

Secondly, he was tested by exacting official duties. His gifts ultimately made room for him, and heavy burdens were thrust upon his shoulders. Will he be too busy to pray? No. Sir Andrew Fraser, thirty-seven years a servant of his sovereign in India, devoted the first hour of every day to God, because of his early training. W. E. Gladstone, notwithstanding onerous official duties, found time to worship, read Butler, and write on Christian Apologetics. Too many of us are like Charlotte Brontë's brother, Bramwell, we are determined to die standing on our feet.

Thirdly, he was tested by positive persecution and even death. The gaping lions could not frighten him. He climbed the stairs, went on his knees before the open window and prayed. This is the spirit which actuated the martyrs. Throughout all these trials, the attitude taken up long years before persisted.

Is there not comfort here both for the home and Sunday School? Young faces look up into ours. We slowly and silently help them to take up the proper attitude to life. We lead them to Christ. They move out into life, are thrown into the glare of a new environment, or take their share of the worlds' work, or meet the sneers of the godless. What will they do? Simply be units in the great human stampede, doing in a characterless way what others do? Or see the old home and church, now leagues and leagues away, and feel the re-inforcement of the habits formed in the aforetime? This latter, we hope.

Here lies the great opportunity of the Sunday School—to write something in the human heart that time cannot rub out; to help life to an attitude unchangeable against all contingencies.

Great Village, N. S.

THE SUNDAY SCHOOL'S THREEFOLD FUNCTION

II. BUILDING THE SCHOLARS UP IN CHRIST

To bring the scholars to Christ,—that, as we saw in a former article (see *TEACHERS MONTHLY* for September), is the primary function of the Sunday School. But that is not the Sunday School's sole duty; there remains the work of building the scholars up in Christ. They are living, let us suppose, within the sphere of those influences which proceed from Him. They trust Him as their Saviour, they accept Him as their teacher, they acknowledge Him as their Master. The task of the School is not accomplished until the salvation received in Christ has wrought itself out in the development of a Christlike character and life.

The scholars must be built up in the *knowledge of Christ*. That knowledge is to be found in the holy scriptures. The Old Testament tells of the preparation for His coming as the Saviour of the world. The scholar should have an intelligent grasp of the history and prophecy and religious aspirations which had the great Coming One

as their goal and satisfaction. In the Gospels we have a fourfold portrait of the life that was lived to redeem all life. The features of that portrait should be made, through close and loving study, to stand out before the mind of the scholars like those of a dear and familiar friend. The New Testament history, subsequent to our Lord's resurrection, tells of His wondrous working in the world through His spirit-filled followers. The facts of that history should be stored in the scholar's memory like those of the history of his own country and people. The Epistles explain the meaning of Christ's life and work. Their teachings the scholar should master so that they become his enduring possession. The Revelation pictures the triumph of Christ's kingdom. Its glowing prophecies should be made to inflame the scholar's heart with confidence, faith and glad anticipation.

The scholars must be built up in *faith in Christ*. Ours is a living and ever-present