

Thus teaching, he may become a revivalist, as is shown by the following suggestions :

1. By his relation to his own class. We need not write concerning the teacher's possible influence upon the hearts of the members of his class ; it is sufficient to say that he may live very near those hearts, and that it is therefore, his great privilege to lead most, if not all of them, to Jesus.

2. He may be a revivalist in his relation to the entire school. It would be well-nigh impossible for him to promote special religious interest in his own class, without influencing teachers and members of other classes. Let him be assured that if there be a flame of revival spirit kindled upon his own class altar, other altars, also, will begin to glow with spiritual fire.

3. The teacher's influence as a revivalist, will not be limited by the conversion of members of his class, or of the entire school, and he thus supplants the pulpit and social meetings of the Church. He stands very near the fountains of "refreshing," so near, indeed, that he may often be instrumental in setting in motion forces which shall submerge an entire Church with a flood of revival grace. This is not mere theory ; facts corroborate the statement. As already noted, the record of the modern Church shows that a large proportion of its revivals have originated in the Sabbath-school, and that the fruits of such revivals have been more enduring than of those which have begun and continued outside of the Sunday-school.

In order to achieve the highest success in his calling, the teacher must have certain qualifications. In the first place, in all truth essential to salvation, he must be theoretically right. He is not simply to try to inculcate moral principles, and to form moral habits, but he is to labour for the regeneration of the scholar. Hence all truths which are necessary to be taught in order to save men, must be earnestly and thoroughly believed by him. But again, as a matter of pre-eminent importance, he must have an experimental knowledge of saving truth. Concerning the truth, he must be able to say, "I speak that I do know, and testify that I have seen." In other words, he must be able not only to teach the young about Jesus, but also to teach them Jesus.

There are other necessary qualifications besides these to which attention has been called, but these are mentioned because absolutely indispensable to the highest success.

Fellow teachers, we see our work, our relation to our scholars, our privilege. Shall we not for this blessed work seek wisdom and power from on high ? The times seem full of expectation and of promise. The little cloud is rising and spreading. There is a "sound of abundance of rain." Now is our time. Let us enter with all our hearts into the spirit of our work. God will not disappoint our hopes, but with hearts overflowing with gratitude, we shall realise that "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." *Zion's Herald.*

THE PALACE O' THE KING.

[We cannot resist reprinting the following poem, which appeared in a recent issue of *The Christian* (U.S.A.). The poem is characterised by rare sweetness, and by a delicacy of sentiment, tenderness, and pathos which find felicitous expression in the beautiful idioms of the Scottish tongue.]

It's a bonnie, bonnie warl' that we're livin' in the noo,
An' sunny is the lan' we aften traivel throo ;
But in vain we look for something to which oor herts can cling,
For its beauty is as naething to the palace o' the King.

We like the gilded simmer, wi' its merry, merry tread,
An' we sigh when hoary winter lays its beauties wi' the dead ;
For though bonnie are the snaw-flakes, and the down on
The winter's wing,

'Tis nae to ken it daurna touch the palace o' the King.

Then, again, I've juist been thinkin' that when a' thing here's
So bright,
An' sunnyn a' its grandeur, and the mune wi' quiverin' licht,
He ocean' i' the simmer, or the woodland i' the spring,
That maun it be up yonner i' the palace o' the King ?

It's here we hae oor trials, and it's here that He prepares
A' His chosen for the raiment which the ransomed sinner wears,
An' it's here that He wad hear us 'mid oor tribulations sing,
"We'll trust oor God wha reigneth i' the palace o' the King."

Though His palace is up yonner, He has kingdoms here below,

An' we are His ambassadors, wherever we may go ;
We've a message to deliver, and we've lost anes hame to bring,
To be leal and loyal-herted i' the palace o' the King.

Oh, it's honour heaped on honour that His courtiers should be ta'en

Frae the wand'rin' anes He died for i' this warl' o' sin an' pain,

An' its fu'est love an' service that the Christian aye should bring,

To the feet of Him wha reigneth i' the palace o' the King.

The time for sawin' seed, it is wearin', wearin' dune ;
An' the time for winnin' souls will be ower verra sune ;
Then let us a' be active, if a fruitfu' sheaf we'd bring
To adorn the royal table i' the palace o' the King.

An' lat us trust Him better than we've ever dune afore,
For the King will feed His servants frae His ever-bounteous store ;

Lat us keep a closer grip o' Him, for time is on the wing,
An' sune He'll come and tak' us to the palace o' the King.

Its iv'ry halls are bonnie upon which the rainbows shine,
An' its Eden bow'rs are trellised wi' a never-fadin' Vine ;
An' the pearly gates o' heaven do a glorious radiance fling
On the starry floor that shimmers i' the palace o' the King.

Nae nicht shall be in heaven, and nae desolatin' sea,
And nae tyrant hoofs shall trample i' the city o' the free ;
There's an everlastin' daylight, an' a never-fadin' spring,
Where the Lamb is a' the glory i' the palace o' the King.

We see our friends await us ower yonner at His gate,
Then let us a' be ready, for ye ken it's gettin' late ;
Lat oor lamps be brightly burnin' ; lat's raise oor voice an' sing,

Sune we'll meet to pairt nae mair, i' the palace o' the King !

WILLIAM MITCHELL.

There is more joy in enduring a cross for God than in all the smiles of the world.

CHARITY.—Besides those mistranslations which make our version of the Bible somewhat erroneous, but which are hardly in any case of the smallest practical importance, a few passages of Scripture are liable to misunderstanding, in consequence of the change of meaning which some English words have undergone in the course of time. We have an example of this in the first chapter of St. Paul's Epistle to the Romans. He says, "I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, but was let hitherto." Now, *let*, in modern language, means permitted ; but there, with its old meaning, it expresses the very opposite, *hindered*. Charity is a term now limited almost entirely to mean kindness bestowed on the poor. So by a charitable man we understand one whose name is a household word in their homes ; and who of his substance, be it great or small, gives liberally to feed the hungry, to clothe the naked, to instruct the ignorant, to house the homeless, and to supply the need of widows and orphans. This chapter itself proves that that application of the term does not exhaust, or at all come up to the meaning of the word as employed by Paul ; for he supposes, as quite a possible case, a man who, though very charitable in the common sense of the term, is yet destitute of charity—declaring, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."