

becoming sinners than to reclaim them after they have become deeper depraved and hardened sinners, with habits of sinning confirmed by years of indulgence.

3. To deny that children can be so trained as to grow up as sinners, and to insist that they fall into sin and guilt, is to suppose the Gospel powerless to save where its power is most needed, and where it would do most good. It is to make mainly more important to save children from becoming great sinners than to run the hazard of losing them after they have become great sinners.

4. If children must lose the innocence of childhood, and become sinners, exposed to hell before the Gospel can save them, there is a chasm between the innocence of childhood and the sinfulness of adulthood, and no salvation, through which they will drop into hell, if they should die while passing over it.

5. Children must be capable of embracing Christ by faith, before they can commit the sin of rejecting him, for they cannot be charged with the sin of rejecting him, until they have first believed in Christ. Children who have intellectual and moral light enough to involve them in

sin and guilt, have enough to secure Gospel salvation, if rightly directed.

It is a common notion that if children are so trained as to have them all the help the Gospel can afford them, and improve as well as they are capable of doing, they will never fall into habits of sin, and become guilty, and will not depart from the way in which they have been trained; but will wax stronger and stronger in the way. In every case the younger children are, when they become religious, the better and stronger Christians are they likely to make, and the less likely are they to backslide. On the other hand, the younger persons live in sin and the greatest sinners are the least religious. The religious, the less strength and industry

Christian character are they likely to develop, and more likely are they to backslide. These facts should rest with weight upon the minds of parents.

CHURCH ATTENDANCE.

A simultaneous count of Sabbath congregations in our cities is revealing a sad state of things. Some months since Cincinnati was stirred up by the published results of such a count, and now Chicago is having a like experience. These figures

body went to church. But the impression of these figures is an exaggerated one. The impression is that the number found at church on any particular day represent the church-goers, while the number absent represent the non-church-goers. It would seem as if the great mass of the people had abandoned the church. But this makes no allowance for the absence of church-going people. Let a pastor take the number of the persons whom he considers attendants at his church, and compare this with the number of those same persons actually

present at any one service, and he has a rare people for more than one-half are found. Again let the census of any church-going community be taken, and the number who report themselves as church attendants will vastly exceed the number found in church by any simultaneous count. This may indicate a great deal of irregularity in church attendance, but it shows also that entire neglect of the church is by no means so great as published figures would indicate. In a certain church in the minister's written list of families showed over eight hundred persons who counted that their church home. The actual attendance was less than six hundred, and one third of these were strangers or persons not identified with the congregation. The pastor who keeps a list of his congregation will find a somewhat similar state of things. The attendance at church on any particular Sabbath may be at least doubled to give the church-going population. It is said that people are so easily deceived from church, but it is not as sad as if the great mass

The people man abandoned the entire, as these people figures seem to indicate. There has been a loss of belief in church-going since the old times. Then thoughts seem to church simply came everybody else did. The general concept in the common returns. The general upheaval of things also is largely responsible for what has occurred. The people in the country are going to the city; the people in the East are going West, and everybody everywhere is going somewhere. Old church associations are broken up, and churches are not always found. The old church was a dear old spot—a place of precious memories and kindly greeting. In the cities it is among strangers. They go and come unnoticed and unknown. "It does not seem like home," they say, and they cease to go. They have no deliberate intention to abandon the church, unconsciously, and often sadly, they drop out

the habit of church-going. The outlook is not
bad as it seems. The church neglect is not as
as figures would indicate by at least one-
Then again, of those who neglect church,
proportion have come to that condition
shifting circumstances and not by deliberate
tion. It is a large part of the mission of
church to follow its departing members with
interest and influence, and to meet those com-
within its bounds with a cordial welcome, and
to renew the sacred ties which have been se-
by the change.—*Christian Union*.

RANDOM READINGS.

To him who has essayed nothing all ap-
seem easy.

Kindness is the music of good will to
and on this lark the smallest fingers may

A fly is a very light burden; but if it continually to return and settle on one's nose might weary us of our very lives.—*Frederic Bremer.*

Faith clears the apprehensions, impresses affections, determines the will, and governs the life. Consider the great efficacy of simple faith, the atonement of Christ. We are saved by faith alone, or by believing in Jesus from now to moment. This is true, whether of pardoned sin, or of the inheritance of glory and purity; for both are received and retained by faith in the blood of Christ.

"When conscience is thoroughly afraid of the remembrance of thy great sins, and the devil assails thee with great violence, be not about to overwhelm thee with heavy loads, but whole seas of sin, to terrify thee and draw thee from Christ, then arm thyself with such assurances as these: Christ the Son of God was

not for the 'Lily, righteous, worthy and
as were his friends ; but for the wicked as
and for his enemies : wherefore, if Satan
' Thou art a sinner, and therefore must be
damned, then answer thou and say, ' I
thou sayest I am a sinner, therefore I am
righteous and be saved ; ' and if he reply,
but sinners must be condemned, then
thou and say, ' No, for I fly to Christ, who
given himself for my sins, and, therefore,
in that thou sayest, ' I am a sinner, thou
me armor and weapons against thyself, at
thine own sword I may cut thy throat
tread thee under my feet.'—*Luther.*