

tell. You will find that boys who are not a particle interested when *you* are reading or telling a story, will listen carefully to one of their own number.

Of course, in large Schools there is not time for all to take part. When we began our Sunday Mission Class in our larger School, we appointed two or three from each class to take part, each teacher being responsible for the items, and seeing that every scholar

took part during the year.

There may not be great results from these methods, but, at least, no scholar can leave the School who has not heard the truth about missions. And if they do not go to the foreign field, or support the work, they can never plead ignorance on the subject as an excuse for not having done so when they meet the Lord.

Dutch Village, N. S.

CHILDREN AT CHURCH

[The first of the series of articles on the most urgent topic of The Children at Church, which was begun in the February issue was by a country minister. The article for the present month is by a city minister, a minister of a new congregation in a growing suburb, where a large number of young married people, and of families recently arrived from "the old country" are striving to make homes for themselves. The Sunday School enjoys the distinction of having the largest Cradle Roll of our Church, and possibly of any of the churches of Canada. It boasts of 440 names. The minister speaks from a successful experience in getting the children of his Sunday School to attend the church services.—EDITORS.]

II. A City Minister's Solution

By Rev. J. A. Miller, B.A.

In urban centres 15% is a liberal estimate of the number of children under twelve who attend church. In South Africa the estimate is placed at 10%, while for Britain, the Editor of the British Weekly, who has given such prominence to The League of Worshipping Children, claims that only 16% in the Free Churches, 22% in the Anglican, and 30% in Roman Catholic are in regular attendance. (Will the reader please take stock next Sunday in his own church?) Our Romish friends evidently believe that their church will be powerful only just so long as they give child life its proper place. We Protestants are safe in following them in this one particular, however much we may disagree with them on other points.

A city minister recently became much concerned about the non-attendance of his Sunday School at church, and without special announcement used the plan of taking some subject related to the Sunday School Lesson at his morning service. For the first ten minutes of the sermon he tells the basal story in the simplest language, and then emerges into the main part of his discourse.

Increased attendance of children and the greater interest of all is the gratifying result, as the following conversations indicate.

On a recent Sunday his theme was the repairing of the walls of Jerusalem. On his way home his little five-year-old laddie, who dislikes only one thing in his father—that he preaches sermons,—said, "Daddy, I liked that sermon this morning. You know I could see that man building the wall. Say! I wish you would preach another like that."

A lady said, "I am so glad you talk that way to the children."

"Why?" queried the minister.

She said, "I'm one of the children. Though I have read my Bible through, that story was new to me. In the afternoon I read the whole book of Nehemiah again."

That is one attempt at the solution of the problem. As another method, the present writer has had for the past three years, a "Go-to-Church Band", each child receiving a card bearing his name, dates for the season, and the rules to be observed. Those attending thirty-two Sundays out of forty are entitled to an invitation to a special picnic. The card is for the morning service. One of the librarians of the School stands in the