

REST.

I thank thee, Lord, for rest,  
Rest from the strife of sin;  
The Rest that comes to troubled hearts,  
When Christ abides within.  
I thank Thee for the Rest,  
Alike in storm and calm;  
The rest that in temptation's hour,  
Still waves the victor's palm.  
I thank thee, Lord, for Rest,  
That knows no anxious care;  
That's undisturbed in sorrow's night,  
That finds true bliss in prayer.  
I thank Thee for Faith's Rest,  
That sees the battle come;  
And views the victory won before  
The conflict is begun.  
All glory to our Christ,  
Who brings this Perfect Rest!  
Gives with Himself His wealth of love,  
Of Heaven's gifts the best.

—Selected.

THE RELATIVE IMPORTANCE OF THE SUNDAY-SCHOOL TO THE CHURCH.

I. Ruxton.

At the present time too few parents consider it their duty to teach their children the Word of God. Of the ancient Jewish children a Rabbi tells us that at the age of five they were put to reading the Word of God; at ten learning the law; at thirteen bound to the commandments; at fifteen studying the Talmud—the civil and Biblical law.

The Lord commanded the Jews to teach His Word to their children: Deut. 4:9.—“But teach them thy sons and thy son's sons.” Psa. 78:5, 6—“For he established a testimony in Jacob and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children; that the generation to come might know them, even the children which should be born, who should arise and declare them to their children.” Also Deut. 6:6, 7.—“And these words, which I command thee this day, shall be in thine heart; And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.” God Himself here teaches us how important it is to get hold of the youth.

Parents do not seem to realize their responsibility in imparting Scriptural knowledge to their children. Of Jewish children Josephus tells us that “from their earliest consciousness they had learned the laws so as to have them as it were, engraven upon the soul.” Had this course been followed there had been no occasion for the Sunday-school. However of too few children can it be said, as was true of Timothy—“From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation.” To supplement the home instruction, Jewish children had the service in the synagogue, where questions were asked and answered. We find Jesus at the age of twelve sitting among the doctors asking and answering questions.

Now we seem to have no home system of Bible instruction. From about the fifth century the work of educating the youth devolved upon the church. A century or more ago the state took charge of the secular education of the children, and religious instruction was dropped. It was then that the Sunday school was organized to supplement the work of the schools by continuing the child's education in the Scriptures.

On this point we quote from Brumbaugh: “Christian religion was scarcely four hundred years old when its schools supplanted the schools of the Roman Empire. From that time on through fourteen centuries, with varying success, education remained a function of the church. For the most part

the teachers were the ministers of the church or some organized body specifically trained and set aside for teaching purposes. Even when the great upheaval came in the Protestant Reformation it did not affect the relation of the church to the education of the people. Almost immediately after the Reformation there sprang up in the Roman church the Society of Jesus, one of the greatest teaching bodies known in the religious world. It was not until the close of the eighteenth century that the state took charge of the education of the masses. When education did become secular the Sunday school arose to supplement the work of the state schools and to continue the religious instruction of the child.

“The Sunday-school became the legitimate inheritor of the central activity of education by the church. The church did not comprehend fully its obligation to childhood until the state itself took up in a serious way the problem of universal intelligence. If children require a secular education in order to fit them for service of the state, surely they need also a religious education to fit them for the service of the church and of the higher life.” Christians seeing the neglect of the teaching of the Word took it upon themselves to open schools for the purpose and the Sunday-school became a part of the church.

And a very important part of its work does the Sunday School form. For what is more necessary—look at it whichever way you will—then

INSTRUCTION IN THE WORD OF GOD.

It will help a man in any honest line of work. What has made our country what it is as regards safety of life, observance of the Sabbath, protection for all classes, but the old foundation laws given by God Himself?

If therefore, the Word be the foundation of all that is good, and this Word is not taught to any extent in the public schools, what could be more important to the church than to look after this part of the education of the child. What is more necessary than early training in the doctrines of the Word?

Of course we have the regular church services, but the minister does not make a practice of following a set course of Bible study, nor is he expected to. His mission is to deliver the messages given by the Spirit, to warn, reprove, rebuke, exhort. He may or may not belong to the class spoken of as “teachers.”

Then the practice of asking and answering questions no longer prevails in the church services, and this is one of the principal means in the education of a child. In the Sunday-school the teacher is enabled by means of questioning to find the whereabouts of the child, and is thus aided in imparting instructions.

The lessons in Sunday-school follow a certain course for six months or more, which gives a child connected ideas in the history of events. This again is important, for if a child grow up with jumbled ideas, he will not be able to impart certain information to others. Thus we see that the Sunday-school holds a very important relation to the church in that it supplements Bible study.

Particularly is this the case if the Sunday-school be successful in getting the pupils to memorize Scripture.

The Sunday-school may not be able by any means to teach all that might or should be taught. Men may spend a life-time in the study of the Bible and still be only beginners.

The Sunday-school is also important to the church in its—

PREPARATION FOR SERVICE

in the church. Among the lines of teaching bearing on this point would be that of Missions. Many a child has been influenced by a missionary teach-

er, and in later years has joined the church's ranks as a herald of the cross in the “regions beyond.” Others have been led to devote their earnings to the support of missions, the pupils being brought in contact with the most devoted and fervent servants of Christ which the church can furnish.

Temperance workers have—many of them—received their inspiration in the Sunday-school.

Others have been helped and convicted as regards the work of the ministry or other lines of special service in the church.

There should exist between the Church and the Sunday-school a relation of—

MUTUAL UPBUILDING.

One child may be brought to Sunday school through another child. Through this child the parents may be brought into Sunday-school and from there to the church. Or this may be brought about through a visit of the new child's teacher. Or there may be the occasional attendant at the church services; the pastor, superintendent, or Sunday-school teacher learns about the children in the home, and they are induced to come to Sunday-school. Thus one and another are brought under the influence of the Word, which God Himself has declared shall not return unto Him void, but shall accomplish that which He please and shall prosper in the thing whereto He sent it.

Rev. R. F. Horton in an address said:

“Every teacher, and every superintendent, and every leader in the Christian Church with which the school is connected must have a twofold object in view. In the first place he must bring every child or young man or young woman to a personal knowledge of our Lord Jesus Christ as Saviour, to that genuine spiritual relationship with Jesus Christ in which the soul of the man or the woman becomes incorporated with the body of Christ.

“But while that must be the primary object, the teaching in the Sunday-school should aim also at bringing the children into the church visible, the church militant, so that the child who has been brought to Christ becomes henceforward a soldier in the army, an apostle in the world for the Christ to whom he has come.”

The church should furnish for the Sunday-school Christ-like, Holy Ghost fervent teachers and soul winners.

And were the church furnishing the teachers for the Sunday-school red-hot for God what might the results be! The contact of the youth with these fervent souls could not help but make the Sunday-school what it should be—the sender forth of pastors, teachers, missionaries, mission workers, rescue workers, and also the devoted heroic home workers.

God help us to be our best and thus get the best results.

Read at the Sunday School Convention, Berlin, Ont., Dec. 30, 1910.

NOT SUPPRESSION.

(Continued from first page.)

his company than some people give him credit for.

VII. The doctrine of suppression will not satisfy the case. Humanity needs and demands release from the contamination and association with the old man, for he is a body of death and “corruption.” Suppression does not settle the case. This question will never be settled until it is settled right while the old man lives.—Exchange.

The promises of God are all given to challenge and develop our faith. If we indulge the heresy that we cannot be saved from all sin, then a large number of the promises are worthless.

THE BOOK OF BOOKS.

A missionary paper tells the story of an educated Chinaman, who was engaged in translating the Scriptures, suddenly exclaiming: “Whoever made that Book made me. It knows all that is in my heart. It tells me what no one but God can know about me. Whoever made that Book made me.” Many have found this word true, both in the homeland and in the foreign land. And they have found it true of only one book, namely, of The Book. No sacred writings of the East reveal the human heart and its relationship to God as does this Book. Nor do the writings of any philosophies or religions of the West give such a revelation. It is only by looking into the pages of the Scriptures that we see ourselves as God sees us, and God as the human heart needs him. This undeniable fact proves three great truths—first, that God wrote the Bible; second, that all men need the Bible; and third that it is our sacred obligation, in the name of Christ, to give the Bible to every man. How far are we fulfilling our responsibility in this matter? Christ asks us this question now; and will ask it of us more solemnly when we stand before Him to be judged.

OUR SERMONETTE.

“My Missionary Duty—Go or Send.” Rom. 10:14-17.

Our duty to the lost has been illustrated by the incident of a fire-damp explosion in a coal mine. A rope is lowered and a man is let down to rescue those in the pit. Those who hold the rope as really help as the one who goes down, because they make it possible for him to go and accomplish anything. Humanity is down in the dark pit of sin. Some one must go to rescue them—to preach the gospel. “How shall they hear without a preacher?” But how shall the preacher go and be supported unless those at home help him. By helping with our prayers and money we are holding the rope. It is everybody's duty either to go or help hold the rope. If we cannot preach or teach, we can help support those who can. And thus in one of these two ways God makes every converted soul a missionary.

A missionary writes: “I heard of a real ‘new woman’ of Japan the other day. Her hand was sought in marriage by a young man. A friend, a Christian minister, was asked to be the go-between. He invited the two young people to meet at his house, and after they had taken a look or two at each other, and the young man had put a few questions to her, she proceeded to ask him a few, as follows:

“What is your opinion of woman?”

“Of a wife's duty to her mother-in-law?”

“Of divorce?”

“What part of your estate would you leave your wife in the event of your death?”

“Explain the Trinity.”

“Explain the following passages in the Bible.”

The young man was floored; but, admiring the bright woman, sent a letter the next day to his preacher friend asking him to arrange the marriage. About the same time a letter came from the young lady saying she didn't care to become the wife of this young man!—Foreign Mission Journal.

A dying chief in West Africa said to the missionary who had commenced work on his tribe: “White man, I don't know the day when I have not heard about your power and your learning. Why did you not come sooner? You have come now, and these eyes are too blind to see you, and these ears are too deaf for me to hear you. If you have any message, give it to the young men; you are too late for me.”—World Wide Missions.

TEMPERANCE

THE RUM TRAFFIC TESTS MEN.

Some time ago I had a vision, I believe from the Lord. I saw half of the side of a great building, but it vanished in a moment, and I know not what it meant, and in its place a large post with a signboard on it with these words: “There are only two candidates, all others are only servants; Jesus Christ and Satan.” And Christ stood at the right side of the post. There was a vast moving multitude as far as the eye could reach, and as they came up in sight of the post, the mixed multitude began to separate into two lines, and to cross over from one side to the other, and when they got near the post, they parted to the right hand and to the left, in opposite directions. And so it is today. It is Jesus Christ and Prohibition, or Satan and the saloons. No preacher or Christian or moral or temperance man can vote or use his influence for the old parties or any liquor ticket without first casting off Christ. Any one who does so is like a deserter in the army who, just before the battle, goes over to the enemy, and takes his gun (vote or influence) with him. Christ will not abide in any heart with Satan for a roommate. Oh, how my heart goes out in sorrow for those preachers who vote the old-party tickets! With eyes blinded they do not know what they are doing or whom they are serving. I am nothing but a pen in God's hand to warn those who need it. And may God have mercy on them, if they will hear and repent. In the love of God, E. W. Sinclair.

THE MISSION OF THE LIQUOR TRAFFIC.

To-night it enters an humble home to strike the roses from a woman's cheek, and to-morrow it challenges this Republic in the Halls of Congress.

To-day it strikes a crust from the lips of a starving child, and to-morrow it levies tribute from the Government itself.

There is no cottage humble enough to escape it, no place strong enough to shut it out.

It defies the law when it cannot coerce suffrage. It is flexible to cajole, but merciless in victory. It is the mortal enemy of peace and order, the despoiler of men and terror of women, the cloud that shadows the faces of children, the demon that has dug more graves and sent more souls unshrived to Judgment than have wasted life since God sent plagues to Egypt, and all the wars since Joshua stood before Jericho.

It comes to ruin, and it profits mainly by the ruin of your sons and mine.

It comes to mislead human souls and to crush human hearts under its crumbling wheels. It comes to bring gray-haired mothers down in shame and sorrow to their graves.

It comes to change the wife's love into despair and her pride into shame.

It comes to still the laughter on the lips of little children.

It comes to stifle all the music of the home and fill it with silence and desolation.

It comes to ruin your body and mind, to wreck your home, and it knows it must purchase its prosperity by the swiftness and certainty with which it wrecks this world.—From Henry Grady's Famous Warehouse Speech at Atlanta, Georgia, 1888.

“Sinful pleasure is only pleasurable as men are diseased. A diseased man enjoys liquor, cocaine and drugs, and the more pleasure he gets the more disease and death he gets.”

“Every illegal pleasure will be followed by a legal pain.”