

How Shall we Increase the Spiritual Interest of our Sunday School.

We are called upon to take under consideration the important work of the Sunday school enterprise, as to how we shall increase its spiritual interest. We are aware the interest is not such as the importance of the work demands both among pupils and teachers.

The Sunday school is the nursery of the church and the success of the church depends largely on the success of the Sunday school. If the Sunday school is stimulated with that degree of spirituality that flows from a proper course of training by its instructors from the word of God as the basis of all true education and refinement, it cannot fail to produce fruits unto life everlasting.

The Sunday school is simply a Bible school where impressions by the spirit of God through the word, are formed on the tablets of the young and tender heart which are indelible and will help mould a character for eternity.

The word of God is the "sword of the Spirit" and as the Savior said, "it is Spirit and life."

As sure as the germ of the seed buried in the rich soil having moisture and warmth, puts forth and bears fruit. So will the word of God planted in the young heart produce the fruits of the spirit, even unto life everlasting.

"Like begets like." The spirit produces that which is spiritual. Spirituality in our Sunday schools must be produced by a proper use of the word of God. How often do we find Sunday schools dead for lack of proper food and culture. And when dead, are odious to the young mind and destitute of that spirit, imparting powers, indispensably necessary. Man is a compound of body and soul or spirit. The inner and outer man, the physical and intellectual.

As food and culture are indispensable to the health and development of the physical, even so are food and culture necessary for the growth and development of the intellectual.

As the healthy growth and development of the physical, depends on proper food and culture, even so does the intellectual man.

Please observe the following order which we suggest as a general rule for an increase of spiritual interest in our Sunday schools. 1st. Select teachers that love the cause, who are Bible readers and live near to God in prayer and Christian deportment. 2nd. Let them spare no pains to instruct the pupils in word, and in meantime get the respect and confidence of all. 3d. Conduct the exercises with fervent devotion, and use songs full of life, and encourage all to sing. 4th. Avoid tedious lessons, and never allow dry and unprofitable controversies to come up and weary the patience of the pupils. 5th. Invite pious and experienced men to speak to and exhort the school to piety and godliness, with a due feeling of solemnity. 6th. Never offer long and tedious prayers, nor make long, dry speeches, nor let your singing become a drag. 7th. Encourage all to attend, be pleasant and affable to all. 8th. Invite parents to come with their children, and to assist them between Sundays with their lessons. If this rule is strictly followed we would seldom fail in success.

Why not labor to that end. We are anxious to convert sinners to Christ. Then why not labor in the Sunday school department where we can inculcate into the minds of the young the germs of eternal life.

O, that we could only see, the road to life is free.

And the young are invited, And we should tell them more, of the sunny shore.

When we shall be with God united.

The earliest impressions mould the character for time and eternity. The young mind is a blank sheet, susceptible to impressions, whether good or

bad.

Parents and teachers are measurably responsible for the young as they enter upon the great drama of life and plunge into its multitudinous elements where the record will be made for eternity.

T. M. MORGAN.

Our Blessings.

For a long time I have intended to write an article concerning our troubles; we seem so slack in many things pertaining to righteousness, and to be accomplishing so little compared with what we ought to do. But so many others took up the same subject, and so thoroughly revealed our many failings and their sources, that I have concluded something ought to be said to encourage and stimulate our feeble souls; lest over much fault-finding discourage and weaken us, instead of inciting to a more active and higher life. And since God, in his wisdom, has given in his Word so much that is full of encouragement and consolation to his suffering, tempted saints, it surely behooves us to look well to this ever ready and never failing source of spiritual strength and growth. The neglecting of this source is the prolific cause of all our troubles.

As a people we are without excuse when we neglect God's revealed way of making our calling and election sure. For our great controversy with the sects has ever been over their neglect of God's word through their substitutions.

Our Savior says, "Search the Scriptures; for in them ye think ye have eternal life, and they are they that testify of me."

In times past a great deal of searching was done to find doctrinal texts to prove ourselves right, and our neighbors wrong. It is a good thing to hold sound doctrine touching first principles; but this is not enough; our ultimate salvation depends upon our growth in the knowledge and grace of God.

If we closely scan our lives day by day, we become painfully aware that we are very weak—very far from that purity of thought, feeling, and conduct which should characterize those who have been washed in the sin-cleansing blood of Jesus. The consciousness of the little progress we are making in the divine life, fills our souls with dread and discouragement. To this is added the many hardships and bitter disappointments of the present time. How are we to overcome all these depressing circumstances? By our faith. But this faith must be kept alive and be continually added to. And God, in his infinite mercy, has made all necessary provision for this.

Speaking by Peter of the knowledge of our Lord, he says: "Whereby are given unto us exceeding great and precious promises; that by these ye might become partakers of the divine nature, having escaped the corruptions that are in the world through lust." When sorely tried and buffeted by this world, we can derive comfort, strength, and patience by remembering that unless we suffer with Christ, we shall not reign with him; and that these same sufferings being patiently borne, shall work out for us a far more exceeding and eternal weight of glory.

Patience may be derived from the assurance that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us.

Our sorrowful condemnation of our failing, should be a great source of consolation; since it is a proof that we hunger and thirst after righteousness; and God has said: "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." This is a most glorious thought, full of rich comfort to my weary soul; and I continually rejoice in it, thanking God, and taking courage. More anon.

P. P. UNDERWOOD.
Dufar, Or., July 9, 1880.

On the Bridal Eve.

One sometimes finds a gem among the castaways of the forgotten years. The following congratulatory letter to a young lady on the eve of marriage, is venerable but is good. The gentle heart that indited it, with the bride and her maidens, may have passed away with the flowers that perfumed the past; but the "old, old story" is told as sweetly now as then, and the same stately ceremonies usher in the event which links the destinies of the hearts.

"I am holding some pasteboard in my hands—three stately pluckings from the bush of ceremony. I am gazing upon a card, and upon a name, a name with which your gentle life began, a name with which your throbbing heart was lost. There nothing strange about that card. The maiden sign still looks up from it, calm and customary, as it looks on many a friendly visit, as it lies in many a formal basket.

"I am gazing, too, upon a card where the nearer parent tells the world she will be 'At Home' one day and that is nothing new. But there is another card whose mingling there put a tongue of fire into its speechless pasteboard. It tells us that feeling is maturing into destiny, and that these cards are but the pale heralds of a coming crisis when a hand that has pressed friend's hands and plucked flowers shall close down on one to whom she will be a friend and flower forever after.

"I send you a few flowers to adorn the dying moments of your single life. They are the gentle type of a delicate durable friendship. They spring up by our side when others have deserted it, and will be found watching over our graves when those who survive have forgotten us.

"It seems meet that a past so calm and pure as yours, should expire with a kindred sweetness about it; that flowers and music, kind friends and earnest words should consecrate the hour, when a sentiment is passing into a sacrament.

"The three great stages of our being are birth, the bridal and burial. To the first we bring only weakness, for the last we have nothing but dust. But here to the after we bring life; the pair come throbbing up to the holy man whispering the deep promise that arms each with the other's heart to help on in the life struggle of care and duty.

"The beautiful will be there, borrowing new beauty from the scene—the gay and the frivolous will look solemn for once, and youth will come to gaze on all that its sacred thoughts pant for—and age will totter up to hear the old words repeated over again, that to their own lives have given the charm. Some will weep over it as if it were a tomb; some will laugh, as if it were a joke; but two must stand by it, for it is fate, not fun, this everlasting looking of their lives.

"And now can you, who have queen-ed it over so many bended forms, can you come down at last to the frugal diet of a single heart?

"Hitherto you have been a clock, giving your time to all the world. Now you are a watch buried in one particular bosom, marking only hours, and ticking only to the beat of his heart, where time and feeling shall be in unison until these lower ties are lost in that higher wedlock, where all hearts are united around the "Central Heart of all."

"Hoping that calm sunshine may hallow your clasped hands, I sink silently into a signature."—E. C.

"I tell you," said a non-thinker who fancied himself a free thinker, "the idea that there is a God has never come into my head." "Ah! precisely like my dog. But there is this difference—he doesn't go around howling about it."

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