

the church and in the family, that they may act and react socially upon each other; and it would perhaps be hard to say which would be the greater sufferers by the attempt to separate them.

Furthermore, the primary aim of the Sabbath School is *instruction*; that of the sanctuary is or ought to be, *worship*. The two are combined in various degrees, of course, in both cases. In the school, however, prayer and praise come in rather as the introductory and concluding exercises of the hour spent upon the lesson, which is the main feature of the occasion. Yet the culture of the heart of the child is certainly no less important than the storing of his mind with truth, and that, so far as man is concerned, is the great end of worship. One of two things, therefore, requires to be done,—either the Sabbath School must be made more of a devotional service, suited to the capacities and wants of the young, or such services must be provided for them in the house of God.

The former of these methods seems practicable only where the whole congregation can be brought into the School, as was suggested at the St. Catharines Convention, the presence and graver demeanour of the parents being absolutely necessary, in our judgment, to the maintenance of proper decorum during a more protracted devotional service. Such a proposal, however, appears to us purely chimerical, so far, at least, as the great majority of the churches are concerned; and hence we must aim at the more practicable alternative of providing for the instruction and religious culture of the young, through means of the public services of the sanctuary.

Two or three suggestions in regard to the method of doing this, offered chiefly with a view to calling forth the thoughts of others on the subject, must close this article.

First,—as to securing the attendance of the children. Of course, the best way of doing this is for parents to take their children with them to public worship, if possible, every Lord's day. A habit will thus be formed which will in the course of a few years, ripen into principle, and in all ordinary cases, effectually secure the object contemplated. When they are old, they will not depart from it.

Children attending the Sabbath School, but not connected with the congregation, should be specially and frequently invited by their teachers, and by the Superintendent; and if they cannot be induced otherwise to go, should be visited at home, and *brought* to the house of God. Few persons, whether parents or children, will long resist a kindly invitation of this nature.

Enquiry should always be made by the teachers, and especially where scholars attend a different place of worship, as to the text, and heads of discourse, and anything else of interest connected with the morning service, and a record kept of the result. In this way the two-fold object will be gained of ascertaining the actual attendance of the scholar, and cultivating the habit of attention while in the house of God.