

Christianity, but he would show the world that one man could destroy it. The same press has since been employed by the Bible Society in Switzerland to publish copies of the Word of God. 3. In all lands, through translations into the great languages, and most of the dialects spoken by men. 4. Among the young, by the Sunday-school. It matters little in this connection what is the main purpose of the Sunday-school, but it has proved a mighty agency for spreading the Scriptures among the young.

LESSON No. 1.—PART II.

PURPOSE AND PREROGATIVES OF THE SUNDAY-SCHOOL.

I. *The Sunday-school is a Church agency.*—One of the many agencies which the Church employs to teach the Gospel to men. As such, therefore, we must ever regard the Sabbath-school as an ally, and not substitute for (a) the *pulpit*; nor to do the work of the pulpit. (b) *Nor for the prayer-meeting*; therefore attendance on Sabbath-school should excuse none from attendance on other means of grace, as the preaching, the prayer-meeting, or the meeting for relation of Christian experience. (c) *Nor for the home.* In no sense can the Sabbath-school take the place of home, and parents and guardians should never consider themselves discharged from the obligation of personally instructing their children in religious truth, simply because they send them to the Sabbath-school.

II. *It is a school.*—It is organized, officered, and conducted as a school in every sense. Its constituency is a body of teachers and pupils associated voluntarily, but with responsibility and accountability to another body, the Church court. In many respects the Sabbath-school is a parallel to the public-school. 1. In its origin. The secular school originates in society, the Sabbath-school in the Church. 2. In polity. The teaching body is appointed by trustees elected by the people, and are responsible to them; so of the Sunday-school teachers. 3. In its mode of operation. Organized under the direction of a principal or superintendent, and be responsible for his management to the Church court. 4. As the secular school is recognized in the country by the electors, so the Sabbath-school is recognized in various ways by the Church.

DEFINITION.—“The Sabbath-school is that department of the Church of Christ in which the word of Christ is taught for the purpose of bringing souls to Christ, and building up souls in Christ.”—*Dr. Vincent.*

III. *Purpose of the Sabbath-school.*—1. The spiritual education of the pupils. This must not be mistaken as mere impartation of knowledge. Many persons have knowledge of various subjects who have not power of self-control nor ability to use their knowledge to advantage. He is spiritually educated who has been put into the condition in which he is able to do what God meant him to do—this implies (a) conver-

sion, and (b) upbuilding. 2. It is also the purpose of the Sabbath-school to develop the teaching power of the Church.

IV. *The Prerogatives of the Sabbath-school.*—What it is fairly entitled to: 1. To care. From the Church as a whole, and from its individual members. 2. To support. This, in the line of furnishings for the weekly session, and means to provide books, papers, charts, and other appliances to carry on its work efficiently. 3. To recognition. (a) Weekly, by the pastor, in announcement of its session prayer on its behalf, and invitation to parents and others to co-operate with the school officers. (b) Quarterly recognition, as provided by discipline in written reports, considered at the Official Board of the circuit. (c) Annual, when the public anniversary meeting is held, and the year's work is reported. 4. Pastoral supervision. (a) In using, as its pastor, his position in the school, he becomes acquainted with the families of his people, as nowhere else. (b) This supervision enables the pastor to commend worthy officers and teachers, and aid any who are deficient in either matter or method. (c) If possible, he should be present at some part of every Sabbath-school session. (d) In any case he should be an occasional visitor, as provided by the discipline of the Church. (e) As responsible for the teaching of the Church, he ought to know from personal experience what kind of instruction the teachers really give in the Sabbath-school.

Begin Again.

DOES the new year suggest to you to begin again a life of duty and labor for Christ? Let the counsel find echo in your heart: BEGIN AGAIN.

Do you mourn over repeated failures and broken vows? BEGIN AGAIN.

Do you fear, concerning the latest impulse in your heart toward better living, that it will prove as futile as the past? BEGIN AGAIN.

Remember the long-suffering and patience of your infinite Father, and—BEGIN AGAIN.

Remember his dealings with Israel, with the tribe of Judah, and with Ephraim and—BEGIN AGAIN.

Remember “the exceeding great and precious promises” which stud the Old Testament as the stars in the midnight sky, and—BEGIN AGAIN.

Remember the precious words of the patient and faithful Christ, “I say not unto thee until seven times, but until seventy times seven,” and this new year—BEGIN AGAIN.—*S. S. Journal.*

“MORE and better work for Jesus” will be a good motto to think as we enter the opening portals of the New Year.—*Selected.*

Or the four thousand Chinamen residing in the cities of New York and Brooklyn, about one thousand have been gathered into the Sunday-schools and churches.