

regular service, "This is a childless church." There are plenty of children in the families which belong to it, and hosts of young persons in the community around it; but scarcely any are found in attendance upon its services. These things ought not so to be.

God has been pleased to make the preaching of the Word an effectual means of converting sinners and edifying saints; and it cannot fail to be a serious loss to any class, and especially to the young, to neglect these public services in which the gospel is preached. No training of a Christian home or instruction of a Sabbath-school can take the place of God's divinely appointed means of grace in the "public preaching of the word." We venture the assertion that no community has ever been found in which godliness held sway over the people, old and young, unless they were a "church-going people." Teachers in Sunday-schools should therefore labor earnestly, constantly and judiciously to carry every one of his class into the pews for the regular church service. The young will thus be early trained in a good habit, and will find it easier, in after life, to follow the call of duty, because habit has become helpful to them.

How cheerless the house of God if the children are not there. Can he who said, "Suffer little children to come unto me," when he was here in the flesh, be pleased if, when he comes into his Father's house now, he finds the children absent? Nothing will do more to strengthen the bonds of sympathy between the teachers and the pastor, than an earnest effort on their part to bring the children to the church. Pastors would do well to think of the children in their direction of the services, and do as a distinguished minister, who said that he always "took care to put some fodder low down in the rack, so that the lambs could reach it."—*S. S. Times.*

FICTION may be more instructive than real history; but the vast rout of romances and novels, as they are, do incalculable mischief. I wish we could collect all together, and make one vast fire of them. I should exult to see the smoke of

them ascend, like that of Sodom and Gomorrah; the judgment would be as just.—*John Foster.*

### Preaching to the Feelings.

THE great apostle declared that his aim was to commend the truth to every man's conscience. All experience from his day down to our own shows that this is the only way of accomplishing the great end of preaching. Yet how many aim only at enlisting the feelings, as if this were enough.

An authentic incident, related by the Rev. Mr. S—, of W—, well illustrates the folly of such a course. A clergyman in — once preached on the death and sufferings of Christ. He was a man of lively fancy and deep sensibility, and he depicted so vividly the sufferings of Christ, that the Saviour was almost visibly crucified before that people. His own heart was moved—he wept—and, in sympathy with him, the audience wept also. He thanked God that he had been able to plead so for his Master. He believed that great good would result from that sermon. As he left his pulpit, and was passing out of his church, a young lady met him, and, with tears in her eyes, taking him by the hand, she said: "Oh, I was never more delighted in my life!—not even in a theatre!" The minister had been preaching to the imagination—had aroused the tender sympathies of the lady; she preached to his heart and conscience.

What does this fact teach? Portray to those unconscious of their guilt and peril the love of Christ in dying for their salvation, and the more faithfully you portray it, the more, indeed, you may arouse their sensibilities, but the whole may only be to them a thing of tragic interest. They will listen and be moved, and they will come again to hear similar exhibitions of the truth, that they may be "delighted, even while they weep." The truth is, if we would have a man appreciate the love of Jesus, and feel its power in his heart, we must first convince him that he is a sinner, in danger of perdition—that Jesus must save him, or he is lost.—*Selected.*