

intelligent idea of their duties and privileges as Christians. When we, who are teachers learn fully to realize this, and prayerfully and earnestly do our part, we cannot doubt as to the results.

With the Sunday School lies the power of bringing about a more general interest in missions. Gradually the mistaken impressions, regarding missions and missionary societies are disappearing, and it cannot be denied that the Sunday School has been one of the mightiest factors in accomplishing this. Not only along missionary lines do we find unmistakable evidence of the broadening influence of the Sunday School, but in every line of work, and at every opportunity to advance the interests of Christ's kingdom, the young people of the Sunday School are ready to do their part.

In its aims and scope it is so distinctively a young people's institution, and yet in how many schools the classes in the more advanced grades are those in which the average attendance is lowest. This should not be so, and the causes which produce such results should be carefully studied and earnest efforts made to bring about conditions from which will grow a school that shall be spiritually and numerically strong.

Perhaps one reason why we fail often-times to keep the majority of our boys and girls in the Sunday School after they have reached that anomalous age, the transition period between childhood and young manhood and womanhood, is that we have in the past failed to study their requirements and temperaments as carefully as we ought; the general atmosphere of the school may have been sleepy, and we who are teachers may have shirked our duty, or may never have realized our responsibility sufficiently to seek the best methods and most effective words in order to retain their interest and make the lessons appeal to each member of the class.

To obtain better results it might be well to imitate the methods of our public schools to a certain extent. Their systems are constantly undergoing reconstruction and improvement, whereas the systems (if anything so erratic can be called systems) prevailing in altogether too many Sunday Schools, are still very primitive. Time does not permit me to particularize in this respect, still I cannot but think that one way in which it would be well to imitate our school boards is by providing some means by which those who are teachers may become more thoroughly equipped for the work, as for instance, by means of well organized normal classes and teacher's meetings, or in some other way. While we believe most sincerely in the mission of the Sunday School, and give it all honor for the success achieved, yet we cannot but feel that there is still a very great need of improvement in our present methods of work, if the organization is to achieve better and more telling results. In order that we may accomplish this let us seek to awaken a deeper interest in the work among the young people of the congregation.

When we can bring all the members of the school to feel their personal responsibility, that upon the faithful performance of their duty depends the success of the school, we shall have accomplished this.

The work to be done varies greatly, and a discussion of ways and means is beyond my ability, but the importance of it is so great that I would urge that the church do all in its power to encourage the young people in this work.

Ten new missionaries will sail to heathen lands in September, three to China, three to India, two to Japan, and two to Turkey.

WORK OF THE YOUNG PEOPLE IN THE CHURCH.

LESTER MELLISH.

In the economy of God there is no place for an idle man or woman. When our first parents were created they were given a work to do. Not only was there a work to do, but one was given as a help meet to the other in the performance of this work. Thus the first society was formed, and on this basis has it been perpetuated. Adown the years organizations have been formed of active men and women for mutual assistance in securing some great end. On this same principle has the Church of Christ been established. It was instituted that, by the co-operative work of its members, humanity might be blessed, that man might assist in lifting up his brother man, and that the name of Christ should be honored among us, his servants, on the earth.

The Church of Christ to-day is, and should be, a live institution. Its character depends altogether on the character of its individual members. In a large measure the oversight and care rest on the shoulders of a few old and faithful followers—persons in whose hands her destinies are safe.

The question arises, When they shall have entered into their rest, on whom will this good work fall? Our only hope is, I believe, in the young members. As in our early associations in life, we form character, so in church activity, that which we will be in later life is fashioned by earlier training. As we are all differently constituted, having different capacities for work, there is a work for which each is better fitted than the other. One may have the gift of speech, let him use it to the honor of God; another may have the spirit of fervent prayer, let him pray; again one may have much of the spirit of Christ in his heart and yet lack the power of easy expression, he may exercise a mightier influence by his example than he could by word; another may have the social faculties more highly developed, he must not remain inactive; one may have financial and executive ability, his powers are needed in the church to-day as well as in any other organization. Young man or woman, you may not be able to speak to edification, or sing or pray, yet you might speak a word of welcome to some stranger, you could give a hearty handshake to a friend, you can give some cheer even by your bright presence, you may lighten some burden by a kind act; all these things are but a few of what might be done by our young people. By finding what we are able to do, by such a distribution as to suit our capacity, by directing our energies along individual lines, we provide against a conflict of work and any misdirected effort.

These powers for work, these talents are given us to use and develop. As the arm without exercise will wither and decay, as the eye on whose pupil no light shines loses its brightness, so the powers that are given us, if unused, if never called into activity, will become enfeebled and soon we will fail

to recognize that any such over were ours. But on the other hand, when the arm becomes strengthened by use, and the muscles and sinews hardened, the greater amount of work is one able to perform. What is true in our physical organism in this respect, is pre-eminently true in our intellectual and moral constitution. Having a capacity for work, by using it our capacity will be increased, we will be able to do more work.

Now what is the result of all this individual effort on the part of the young people? What only can be the result? I answer, the church will be a living, active, working church, it will wield a powerful influence in the community. Young people, ever active, will know no inactivity, will set a high value on time, on life, their lives will incite others to nobler and better lives, and thus the cause of Christ will become a living, practical reality. When that condition of affairs is gained, then will the church make her conquests over sin and darkness, and the time be rapidly ushered in when the glorious salvation wherewith we have been provided will be realized in every heart, and all will know the Lord, whom to know is life everlasting.

A QUESTION.

H. MURRAY.

"How can a person give to the Lord whose income is not sufficient to meet the demands of his family?"

This question is frequently asked, and no doubt this is considered by many a good reason for withholding their income, or a portion of it from the cause of the Lord.

There are two very grave mistakes in the above excuse. The first is, it makes the demands of their own family greater and of more importance than the demands of God's family, the cause of Christ of less consequence than their own personal interest. This is a perversion of God's order, as we are commanded to "seek first the Kingdom of God and His righteousness." Christ must have the first place, or none, in our hearts and homes. To follow Christ we must deny ourselves and take up our cross. But where is the sacrifice or self-denial, so absolutely essential to discipleship, if we do not give till our personal wants are supplied? Think a moment, dear reader, and ask yourself if there can be any real, true blessing to your own heart and life if your giving does not cost you a sacrifice and a denial of some personal want. It is when you feel the need of your gifts that the blessings which flow from thy hand will richly flow into thine own heart. The second mistake is even more serious than the first, as it is a practical denial of God's promises, ruling the hand of Kind Providence out of our hearts and homes, and a failure to trust God in our vocations. The Bible abounds with the promises of assurance that all needed good will be given to those who walk uprightly, and seek first the Kingdom of God and its righteousness. There has never been a case where God's plan of living has been obeyed that His promises of a supply has not been fulfilled. In every case where we find want and misery we find God's plan of success rejected, and plans of their own substituted in its place.

When the disciples saw the hungry multitude they thought of their supply, and not their own wants, and when they sacrificed