

In many places in England, the Sabbath School is taken bodily into the church or chapel, and seated together in the gallery, or other part of the house, as found most convenient. There are some advantages in this plan, but it strikes us as liable to two very grave objections,—the extreme length of the services, where one immediately follows the other, and the great difficulty of preserving order. Besides, a constrained attendance, except it be in company with the parents, or under their authority, not unfrequently produces a revulsion of feeling against all religious duties never afterwards overcome. On the whole, therefore, we much prefer personal invitation to compulsion in any degree, as a means of securing their presence in the sanctuary.

Then,—as to the character of the service, several questions arise. Should the wants of the young people be met by occasional sermons specially addressed to them, and a class of religious exercises exclusively adapted to their nature and capacities? Or should there be something in every sermon, and some portion of every service, designed and fitted for their improvement and salvation? We strongly incline to the latter method, although we have never yet seen the theory wrought out into practice. The erection of young people, or any other portion of a congregation, into a *class* by themselves, to be preached to on stated occasions, seems to us to have a tendency to generate a feeling anything but desirable in hearing the gospel, or likely to conduce to the profit of the hearer. A self-consciousness is produced that is apt to set an individual on his guard against the truth, and frustrate the very purpose for which the special service is designed.

Our space, however, forbids enlargement. The subject is one of very great importance, and difficulty, and one requiring, as it appears to us, a comparison, and a very careful and thorough revision of our views with regard to it. Brethren, what can be done to make our public worship more of

A MEANS OF GRACE TO THE CHILDREN ?

AN EXPLANATION.

Under the caption, “Not quite fair,” our confrere of the “*Evangelical Witness*,” complains that we have hardly done him justice in our notice of his article on the “Penalty for being an Arminian,” in our October number.

“As he has presented our expressions to his readers,” he says, “they would suppose that we were among the admirers of Independency *per se* and as a whole which we are not, as our article sufficiently indicated. We do confess to a liking for some things among our brethren, and for the way in which they do some things, but as a whole we do not like Independency. Will our good brother who edits the *Independent* so well, give his readers a fair digest of our views on the case under discussion. If he will, we shall be satisfied to have them see what we think of the system; but we hardly think he has done justice to our views as he has presented them.”

We certainly did not intend to misrepresent our good brother’s views, and cannot yet see how any one could take the impression he fears may be formed