

"lambs" of his flock, as certainly no less binding than the one that instructs them to feed his "sheep," and are doing more than ever, probably, by personal dealing with the young in private, and by addresses from the pulpit, and in the Sabbath School, to fulfill the obligation. And lastly, the numbers of Conventions annually held for the furtherance of the Sabbath School cause, proves, we think, the truth of the proposition with which we set out.

It may well be questioned, however, whether with all this substantial progress, we have yet attained to the true conception of our Saviour's meaning in the command already referred to. The Good Shepherd would not have us drive his lambs to a separate fold to be housed and fed; they belong to his flock, and must be nourished and sheltered among them. Yet, practically, this is what is done whenever the Sabbath School, or any other human expedient is relied upon for the bringing up of our children in the fear of God. We are handing them over to the attentions of a nurse, just when they need the fostering care and affection of their parents; substituting the *extraordinary* means of man's devising for the *ordinary* methods appointed and approved of God. We confess to a liking for that most significant appellation, "Mother church," albeit it is Romish. Every christian church sustains a relationship towards those brought up in it that may properly be expressed by that endearing title, and surely the first duty of a mother is personally to attend to the health and training of her children.

A very general desire was manifested at the recent Sabbath School Convention at St. Catharines to secure a closer bond of connection between the Church and the Sabbath School, and some very pertinent and well-timed thoughts were uttered by those who addressed the Convention upon that subject. It was urged that the School should be regarded, not as an agency in operation *outside* the church, but as an integral part of its work, to be provided for out of its funds, and managed by its direction. But supposing all this to have been secured, is there nothing more to desire in the way of provision for the religious training of the young? Is there to be "neither part nor lot" for them in the sanctuary,—no adapting of any portion of its sacred services to their capacities and wants? Granting all that has been claimed for the Sabbath School as "the nursery of the Church," the nursery is not the *house*, though a most important *room* in it. The house of God is "the church of the living God, the pillar and ground of the truth."

Let us never forget, in our zeal for so excellent an institution as the Sabbath School, that the preaching of the Gospel is the divinely chosen instrumentality for the conversion of sinners, and that it is always wiser and safer to rely upon the means God has commended to us than upon any human expedient. We retract what we once wrote; the Sabbath School is not "the children's church." To attempt to make it such, or to substitute attendance there for attendance at public worship, would be a direct violation of the laws of our pi. tual being. Adults and children are made to dwell together, both in