

## Pastor and People.

### THY WILL BE DONE.

We see not, know not; all our way  
Is night,—with Thee alone is day:  
From out the torrent's troubled drift,  
Above the storm our prayers we lift,  
Thy will be done!

The flesh may fail, the heart may faint,  
But who are we to make complaint,  
Or dare to plead, in times like these,  
The weakness of our love of ease?  
Thy will be done!

We take with solemn thankfulness  
Our burden up, nor ask it less,  
And count it joy that even we  
May suffer, serve, or wait for Thee,  
Whose will be done!

Though dim as yet in tint and line,  
We trace Thy picture's wise design,  
And thank Thee that our age supplies  
Its dark relief of sacrifice.  
Thy will be done!

And if, in our unworthiness,  
Thy sacrificial wine we press;  
If from thy ordeal's heated bars,  
Our feet are seamed with crimson scars!  
Thy will be done!

Strike, Thou the Master, we Thy keys,  
The anthem of our destinies!  
The minor of Thy loftier strain,  
Our hearts shall breathe the old refrain,  
Thy will be done!

—By J. G. Whittier.

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### ATTRACTIVE POWER OF BEAUTY.

BY REV. JOSEPH HAMILTON.

We all acknowledge and yield to the attraction of beauty, under whatever form it may appear. I have seen a whole crowd turning in one direction to admire a beautiful face. I have seen all the passengers on a steamer drawn to one side of the vessel by the spectacle of a white-winged ship in full sail. I have seen the passengers on a train all drawn out to an observation car by the sublime scenery through which we were passing. In California I have seen all the people in a room drawn to the window by a glorious sunset. We are all drawn by beauty. Even a bit of gay ribbon in a milliner's window will draw around it the ragged and dirty little waifs of the street. And why? Because underneath all dirt and poverty and neglect there is a human soul that has an instinct for what is beautiful. Now the supremely beautiful One is Christ. When we see His beauty we are drawn by it. It is the law of our being. That His beauty is of a spiritual kind does not invalidate this law. It only requires that our spiritual faculties are awake. It is well known that we may pass daily through the most beautiful scenery, and never be affected by it. That is no uncommon experience. Our sense of the beautiful has not awakened, and that is why we are not impressed. But I know that the sense of the beautiful that has slumbered for years may awake suddenly, and henceforth any scene of beauty will have an attraction and a charm that it never had before. And just so, we may be dead to the beauty of Christ for years; but when the spiritual faculties are aroused, he who was formerly to us but as a root out of a dry ground, without any beauty to be desired, is now seen to be the beautiful One, the altogether lovely. Henceforth we yield to the charm of His beauty. As we are attracted by a beautiful face, or a beautiful landscape, or a beautiful sky, so we are attracted by the beauty of Him who is "fairer than the children of men." This is one of the attractive forces in Him who is to draw all men to Himself. What is intellectual in us He draws by His truth; what is esthetic in us He draws by His beauty; what is emotional in us He draws by His love. Altogether, He suits the whole man. He is the supreme attraction. He has the qualities that appeal to the heart and the intellect of the world. "He satisfieth the longing soul, and filleth the hungry soul with goodness."

Toronto.

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### LIGHTFOOT AND PRE-MILLENNIALISM.

BY REV. JOHN BURTON, B.D.

Turning over some pamphlets in a desultory search, my eye rested upon the report of a conference held by brethren whose special bond of fraternity appeared to consist in holding what are known as pre-millennial views. I remembered having, in my reading of the same some years ago, noticed a list of exegetes whose authority was given as in support of those views, e.g., Alford, Godet, and among them, Lightfoot. Having the late Bishop Lightfoot's commentaries among my books of constant reference, together with his edition of Clement, and seeing no trace therein to justify his being classed among pre-millennarians, I had marked his name with a note of interrogation. Two considerations made me hesitate then in scoring the name out as an error: (a) There was a Lightfoot whose name appears among the divines of the Westminster Assembly, who might be the Lightfoot intended; speaking with no direct study of his works I can scarcely accept, without proof, any statement of his pre-millennial leaning, for if so, he did not in this respect influence the Assembly, whose confession emphatically is not pre-millennial. The special scope of his extensive erudition does not appear to have been in the direction of millennial enquiry. (b) If the late Bishop J. B. Lightfoot was intended, I knew that in his position of Professor at Cambridge he was lecturing on the Epistles of St. Paul, and the information as to his particular views on this question may have come through student's notes. Within the past year, however, his posthumous notes on St. Paul's epistles have been published, and one can now speak with some definiteness thereon. In offering these remarks I am not discussing the question itself, or quoting Bishop Lightfoot's authority as issuing the case; it cannot however be without interest to the student and teacher to know what the distinguished exegete says, and to be assured of his real position thereon.

In reading the notes on the Thessalonian epistles the impression made upon my mind is that Dr. Lightfoot had no millennial theory before him; the statement would hardly be too bold to say that he seems unconscious of any; in common with the entire Christian world he accepts the Second Advent, but millennial theory, he has none. Nor does his exegesis lend itself readily to theory; and most certainly not to the pre-millennial; for commenting upon the expression "Day of the Lord" (1 Thess. v. 2, 4, to which from other notes the reader is ever referred), he says: "In this expression, which is derived from the Old Testament, the word *day* seems to have involved no other notion than that of time,—the time of the manifestation of God's sovereignty in some signal manner by the overthrow of His enemies, and this is used specially of the judgment day. The primary meaning of the day as applied to the coming of the Lord involved only a notion of time; but the word came naturally to imply an idea of revelation, enlightenment (1 Cor. iv. 5), and thus to suggest a contrast between the darkness of the present world and the light of the future—the one being related to the other as night to day. This is the predominant notion of the day here (v. 4).

In the analysis given of the Second Epistle the coming of the Lord is classified as "the Judgment," and expressly do the lecturer's view lean to "the impersonation of some evil principle or movement" as the preferable interpretation of "the man of sin." On 1 Thess. iv. 16, "the dead in Christ shall rise first," we find the note:—"There is no reference here to the first resurrection" (Apoc. xx. 5.) and on "voice of the archangel," St. Paul's "language necessarily takes its colour from the imagery which was common in his day,"—e.g. Eph. i. 21; Col. i. 16.

More might be quoted, but sufficient has been given to make clear that the late Bishop Lightfoot, of Durham, can not be viewed as a supporter of pre-millennial views; if anything, of the opposite.

### THE STUDY OF THE SABBATH SCHOOL LESSONS BY THE TEACHER.—I.

It goes without saying that for efficient work in the class the Sabbath school teacher must study the lesson in such a way as to be entirely familiar with its contents and use. It is not enough that there should be an earnest heart, and a mind in a general way well versed in the Scriptures, although these things are all but indispensable.

In addition to this, each lesson should receive special attention and careful study for some time. A hasty glance over the lesson, or a hurried perusal of the lesson "Helps," is not all that is needed for such responsible work as teaching youthful and impressible minds the great truths of God's Word. A few suggestions as to how the preparation of the lesson may be made are now offered.

First of all, read and re-read the text of the lesson in the Bible, not as it is found in some Lesson Helps. Begin at least on the Sabbath afternoon before the lesson is due, and every day of the week secure a few minutes to read over carefully the lesson text, and at least one of the daily readings attached. Nothing can take the place of earnest and repeated perusal of the text of the lesson till it is all but committed to memory. Whatever is read and studied about the lesson, be sure that the lesson itself is not neglected.

Then, next, read all the parallel passages in other places of Scripture, where, as is often the case, the lesson is told in slightly varying form. Seek to bind all these into a whole. In like manner use the references to other verses which are set down in the margin of the Bible. Turn to these, read them, compare Scripture with Scripture, and so make the Bible its own interpreter. The more this is done, the more the lesson will grow, and the more the teacher will feel the unity and richness of the Word of God.

After this, master all the names of persons and places mentioned in the lesson. Turn to other places in the Scriptures where they may be alluded to, and become familiar with all the particulars thus suggested.

In this connection, a good Bible Dictionary, such as is found in some of the Teacher's Bibles now issued, will serve the purpose. In this way, the localities and persons of the lesson will become real and vivid before the mind of the teacher, and the teacher in turn will make the lesson a living reality before the class. A good book for every teacher to use for this purpose is Thomson's work, "The Land and the Book."

If the teacher make full use of these three suggestions, the lesson will be so mastered that nothing more is really needed for the preparation of the lesson. We lay special stress upon these things, because at the present day, with the multitude of Lesson Aids, the lesson as in the Bible is apt to be neglected.

After this, if further study is pursued, a good commentary in book form, or in any reliable Lesson Helps, may be used. By means of these aids, and comparison of their views with the results of our own study of the lesson, we may be able still further to enlarge, and confirm or correct, our grasp of the lesson. But with all earnestness we insist that it is a mistake of a very fatal nature, to read any comment or aid upon the lesson till we have with the Scriptures in hand, as already suggested, sought to get a grasp of the lesson for ourselves. There is too much neglect of this by many teachers, we greatly fear. The result is meagre, and the teacher does not grow in the knowledge of the Word of God as a whole.

Then, in addition, the selection of some

good illustrations is important. These from nature or from human life, or, best of all from the Scriptures, should be selected with care; a good story told to fill in the time, but with no direct bearing upon truths of the lesson, is time wasted. The illustrations should be true and natural, not forced or unreal, lest the scholar, doubting the story, is led to doubt the truth it is intended to enforce. In all forms of religious teaching this is very important to remember. The story should lighten the truth, the illustration should enforce the lesson. This will require the utmost care and attention of the teacher.

Again, some plan upon which the lesson may be reduced to order should be found. Let the plan, as far as possible, be the teacher's own. Study other plans offered in the Lesson Aids, but do not follow them slavishly. Exercise your own mind and judgment upon the lesson, and make your own plans or adopt another's only after you have studied it out carefully, and find that you approve of it, and that it takes hold of you. This way of working according to an orderly plan will greatly aid the teacher in the study of the lesson, and will enable the class to see the whole teaching of the lesson in a clear and progressive way. Needless repetition will be avoided, and the class will be led from point to point with growing interest.

Finally, a few additional suggestions are made. Never appear in the class with anything but the Bible, and a few notes of your own in it, if needed. As you value your place and influence in the class leave all Helps and Aids at home. This is of the utmost value.

Then do not be content with reading off the questions which are on the Lesson Helps, and getting the printed answers from the scholars: This is fatal to permanent success. Be able to make your own questions, and get the scholars to think for themselves. Then do not lecture the class, but by wise questions draw them on and on till the whole is gone over.

Above all, study the lessons with a practical end in view, and for the purpose of securing the salvation of the scholars. Study, and prayer, and a warm, loving heart, and delight in the work, will, under God's blessings, result in great things.—Rev. Francis R. Beattie, D.D., in the Christian Observer.

Of all the Christian graces which the followers of Jesus should seek to acquire, not anyone is more important than forgetfulness of the things that were unpleasant in our dealings with each other. It is inevitable that there will be friction so long as the machinery of society and of the home moves in different directions, or at different rates of speed. And unless there be a good deal of the oil of sympathy and consideration of others, there will be heat in proportion to the friction. But when these unpleasant things have occurred, it becomes a duty for the Christian to forget them, to cease brooding over them, and to refrain from telling them to any and every person who will listen to us. Frequently recalling the unpleasant thing only makes the other parties to it less likeable, and our interest in them less affectionate. Cease thinking and speaking about it, and the unpleasantness of it will in great measure fade out of it. When God forgives sinners He says "I will remember their sin no more." And yet, this only thing that God forgets, is the thing that His people seem to determined to remember; namely, the offence, the wrong, the unpleasant thing, from which they were the sufferers.

There are not many subjects which, after the continued discussion of eighty-five years, do not become so hackneyed and worn as to fail to excite interest and stir animated feeling. But the theme of foreign missions has a perennial freshness. It is so vital and vast a theme that it never loses its hold on the intelligent mind and the reverent heart.—Dr. R. S. Storrs.