

the spirit of prayer. Working for missions—who shall say that it is not our greatest work?
Toronto

Reverence

By Rev. Hugh Miller, M.A.

The Sabbath School session is a religious service, and much of the influence of every such service is lost if reverence is not practised. To increase its reverence, is to increase the power of the word taught.

How can this be done? The beginning must be in the home. It is easy to mark those who come from godly homes, where the parents have taught their children to regard all sacred things and times with reverence. The child cannot be expected to exercise what it never has been taught.

There are certain times in the home life which specially lend themselves to such teaching. The first is the meal time. It may appear a small thing for the child to be taught to fold his hands and bow his head while the father asks God to bless the food prepared, but it means much to the child mind. A habit has been formed that will never entirely lose its influence.

The second is when family worship is conducted. The children must be given their part in this, and made to feel that they must

conduct their part in a reverent spirit. Portions of scripture specially interesting to the child must frequently be read and commented upon. At times, the prayer should be specially for them. If this be done, they will look forward to family worship with delight, instead of regarding it as something to be endured.

The third is when the mother teaches the child to kneel before retiring and on rising in the morning, and to offer his own little prayer. At no time in its life will God be more real, and the most should be made of it.

The influence of such times is supplemented by the general spirit of the home life. Reverence must not cease when we raise our heads after asking the blessing, or when we rise from our knees after family worship. Parents must conserve the influence of these exercises of worship in their "walk and conversation."

The way is left open for irreverence when we neglect to teach the child that the church is the "house of God," and that there is a fitting attitude to be preserved within it. The School must be taught that the hall or basement where it convenes, and the rooms, wherever they may be, are part of the church and that God is being worshiped, and all who worship Him must worship Him in reverence.

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FORWARD STEPS

The General Assembly's Board of Sabbath Schools and Young People's Societies has issued a timely leaflet entitled *Forward Steps*, setting forth the lines of advance in work amongst the young for the year 1915-16.

There could be no more important aim than the one formulated in this plan of campaign,—to lay upon the heart of the church as never before the duty of: "Recruiting the Young for Christ and Enlisting Them,—Under a Great Captain—In a Big Campaign—For Life-long Service."

Rightly the first place, in the work of the religious training, is given to the home, and plans for the helping of the home are placed in the forefront. It is here that the *Cradle Roll* comes in, and the sacrament of baptisms,

the providing suitable literature for training in the duties of parenthood, and the supply of good reading for the boys and girls.

Next in importance to the religious training of children in the home, is that which they receive from the pulpit. Methods of promoting the church attendance of boys and girls, such as the Movement above named, a specific share for the young in the service, some recognition of regularity and definite training for church membership.

An advance for which there is much room and need is in the increase of Sabbath Schools and Young People's Societies. Nearly 3,400 Schools and about 2,000 Societies,—that is the record for 1914, and it surpasses all previous records; but,—and this, surely, is an