

with folded hands for some great outward demonstration such as that with which the churches of Britain are refreshed, would apply themselves with holy zeal from the nurse-maid to the Bishop, and from the parlor to the pulpit, to the work of raising up a church from the children, then would the next generation be the greatest and best Canada has seen, and the next greater still in an increasing ratio of spiritual progression. The gardener that neglects his nursery commits a fatal mistake, for "of such" are gardens and orchards: the shepherd that neglects his lambs commits a mistake, for "of such" are flocks; so does the church commit a blunder and a crime that neglects its young, for "of such" is "the kingdom of heaven."

Let children especially, be brought regularly to the house of God, and let portions of the service be adapted to them. But on this matter we prefer adopting the language of the *Congregationalist*, as well worthy the attention of our readers:

"A great many children never go to church at all; as many more seldom go: and very few comparatively are regular attendants. This would probably be the testimony of most of the pastors of our Churches, if they spoke from their own observation and experience. And this, let it be observed, is the case in regard to the children of our Protestant population, and is also true to a very great degree of our Sabbath-school children. Such a condition of affairs is worthy of the deepest regret, and demands the attention of all who are interested in the prosperity of the Church and the conversion of souls.

The shallowest of all reasons given for this non-attendance of the children upon the public worship of the sanctuary is, that the preaching does not interest the children—that it is designed for the older people. But the sermon is not the whole of the service.

There is the prayer, in which every wise minister ought to specially remember the children; there is the reading of God's Word, which is so well calculated to instruct and bless both the old and the young; there is the singing, which ought to be of interest to all; so that, with the most ordinary preaching, the house of divine worship would seem to present attractions for all. Nevertheless, whether the minister preaches special sermons to the children, or not, it is clear that he ought often to notice them in his discourse, and by anecdote or illustration call their attention to some point that may come within the range of their understandings. The driest sermon will in this way present something to the minds of the young which may be of lasting profit to them. Another vain delusion, which some people fall into is, that children get about all they need of religious instruction in the Sabbath-school. If all the teachers were what they ought to be, if the lessons had point and pith and vitality, and if there were more of sound, fundamental Gospel truth, as well as Bible geography, and more illustrations, there would be more force to the suggestion. But the sad fact is apparent, that a child can go to some Sabbath-schools for a good while, and then not seem to know much about the Gospel or the doctrines of the Word of God.

Admitting the existence of the difficulty to which attention is called, the methods of removing it may well be considered. And, first of all, the preacher should show that he has an interest in the children; and this he can do in many ways besides remembering them in his public prayers and in his sermons. He can notice them on the street, and at their homes, and wherever he may meet them.

Beyond all that the pastor can do, their will still be needed the influence of parents and those who have the care of children. If the adult members of