

danger of becoming demoralized and driven to despair? But farther, of the eight, not one young man, Mr. Fitzpatrick excepted who could not well be called, has been a full year on the mission field.

I at once acknowledge that I could not eliminate the word *young* from the last sentence, for it must be confessed that some congregations have evinced amazing folly in the matter of age. The following fact brings out my meaning. A minister who has turned fifty preached in a central vacancy. An Elder expressed to himself his appreciation of what he had heard, but says he "the congregation will not call a man who has a grey hair in his head." I hope he told the elder not to make a parade of their folly; but such cases would not be met by a Presbyterian nomination for such men would be the last to accept of it. These cases, though occasional only are just sufficient to be injurious and damaging to the church itself and to a mode of procedure good as a rule.

I end where I began, that **THE WANT OF THE CHURCH IS MORE STUDENTS!** Seven licensed last year and five next, from Pine Hill, with say two from abroad, or seven annually, but what are these among so many? We gave half that number in the year to the North-West and we should give whole seven, at the least, as our fair share every year, but if we do this and provide a man for Demerara, what will become of Eastern Stations, congregations and Lumber Camps?

There are students in these Provinces who have not yet decided on their future course, and there are some who have finished their arts course and are undecided whether to commence theology now or to delay for a year. We hope that some of them will look at the facts presented in this letter. The King's business requires haste. Every year's delay intensifies the evil complained of in Synod. Mr. Morton showed the evil arising from delay in sending out the fourth missionary to Trinidad. There is the same evil now from the want of men for Demerara, and for thirty different fields in our Maritime territory, and if twenty entered our Hall annually not only would there be room; but all could be settled usefully and with means of support without long delay.

BRINGING CHILDREN TO JESUS.

BY REV. W. T. SCHOELL.

How may this be done? First by in-

fant baptism.

Second, by faithful instruction, both theoretical and practical.

Of theoretical instruction outside of the home-circle an important place should be assigned to that of the Sunday-school. The teachers, who ought to be Christians, should strive to increase the Christlikeness of their pupils. They should so divide the Word of God that thereby each scholar may be made wise unto salvation. Each lesson should be studied critically, systematically, prayerfully. The invigorating truths thus secured should be presented to best advantage. Children fed with crude bits of chronology, topography, demography, Christology sifted over with tautology are not likely to grow in grace. What they need is the thoroughly manipulated, unadulterated bread of heaven, and the fresh, pure water of life.

The offspring of Christian parents should receive most of their instruction in spiritual things at home. Godly mothers will do well to follow the example of Lois and Eunice, by whom Timothy was taught the Holy Scripture from infancy. The importance of faithful Bible study is evident, since "man's chief end is to glorify God and to enjoy him forever," and "the word of God which is contained in the Scriptures of the Old and New Testaments is the only rule to direct us how we are to glorify and enjoy him." Those who go to Christ go in faith; but "faith cometh by hearing, and hearing by the Word of God."

Children should, moreover, receive instruction at home "in the principles of our holy religion." To this end our "Confession of Faith" and the Larger and Shorter Catechism are recommended, ("Directory for Worship," chap. vii. sec. 4.) "Too many, even our nation and city, parish and run blindfold into hell for want of knowledge; and the more are without knowledge for want of instruction; and

no way of instruction doth convey clearer light or distinct knowledge in the principles of religion than the way of catechizing." (Thomas Vincent.) "It is within the memory of many now living that in almost every Presbyterian and every Congregational family in the land, as a matter of course, the children were regularly taught the Westminster Catechism." (Charles Hodge.) What multitudes of children would be brought to Jesus in 1833 if in every Presbyterian household they were taught to search the Scriptures, and received systematic and