

nattention to the first realm of evangelistic effort, the first realm of religious zeal, among those who dwell together under the same roof, and whose home-life is part of the plan of God. I am not one of those who believe that the former days were better than the days we live in; but in the matter of religious home-training, I think we have something to learn from the customs of our forefathers. Possibly their methods may have been sometimes unattractive, if not severe; but what they did, they did with a deep sense of responsibility, and with a sincere desire that the seed sown might bring forth fruit in the future lives of their children. And where, I ask, will you find men and women with a finer development of conscience, or more fully instructed in the Scriptures than in the land from which many of you have sprung, the land of the Bible and the Shorter Catechism taught in the homes of its people?

If, then, it may be asked, the first school of religious instruction is the home, shall we have any great need of the Sunday School at all? But I answer, yes, most assuredly, and that, too, in part, because of the home training and as a natural sequence from it. For while religious instruction begins in the home, it cannot end there. It is altogether foreign to the nature of Christianity to shut itself up within any walls, or to confine its advantages only to those who have natural opportunities for enjoying them. Next to the home comes the church, of which it is impossible not to say something in tracing the connection between the various religious influences which ought to surround our youth. The Divine institution of the home makes possible that other Divine institution, the church, which, gathering into one the moral forces of every home, is to spread the knowledge of Christian doctrine and the practice of Christian conduct from the centre to the circumference of society until it fills the whole world. And the church is for all: for parents and for children. It is erroneous and misleading to speak of the Sunday School as "the children's church," as though a distinct and separate institution were required for them. Nothing of the kind. *Their* church is their parent's church, and their parent's church is theirs. While the ministers of the word feed the sheep, the lambs are not to be neglected nor allowed to wander from the fold. We cannot too strongly emphasize the fact that the Sunday School is in no sense a substitute for the church, but an essential part of it: not "the children's church," but one of the agencies by means of which the children are to be brought into