

mate success. And if God has threatened to pour out his fury upon the families who call not upon His name, as well as upon the heathen who profess not His name, has He not also promised to pour out of His Spirit upon the seed of Jacob, and His blessing upon their offspring, that they shall spring up as among the grass, as willows by the water-courses? And as the result of observing the Divine command in the proper uptraining of children, and claiming *upon believing effort* the fulfilment of Divine promises, our hearts will be cheered and the Church perpetuated and religion revived, by seeing our youth entering into covenant with Israel's God, one saying, "I am the Lord's, and another calling himself by the name of Jacob, and another subscribing with his hand unto the Lord and surnaming himself by the name of Israel."

The sum of the whole matter may be expressed thus—the religious instruction of our youth, the godly example of parents, family government and discipline exercised in a firm but Christian spirit,—these, accompanied by believing prayer for our children's spiritual welfare, are the grand means which our Father in Heaven hath ordained, to the end that he might secure to the Church "a godly seed." All other means are only subsidiary to these—such as sermons to the young, Sabbath schools, and other moral influences outside the family. Even the Sabbath school, however useful in some respects, more especially in gathering in the outcast and the neglected from among the youth of our un-Christianized population, should never be allowed to usurp the place assigned to family instruction and training. The tendency, on the part even of parents who are professors of religion, is to transfer the responsibility of instructing their children in religious things to Sabbath school teachers, too many of whom are unqualified for the office, both by nature and by grace, and do not realize any special responsibility in the matter. Moreover the kind of instruction often communicated, more especially in our rural districts, is unsatisfactory and of a fitful intermittent nature, occurring only at intervals, generally but once a week, and often only for the summer months! At best and under the most favourable circumstances, it is only one hour out of seven days in the week that the Sabbath school teacher has to reach the mind and conscience of his pupil, with not unfrequently a fearful odds to contend against from adverse influences. How inadequate such a provision to meet the wants of those who are perishing for lack of knowledge.

In conclusion, it is suggested that ministers give special prominence in their pulpit addresses to the duties incumbent on parents, that pastors make conscience of speaking personally to the youth of our Church on the subject of religion, and further that the ancient practice be revived, which has well nigh fallen into disuse, of holding diets for catechetical examination, say once a year, in connection with pastoral visitation, and as a part of it. The most beneficial results for the Church and society may be anticipated from such a course; so that, were all the churches throughout the land to act upon the suggestion, soon would "the wilderness and the solitary place be glad for them, and the desert rejoice and blossom as the rose."

If need be, let there be a more frequent exchange of pulpits, that pastors may find time and strength to devote their energies more than hitherto to pastoral visitation in connection with the young of families. Let the Shorter Catechism for more advanced children, and some simpler book, such as Brown's Mother's Catechism, or Willison's, for the very young, be put within the reach of every family, which shall be trained in the knowledge of Bible truth, and thus prepared for the annual catechetical diet.