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ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHREN.

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HARK! THE GOSPEL BELLS.

"Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of Thy countenance." (Psalm lxxxix. 15.)

Hark! the gospel bells are ringing,
Oh! the joyful sound;
With sweet voices hear them singing,
All the earth around.

Varied notes upon them pealing,
We by faith may hear;
God our Father's love revealing,
Dark clouds disappear.

Hear them ring, "No condemnation;
Welcome weary one;
Jesus died for thy salvation,
The great work is done."

List! like silvery music stealing
O'er the moonlit wave,
Heavenly sweet the bells are pealing,
"Jesus came to save."

Christians, let us keep them ringing,
These melodious bells;
To the thirsty water bringing
From Salvation's wells.

Oh! forget not, more than silver,
Or than precious gold,
It has cost God to deliver
These glad tidings told.

Hark! the gospel bells are ringing,
Welcoming above,
Where angelic voices singing,
Tell of heavenly love.

R. TUTIN THOMAS.

THE TEACHER.

BY JOHN A. BROADUS, D.D., LL.D.

There are, every year, many thousands of new teachers coming forward. To them may be offered a few thoughts, perhaps so familiar to the experienced as to be considered scarcely worth mentioning. I am persuaded, as regards both preachers and teachers, that what the experienced know most familiarly are just the points as to which beginners most need instruction.

Few things are so important in Sunday-school teaching as the homely virtues of regularity and punctuality. A Sunday-school class is usually an organization with little cohesion; and it will go to pieces very readily if the teacher fails to be always present, and present at the moment of opening. Do lay this to heart. If you do not mean to be regular and punctual, better not undertake the work. If you have undertaken it, make it a matter of ambition, honour, affection, conscience, to go, and to go in good time. Better spare, fair sister, some of those last touches at the glass, if necessary in order to wear the precious ornament of punctuality. Have a care, worthy brother, lest, if often late, the boys conclude you are lazy; for laziness in a teacher is with boys fatal to respect, an unpardonable sin.

The two great requisites to effective Sunday-school teaching are to know children and to know the Bible. And in both cases loving is an indispensable condition of knowing. Pascal says, "In other matters, we must know in order to love; in religion, we must love in order to know." But, as often happens with antithesis, he exaggerates the difference.

Everywhere we must love in order to know thoroughly,—unless, perchance, hate may sometimes have a similar result.

We can know children only by much loving intercourse with children. A young minister of my acquaintance was, in the early years of his ministry, unable to speak to the children. When asked to speak in Sunday-school, he would address only the parents, the teachers, the brethren generally, getting away to these even when he tried at the outset to address the little ones. People reckoned this strange, for he was thought to excel in simplicity of style, and why should he not speak well to children? Ten years later, he became very fond of speaking to them, and very acceptable. What was the explanation? He had been, as it afterwards came out, the youngest child of the family, much younger than the others, and had grown up without childish associates at home, and with a positive dislike to babies. But by this time his own children had drawn out his warmest affections, and intercourse with them had given him some knowledge of the nature and ways of little children; this wrought the change. So to know children better you must mix with them, not only talking to them, but getting them to talk freely to you, and to one another in your presence. If here is not ample opportunity for this at your homes, seek it in other homes; give all the time you can spare to it, and in twelve months you will yourself be conscious of a difference which your pupils will have felt much sooner. And not only as to little children. Young men and young ladies, just fairly grown, are apt to have a great contempt for half-grown boys and girls who are in truth often very intractable, and sorely try the patience, and dishearten the loving hopes of the most faithful parents. But mix freely with these youngsters. Look for what is pleasant in them, and promising.

You will sometimes find in a particularly hard case certain traits so pleasing as to delight you with a joy of discovery, like one who has discovered gold beneath a surface which to other people is unattractive. I was once walking with a lady in the early morning, when a very large millipede was seen crossing the walk. The lady screamed, and shrank back; but I stooped and began to express admiration of its bright colours, glittering with dew from the grass it had just left, and of the beautiful wavy motion, beginning at the head and propagated throughout its length, like wheat waving in the wind. Then I called the lady to observe, and presently she, too, stooped and was filled with admiring pleasure. Try such an experiment on yourself as regards some specially intractable boy or girl.

The other requisite is to know the Bible. You are like an interpreter from one language into another, who must know both the languages well or he will blunder. You are to bring home the truths of the Bible to the mind, heart, conscience, life, of these particular pupils. Who in the world needs to know the Bible if you do not? In order to general knowledge of the Bible, there are three distinct ways of reading it, of which teachers absolutely need to maintain two, and would be greatly profited by the third. (1.) You read short portions in connection with private devotions and family worship. (2.) You read rapidly, several pages a day at least, in order to extend and freshen your general acquaintance with Bible history,

precepts, phrases. (3.) It is also indispensable for ministers, and exceedingly desirable for teachers, to spend time every day upon the special study of some particular book, or other portion of Scripture, using commentaries and other helps, and going, as thoroughly as possible, into the connection and exact meaning of the few sentences that they examine. Now, if you cannot thus study other parts of Scripture, you can and must practice this method as to your Sunday-school lesson for next Sunday. Get it into your mind on the preceding Sunday afternoon or evening. Look at it more or less, with varied helps, if accessible, on every day of the week, and think of it when walking or riding, or engaged in any occupation which leaves room to think. Thus make yourself thoroughly familiar with the lesson; ask yourself repeatedly which points ought especially to be explained and applied, and how you can explain this, or apply that, to precisely your class. You will then meet your class with your mind interested in the lesson, and will talk about it with such clearness, brightness, contagious enthusiasm, as are possible only in speaking of what we thoroughly know, warmly love, and regard as of very great value to those we are addressing.

Acquire knowledge of children and of the Bible, and you are sure to do good, through prayer and patience. Take often into your place of private prayer a list of your class, and pray for one or two each day. And remember that "we have need of patience." Be eager for speedy results, but "let us not be weary in well doing; for in due season we shall reap if we faint not." I was talking last winter with a very eminent man of business who has achieved wonderful success. I asked, "Is it not true that in all the most diverse pursuits, the qualities that bring success are much the same,—intelligence, industry, honesty, etc.?" "Yes he said, "and what we call stick." Sunday-school teacher, stick!—*S.S. Times.*

WHAT HINDERED.

BY M. E. WINSLOW.

"It is of no use, Mrs. W., I have tried again and again, and I cannot become a Christian."

"So you said a year ago, yet you thought there was nothing in the way."

"I don't think there is now; but I don't feel any different from what I did then, and I don't believe I ever shall be a Christian."

"You must have more faith," said the elder lady to her companion,—an expression, we are all apt to use rather vaguely when at a loss what to say to souls seeking salvation.

The first speaker was a bright, talented girl somewhat over twenty, who, on a previous visit nearly a year ago, had confided to her elder friend her earnest desire to become a Christian. Of her evident sincerity there could be no doubt, and the visitor was sorely puzzled to understand why her young friend had not yet found peace.

The two were standing by the half-opened door of the Sunday-school room, where a rehearsal for an "entertainment" was in progress, and the girl, looking in, seemed suddenly to find there a suggestion for farther thought.

"I believe," she said hesitatingly, "there is one thing I cannot give up."

"Give it up at once, dear."

"But I can't."

"Come to Jesus first then, and He will give you the power."

"I don't want Him to. I believe if I should die and be lost in three weeks from to-night, I would rather be lost than give up my passion."

"And what is this dearly loved thing, worth so much more than your salvation?"

"Oh, it isn't worth more, only I love it more, and I can't and won't give it up. It's that I—I want to be an actress; I know I have the talent; I've always hoped the way would open for me to go up on the stage, and I can't help hoping so still."

"Do you think it would be wrong for you to do so, provided the way did open?"

"I don't know that it would be a sin; but I couldn't do it and be a Christian; the two things don't go together."

"How did you come by such a taste? I am sure you do not belong to a theatre-going family?"

"Oh no! my father and mother are Methodists; they always disapproved of the theatre. I've been in Sunday-school all my life. They used to make me sing and recite at the entertainments when I was four years old, and I acted the angel and fairy parts in the dialogues; and when I grew older I always arranged the tableaux, charades, etc. Then I joined young people. At first we did 'Mrs. Jarley's Wax-works,' and sung 'Pinafore,' for the benefit of the church; and then we got more ambitious, studied, and had private theatricals, and last winter we hired Mason's Hall and gave a series of Shakespearean performances, which cleared off a large part of the church debt. But that's only second-class work, after all. I want to do the real thing, to go upon the stage as a profession. My father won't hear of it; but I hope some time the way will be opened that I may realize my heart's desire."

"And meantime will you not come to Jesus and be saved?"

"No, I cannot do it and keep to this hope, and I will not give this up."

And so the visitor turned sadly away, thinking for what miserable messes of pottage men and women are willing to sell their glorious birthright as children of God, thinking also of the seeds which are being sowed in our Sunday-schools, the tares among the wheat, and the terrible harvest that may yet spring up from this well-meant but injudicious seed-sowing.—*S.S. Times.*

LITERARY NOTE.

We have received advance sheets of I. K. Funk & Co's. *Teachers' Edition of the Revised New Testament*. The plan adopted seems an excellent one, and will, we think, be valued by those who use the book. The marginal references are printed in full in two columns in the centre of the page—very helpful, also the readings preferred by the American Committee; and, to help those who miss in the revision the verse division of the old authorized version, the punctuation mark at the close of each verse is printed in full face type, so that the eye catches it readily. In addition to this there will be all the Tables, Maps, etc., as given in the best Teachers' Bibles. We shall be disappointed if this edition has not a large sale.