

quisite humor, the fertility of his resource, and the opulence and readiness of his memory were always surprising. Of Puritan descent, he was as characteristic a new-Englander as Emerson, and his moral nature was as positive as his mental quality. In his youth his verse inspired by anti-slavery agitation was so Tyrtrean that to the end of the orator's life it tipped, as with white flame, the fiery darts of Wendell Philip's eloquence. But the poetic imagination chastened Lowell's ardor, and mellowed the radical into the wise interpreter of the national conscience. Of the crucial American controversy of the century, Lowell's *Biglow Papers* and Mrs. Stowe's *Uncle Tom's Cabin* are the enduring literary monuments, and American patriotism has no nobler expression and English poetry no loftier strain than the 'Commemoration Ode.'

"Lowell's temperament was that of the poet, and his life that of the scholar. He was class poet at Harvard when he was nineteen; he published his first volume of poems when he was twenty-two. At twenty-four he was editor, with Robert Carter, of a literary magazine. At twenty-five he published another volume of poems; and at twenty-six a volume of criticism upon some of the old poets. Before he was thirty he had published "The vision of St. Launfal," "A Fable for Critics," and the first series of the *Biglow Papers*. At thirty-six he succeeded Longfellow at Harvard as Professor of Modern Languages and Literature. He was editor of the *Atlantic Monthly* for five years and of the *North American Review* for nine years. He published, between 1864 and 1870, a series of new *Biglow Papers*, two volumes of poems, the *Piraside Travels*, and two volumes of critical essays, *Among my Books* and *My Study Windows*. His last work was *Heartsease and Rue*, a volume of poems issued in 1888. In England, before he was Minister, he received in person the degree of D. C. L. from Oxford, and from Cambridge that of LL. D., and, while still Minister in England, he was elected Lord Rector of St. Andrews University, but resigned the office as incompatible with his diplomatic position.

His wide mastery of literature gave his own works extraordinary and captivating richness of illustration; for he carried his learning lightly, and with the grace of a prince wearing an embroidered mantle. He was the master, not the victim, of what he knew. His acquirements were never chains of pedantry; they were the golden armor of a vigorous manhood and of a patriotic citizenship.

"Mr. Lowell's interest in public affairs was that of a clear-sighted man who knew history and other nations, and had the strongest faith in a government based upon popular intelligence. The country never sent abroad in the person of its minister a better American. His patriotism was not the brag of conceit nor the blindness of ignorance, and the America of the hope and faith of its noblest children was never depicted with more searching insight than in his plea for democracy spoken at a mechanics' institute while he was Minister in England; nor were the manly independence and courtesy of the American character ever more finely illustrated than in his essay upon "a certain condescension in foreigners." It was a patriotism which did not admit that arrogance and conceit and blatant self-assertion are peculiarly American, nor insist that everything American was for that reason better than everything which was not American. It was never un mindful that the root of our political system and of our national character was not aboriginally American, nor did it deny to the traditions of an older civilization and to the life of older nations a charm distinctively their own. Our literature has no work more essentially American than the *Biglow Papers*, not only in the dialect form, but in its dramatic portraiture of the popular conscience of New England, of Lincoln's "plain people" who have given the distinctive impulse to American civilization, and from whose virtues has largely sprung the American character. It is worth while to lay stress upon this quality of Mr. Lowell, because it is the one to which much of his peculiar influence is due, yet which is often overlooked or denied. That influence sprang from the humanity of his genius, his general sympathy with noble aspiration and

endeavor, his political independence, and his steadfast fidelity to the high ideals of his youth. Something of his personal fascination is felt both in his poetry and his prose, and he has so cheered and inspired much of the best American life of his time that his death will fall as a bereavement upon multitudes who never saw his face."

WHAT A TEACHER OWES THE SCHOLAR.

BY SARAH ALLEN.

Much has been said and written about the good that Sunday-school teachers have done their classes. It seems to me that, in many cases, the obligation is on the other side, if the teachers only knew it.

I am personally acquainted with a lady who, in the two years she has been teaching her class of boys, or, rather, young men, has been benefited physically, intellectually, and spiritually. Some may wonder how a Sunday-school class of boys could in any way contribute to the physical well-being of a lady. This lady and her boys live in a town small enough that she can see and know more of them than an hour once a week and an occasional call.

She studies them as well as they study her, finds out what they are interested in, that she can share with them. In winter, merry hours she spends with them on the ice, she learns their gallantry and politeness when her skate-straps need tightening or a rough place is to be helped over. Occasional days are spent, in the summer, picnicking or chestnutting.

One of the boys is something of an artist, having a decided talent in that direction; and, in order to help and encourage, the teacher studies art in a way that she never did before. Two more are blacksmiths. She now knows the difference between the common horseshoe and a never-slip. A waggon-tire is more than a band of iron around a wheel. Three more are teachers in the district school, and she takes a deep interest in school methods, in order, she tells herself, to have the boys know she is interested in what they are doing; but, in reality, it is doing her the most good. Still another is studying chemistry, along with his every-day work, preparing to go into a drug-store; and she actually hunted a book on that subject, and is reading it carefully. Two more are working on their fathers' farms, and she is able to talk intelligently on almost everything pertaining to their work, but only by making it a point to get all the information possible on the subject.

But, above and beyond all these, they are helping her to a better life. They will never know, this side of eternity, what their unconscious influence has done to make her life nearer the divine Pattern. Very faulty and imperfect she knows herself to be; but, for the sake of the boys that she has grown to love so dearly, she is learning lessons of patience, self-control, charity, and a better knowledge of the Bible. Do you who are teachers ever stop to think of the benefit you derive from the study of the lesson from week to week? If it were not for that class of yours, do you think you would study it as carefully or as prayerfully? This thing for that particular scholar, or that for another, must first get into your own heart before it can reach theirs. Unless you are a teacher six days of the week by your influence and example, that one short hour on the seventh will neither benefit you nor your class. One who is conscientiously trying to help others will "avoid all appearance of evil." Young eyes are sharp eyes to see flaws.—*Exchange.*

SUNDAY-SCHOOL WORK.

BY GEO. SCHWEITZER.

1. The superintendent should, upon the acceptance of the position to which he has been elected, have full authority and control of the many duties that belong to the office. There should be no division of his authority. He should appear always before the school as the head, and be allowed to pursue such methods as, in his judgment, will be for the best interests of the school.

2. There should be unity of purpose and effort on the part of all workers in the school. No self-interest should take the place of soul-interest. Differences will arise, several methods of work will be honestly suggested, but, upon the adoption of any method or plan of labor, all should unitedly give their hearty support. Suc-

cess is rarely known in a school where personal preference takes the place of united action.

3. Consecration is a work often spoken; so often that its meaning is lost sight of. A teacher and officer of a school should realize, upon entering the important work of teaching souls the way of life, that there must be consecration on his part to the work. The importance of it should lead him to give to it his best thought, his talents, his money, his time.

4. Conversions should be expected. It is for this we labor and pray, and yet success should not always be determined by the number of those who are brought to a saving knowledge of the truth. A teacher's work is not a failure; who, having faithfully and earnestly sowed the seed, realizes not the happy experience of other teachers who see the fruit of their labor. One sows; another reaps; God in his own good time and way, often blesses a truth sown in the hearts of his creatures many years after it was sown. Because of this we cannot judge of the success or failure of a consecrated worker for Christ.

5. A successful school should be an increasing school. Not so much that its number should increase as that there should be new faces to be met, new hearts to be touched, new hands to be shaken. In every school there is the decreasing side. Scholars leave because of removal, or because they think they have outgrown the school, and some are taken away by death. New scholars should be obtained to take their places. A large school is not necessarily a successful school.

6. There should be a bond of sympathy between teacher and scholar—a good knowledge of each other and an influence on the part of the teacher—that will remain as a felt power of the scholar for all time. "I was influenced more than I was taught," has been the testimony of many good men, who, looking back to their Sunday-school days, recall their teachers to memory.

7. The last important element which must enter into the work, if success would be assured, is spiritual-mindedness showing in all our acts and words—"the fruit of the Spirit"—a closeness to the Saviour, following him always as our example—his spirit in our hearts and controlling us.—*Sunday School Teacher.*

SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON VI.—NOV. 8, 1891.

THE WORK OF THE HOLY SPIRIT.

John 16:1-15.

COMMIT TO MEMORY vs. 13, 14.

GOLDEN TEXT.

"He will guide you into all truth."—John 16:13.

HOME READINGS.

M. John 16:1-15.—The Work of the Holy Spirit.

T. John 16:16-33.—The Comfort of the Spirit.

W. Acts 1:1-14.—The Promise of the Spirit Renewed.

Th. Acts 2:1-16.—The Promise Fulfilled.

F. 1 Cor. 2:1-16.—The Teaching of the Spirit.

S. Gal. 5:16-26.—The Fruit of the Spirit.

S. Rom. 8:14-28.—The Witness of the Spirit.

LESSON PLAN.

I. The Promise of the Spirit. vs. 1-7.

II. The Mission of the Spirit. vs. 8-15.

TIME.—A. D. 30, Thursday evening, April 6, Tiberius Caesar emperor of Rome; Pontius Pilate governor of Judea; Herod Antipas governor of Galilee and Perea.

PLACE.—An upper room in Jerusalem.

HELP IN STUDYING THE LESSON.

This lesson also belongs to our Lord's farewell address. V. 1. *Offended*—made to stumble. V. 4. *Because I was with you*—while he was with them he kept them, but his departure would leave them to meet the world's hatred. V. 5. *None of you asketh me*—they gave themselves up to grief instead. They were looking at their loss instead of their gain. V. 7. *Nevertheless*—though it fills your heart with sorrow. *The Comforter*—the Holy Spirit. (See ch. 11:16, 17.) V. 8. *Reprove*—convince, in order to convict. V. 9. *Of sin*—especially the sin of rejecting Christ. V. 10. *Of righteousness*—as found in Christ alone. V. 11. *Of judgment*—that God will condemn all sin and all that remain in sin. *The prince of the world*—Satan. *Is judged*—cast out. (See Heb. 2:14; 1 John 3:8.) V. 12. *Cannot bear them*—are not yet prepared to receive them. V. 13. *Into all truth*—into larger, clearer views of truth, which as yet they understood very imperfectly. V. 14. *He shall glorify me*—he shall make known the full majesty and glory of Christ.

QUESTIONS.

INTRODUCTORY.—What was the subject of the last lesson? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?
I. THE PROMISE OF THE SPIRIT. vs. 1-7.—Of what did Jesus forewarn his disciples? Why would they be thus treated? Why did Jesus now tell them of these things? Why did he not speak of them at the beginning? What had filled the disciples with sorrow? Why was it expedient for Christ to go away? Why is the Holy Spirit called the *Comforter*?

II. THE MISSION OF THE SPIRIT. vs. 8-15.—What work of the Spirit is first mentioned? What is here meant by *reprove*? What is emphatically the sin of the world? How does the Comforter reprove the world of *righteousness*? How of *judgment*? Who is meant by *the prince of this world*? Why did Jesus not tell his disciples all he had to say? What work of the Spirit is next mentioned? Into what would he guide them? How would he glorify Christ?

WHAT HAVE I LEARNED?

1. That the gift of the Comforter is better than the personal presence of Christ himself.
2. That the rejection of Christ is the greatest of all sins.
3. That the Holy Spirit is our Teacher as well as our Sanctifier.
4. That if we yield to his influences he will guide us into all truth.
5. That we should earnestly seek for his presence in our hearts, our homes, our Sabbath-schools and our churches.

QUESTIONS FOR REVIEW.

1. What did Jesus say to his disciples? Ans. It is expedient for you that I go away.
2. Whom did he promise to send to them? Ans. The Comforter, the Spirit of Truth.
3. What work of the Spirit is first mentioned? Ans. When he is come, he will reprove the world of sin, and of righteousness, and of judgment.
4. What second work of the Spirit is mentioned? Ans. He will guide you into all truth.
5. In what manner did Jesus say the Spirit would glorify him? Ans. He shall receive of mine, and shall show it unto you.

LESSON VII.—NOVEMBER 15, 1891.

CHRIST'S PRAYER FOR HIS DISCIPLES.

John 17:1-19.

COMMIT TO MEMORY vs. 17-19.

GOLDEN TEXT.

"He ever liveth to make intercession for them."—Heb. 7:25.

LESSON PLAN.

I. That They Might have Life. vs. 1-10.

II. That They Might be Kept. vs. 11-16.

III. That They Might be Sanctified. vs. 17-19.

HOME READINGS.

M. John 17:1-19.—Christ's Prayer for his Disciples.

T. John 17:20-26.—Christ's Prayer for All Believers.

W. Rom. 8:28-39.—Christ Maketh Intercession for us.

Th. Heb. 7:14-28.—Christ Ever Liveth to Make Intercession.

F. Heb. 9:11-28.—Christ in the Presence of God for us.

S. Heb. 10:1-14.—Christ's Perfect Sacrifice.

S. 1 John 2:1-15.—Christ Our Advocate with the Father.

TIME.—A. D. 30, Thursday night, April 6; Tiberius Caesar emperor of Rome; Pontius Pilate governor of Judea; Herod Antipas governor of Galilee and Perea.

PLACE.—An upper room in Jerusalem.

HELP IN STUDYING THE LESSON.

V. 1. *The hour*—of suffering, death, atonement, triumph. *Glorify thy Son*—by his return to glory (v. 5) through suffering and death. *That thy Son may glorify thee*—by making known thy salvation and bringing many to glory. V. 4. *I have finished*—Revised Version, "having accomplished." V. 5. *Glorify thou me*—the two verses are parallels; I glorify thee on earth; glorify thou me in heaven. V. 9. *I pray for them*—literally, the words may be rendered, "I am praying for them; I am not praying for the world." V. 11. *Be one*—Rom. 12:4; 1 Cor. 12:12, 20; Eph. 4:16, 25. V. 15. *Not that thou shouldst take them out of the world*—they have a work to do, and a work is to be done for them in the world. V. 18. *Even so*—on the same mission of mercy.

QUESTIONS.

INTRODUCTORY.—What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THAT THEY MIGHT HAVE LIFE. vs. 1-10.—What did Christ do at the close of his farewell address? For whom did he pray? What was Christ's prayer for himself? What had the Father given him? For what purpose? What is *eternal life*? What report did he make of his work on earth? For what did he then pray? What did he further report of his work? What had he made known to his disciples? By what means had this been done? For whom did he pray? What did he say of his equality with the Father? Of his being glorified?

II. THAT THEY MIGHT BE KEPT. vs. 11-16.—What was his prayer for his disciples? How had he kept them? Why did he not pray that they should be taken out of the world? To what evil were they exposed? How were they not of this world?

III. THAT THEY MIGHT BE SANCTIFIED. vs. 17-19.—For what did he further pray? For what purpose had God sent Christ into the world? John 3:16, 17. For what were the disciples sent? What did Christ do for their sakes? How did he sanctify himself?

WHAT HAVE I LEARNED?

1. That we should earnestly seek for the things for which Christ prayed in our behalf.

2. That the best of all knowledge is the knowledge of God and of Jesus Christ whom he has sent.

3. That we can be kept from the evil of the world only when consecrated to the service of Christ.

4. That we should constantly study the Word of Truth by which we are sanctified.

QUESTIONS FOR REVIEW.

I. What did Jesus ask for himself? Ans. Father, glorify thy Son, that thy Son also may glorify thee.

2. Why had the Father given him all power? Ans. That he might give eternal life to his people.

3. What did he ask for his disciples? Ans. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

4. What further did he ask for them? Ans. Sanctify them through thy truth; thy word is truth.

5. What had Christ done for them? Ans. For their sakes I sanctify myself, that they also might be sanctified through the truth.