

From Heart to Heart.

BY PASTOR J. WEBB.

"There are lonely hearts to cherish,
While the days are going by."

My dear aged sisters and brothers; I am writing expressly to you that, though your names may no longer appear on the roll of active membership, you may feel that you are not forgotten in the pages of the MESSENGER AND VISITOR. Aged Christians should be honored for what they have been, for what they are, and for what they are soon going to be.

Old age is not without its charm. Of course, I am speaking of Christian people. There are long nights to be sure—but the morning comes. There are dark clouds—but the sun shines sometimes. There are long dreary winters—but the time for the singing of birds comes at last.

It may be argued that 'death is always standing at the door of the aged Christian's home.' True, but it is not the frightful monster. When you lie down to sleep at night, you say: "I may not see the morning light—but it is there that a bright ray of heaven's sun shines in at the windows of your soul, and you say in a whisper: "Lord Jesus, take care of me. Do not leave me," and then you close your eyes, and you feel perfectly safe in his keeping.

Death is not far from you—yet you are not afraid. The dark valley is right before you—but Jesus will be there. The valley does not look so dark and dreadful as it did when you were younger and not so well acquainted with Jesus. Sometimes it seems as if there is a light shining at the farther end, and loved ones, who have gone through safely, seem to beckon you; then you can sing:

"Filled with delight, my raptured soul,
Would here no longer stay;
Tho' Jordan's waves around me roll,
Fearless I'd launch away."

Have you ever thought of the human soul—that harp of a thousand strings? What a subject for study! Behold the fond mother with her darling child. What a treasure-house is her heart! Love beams from her eyes, and is reflected back again from the child's. What sympathy! What pity! What self-denial! What are gold and silver, and cold, hard, though bright, diamonds and precious stones, when compared with these jewels? All the beautiful thoughts and words, and all the love and pity and kindly feelings which shine forth from the human soul, are but the reflection of the great, loving heart of God.

The human soul is a great mystery, but it is a delightful mystery! When the love of God is shed abroad in the heart, what cannot man and do think and say? Paul says: "I can do all things through Christ which strengtheneth me." Where is the limit—the boundary line of man's mind? Who can tell? Who has fathomed the depths of man's soul? None but he who breathed into him the breath of life!

The soul is often kept back, held down and greatly hindered by a body filled with the germs of disease, and by its uncongenial surroundings; but wait a little, until the soul takes its flight and breathes the pure atmosphere of heaven!

You have, perhaps, wondered sometimes why affliction and disease and death should come and destroy all this soul-beauty. But, is the soul's beauty really blighted and destroyed? I think not. What could we know and enjoy of life without affliction? The best things lie hidden beneath the surface. "Life," says a young sister, "is sweeter and brighter, since I was sick. I did not know, and never could have known, how my parents love me, but for those long nights and days of suffering when they sat by my side and wrapped around me a robe of love. I have forgotten my sufferings, but I shall never forget the loving-kindness and the self-denying spirit of my dear parents. . . . "I know that Jesus will bear me up as I pass over Jordan," says a dear aged saint. "I have proved him in six troubles and I know that he will not leave me in the seventh. I could never have known how precious Jesus is, and how lovely his face—I could never have heard the music of his voice; nor the sweetness of his presence, had he not called me aside from the busy world to suffer awhile. The Christian life has been so much brighter since."

Afflictions, sanctified, do not blight, but rather help to unfold the bud and make the soul more beautiful. Death does not destroy the blood-washed soul, but rather transforms it. There is in the acorn a mysterious something which is capable of becoming a sturdy, majestic oak—but the acorn must die first. There is in some small seeds a something from which springs forth beautiful flowers, varied in color and fragrant in smell—but they must be buried in the earth first. Death unfolds this worn out garment of the flesh, and God, who clothes the lilies of the field, wraps around us a more glorious body—one that will never grow old or become tired. How delightful!

This body is subject to the laws of gravitation, but not so the mind. By and by, the soul will find its surroundings more favorable to its heaven-born nature; then,

perhaps, faculties, that have been lying asleep while in the body, will develop and branch out as the leafy boughs of the stately oak, for, "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

My dear friends; let us ever bear in mind, throughout all our disappointments and trials, that it is better on before. There is a great multitude to join. There are golden harps to play. There are palm-branches to wave. There are snow-white robes to wear. There is a palatial home to go to, where Jesus will always be with us. There are celestial mountains to climb. There are great wonders of God's grace to behold. There is an undying, untiring, blissful life to live—but we must die first.

Death! What is it? To the Christian it is only a name. Death, without its sting, is not to be feared. Death only separates us from evil; it does not separate God from the soul. Jesus, in speaking of it, does not even call it death. He says: "I will come again, and receive you unto myself; that where I am there shall ye be also."

You may have to wait a little while before Jesus comes to take you home—but he will not let go your hand. He will not lose sight of you. He will send some bright messages and foretastes of heaven's fruit, and then you will long for the glorious change, and like Paul you will say, "I have a desire to depart, to be with Christ; which is far better." You may have a few doubts and fears. You may become restless sometimes, but God's grace will be sufficient for you; and the time will come when you will lift up your eyes and arms, as you see Jesus coming, and say: "Even so, come, Lord Jesus. I am so tired. I want to go home!"

"He has called for many a loved one,
We have seen them leave our side;
With our Saviour we shall meet them
When we, too, have crossed the tide."

How to Secure and Maintain Order in the Sunday School.

Paper written and read by Retta Vaughan at the Annual District Meeting of the N. S. Sabbath School Association held at White Rock Kings Co., Jan. 20th, 1902.

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It may be asked by some little interested in the work, is order in the S. S. necessary? Allow me to answer in a woman's way by further questioning. Is order in the public school necessary? Is it essential in the political meeting, in the prayer meeting, in the preaching service when the Divine message is being delivered? Paul said, "Let all things be done decently" (or quietly, *i. e.*, with propriety of behavior) and in order (or according to a system) for God is not the author of confusion or unquietness. Since, then, we who are workers in the S. S. are looking to him for direction and instruction, in order that we may know to do his will, we must first understand that he is not the author or promotor of disorder, neither does he approve of such in his work or worship; but as the God of peace and order in all the assemblies of his believers, he is the commander, promotor and author of all that is orderly, pacific and edifying. Granted then that order in the S. S. is necessary, how may it be secured?

I would answer by Proper Discipline.

"Train up a child in the way he should go and when he is old he will not depart from it," said the wisest of men, and who can dispute it? If this principle were carried out, would we not see more of our young men and women in the S. S.? Would we not see those of maturer years teaching or being taught, or at least interested in this grandest of works?

This proper disciplining rests upon some one or more. Upon whom? Upon the Superintendent only, who perhaps meets his scholars but once or twice, possibly not at all from the time he dismisses them on the Sabbath, till he again calls them to order the next Sabbath? Most assuredly not. True, he has his part to perform and an important one it is, as is also that of the teacher in the S. S. But the greatest factor of this multiple, the best means to the desired end, is, in my mind, parental discipline.

The early training of the child to respect himself by respecting others in every place and especially in the house of God, is of the highest importance.

Show me the person who has reverence for God, not only as Him who is worthy of our love, but is also to be feared, and you present the one who respects His house. This respect will not be manifested by entering in a noisy, careless manner, greeting a friend with a merry joke or some light, trifling remark, followed by the tit-tattling which is so often offensive to the devout.

But rather, let all be admonished to put such aside when entering God's house, even as Moses was commanded to "put off the shoes from his feet" when he approached God's presence, because the place whereon he trod was holy ground. Thus, let the child be taught to reverence God's sanctuary, and we have perfect order in the S. S.

But how can this be when many of our scholars are

not of Christian parents, their principal ideas of God and His works are gathered while in the S. S. or from an occasional interview with the Christian.

Such children may be accustomed to show all due respect to those with whom they meet, and indeed may be quite model children, but they lack reverence for the sanctuary. It is not inculcated in them.

Now since it is generally conceded that the mother plays the greatest part in moulding a child's life, what responsibilities rest upon you, mothers! What vast opportunities for doing good are yours! Yours may be a grand, a noble, a glorious work!

Should their come among our number those who lack home discipline and those who are disorderly, the Superintendent's duties are thereby increased. He should heartily welcome them, and they should be made to feel that we are glad to have them with us, and at the same time taught that God's house is still the "House of Prayer," that His children are to be respected; and that it is not the place for idle jollity or discourtesy. Perhaps we are too stolid and forget how far a hearty grasp of the hand and a kind word go towards making children feel at home in the S. S. Could we put ourselves in their place and for a few moments be carried back to childhood, and feel again how cheering it is to have the grown folk interested in us, we would more fully realize the importance of heartily greeting the children. Would not such acts tend to promote harmony and consequently better order in the S. S.?

Again: Order may be much enhanced by encouraging the children to be punctual. Punctuality may well be called the road to success, without which we do not attain the end possible of being reached by us. Therefore let us strive to impress the youthful mind with the necessity of being punctual at the S. S., as well as in all the engagements of youth, that this habit may become so fixed upon us and upon them that we will not be more sleek concerning the Lord's work on the Sabbath than we are in those things which pertain to our temporal affairs in our daily avocations. They will thus understand that the appointment for 2 or 7 o'clock does not mean 2:30 or 7:45, but that which was announced. Then the sessions for study of worship will be less interrupted by late comers and better order must be the result.

Now let us assume they have gathered from their homes of proper discipline or otherwise, have been cordially greeted by the superintendent and quietly seated, how is order to be maintained?

This task lies principally with the Teacher, that poor mortal whose shoulders are already sinking with the weight of responsibility, and whose faint-heartedness caused by a consciousness of his own incompetence to rightly divide the word of truth, is overcome only by relying on the promises of Holy Writ.

The secret of good government or order in the school room is to keep all interested in their work, and I doubt not it would well apply in the S. S. How then can we interest them? Shall we come before our class with a consciousness that our lesson is not well prepared, and think, oh, well, I can teach them something, and if I run ashore I can tell them a story, or we can sit and listen to the other classes! Shall we come depending on the few questions that may follow the lesson in our Helps in hopes to get answers from at least a few of our number? Will the class be interested in such and satisfied? I hope not.

Whether we as teachers do or do not, we should make ourselves master of the lesson. Our understanding of it may be limited, our help by no means satisfactory, our time for preparation brief; yet, if we are really in earnest and make proper use of the means we have in our power, seeking the right, light on the lesson—that inspiration which comes from God only, we may accomplish much, for it is truly marvelous how the Spirit reveals truth to us. This revelation is in answer to prayer. How necessary, then, that we improve that greatest of privileges and helps to the Christian—prayer.

When on earth, our Saviour who well knew our need of prayer, taught his disciples to pray and said, "Ask and ye shall receive." James said, "If any lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him." He who spends most time with God has most power over those with whom he comes in contact. In this way it is possible for the teacher to have power over his class.

Let us come before our class from the secret place of the Most High and we shall surely exert an influence which must be felt even if it cannot be discerned.

True, in our preparation of the lesson we must consider the age and ability of those whom we expect to teach as well as their circumstances and environments in life. Yet, when we have acquired a correct understanding of the lesson, can we not sift it according to the class we may be called upon to teach?

This we must, at least, endeavor to do, and not be satisfied until we have seen every one interested.

Then will the desired order follow as a natural consequence.

Shall we not then conclude that order in the S. S. is necessary; that it is secured by the accomplished duties of parents and superintendents; and that it is maintained by energetic, humble, faithful teachers, who, while seeking after truth, are endeavoring to lead others to Him who is "The Truth," while they rely on His cheering promise, "Lo, I am with you always."

"I am with thee! He hath said it
In His truth and tender grace;
Sealed the promise grandly spoken
With how many a mighty token
Of His love and faithfulness!"