

stage of moral training; which produce fearful fruits, inimical to the interests of society, destructive of the parent's future peace and the glory of their old age, and ruinous to the spiritual and temporal well-being of the children themselves. While the remark of the author is curious and original; while it is worthy of attention as an apt illustration of the truth of his position, we do not believe, that, though this consummation were attained, Sabbath Schools would cease. We love to contemplate the Sabbath School as a primary necessity. It is found that the more the Church is savingly enlightened, and apparently less needful of instruction, the more is the place of public instruction sought and loved. The Sabbath School is the children's Church, where they praise God in strains suited to their nature and capacity, where teachers address them in the only style which is to them intelligible, and where they can unite in more sympathetic devotions. "If these should hold their peace, the very stones would cry out." The Sabbath School ought to be regarded as a permanent bulwark of the Church; an institution, in which we would do well to cast energetic action, as a lasting feature in a progressive Christianity.

Many practical works of value have been written on the subject of Sabbath Schools, and this book will take a high place among them. The theme should make it interesting to every parent and member of the Church of Christ; and it is handled in such a manner as to promote true religion. There is no attempt at refinement of style, and there are no elaborate sentences. The author makes no effort to recommend his sentiments to his readers by such methods. While a little more of this would not be objectionable, and he would thus do a service to his eloquent disquisitions, which they well deserve, we might perhaps secure, if this were done, less truth and originality, and we would not be disposed to exchange the latter for the former qualities. The book abounds in passing allusions to *principles* of great importance, carefully thrown out in the course of discussion in such a way as to indicate the presence of an independent, original, and well stored mind. These principles are sometimes new, and are always fresh, because invested with a character of individuality. This feature is characteristic of the author's productions. This frequent occurrence of the germs of thought, and the apparently casual introduction of new and important principles, makes a paragraph now and then as instructive as many a volume. There is a spontaneous generation of important thoughts, a wonderful accumulation of solid matter, and a constant succession of instructive sentences strung together, with little regard for smoothness, but with an earnest view to edification. There is no weak attempt made at the enforcement of a refined Christianity, or dealing out the principles of our most holy religion, as mixed up fragments, and therefore perversions, to suit the depraved tastes of the moderns.

Evangelical doctrines and duties are boldly and firmly set forth, and strongly enforced. No half-Christianity is taught, and every one must rise from the perusal of this work with the conviction, that what is not evangelical religion is no religion; that Sabbath School instruction, as at present conducted, is very defective; and that until it secures a different preparation, and holds out a different aim, it will not be for the glory of God, and the advancement of his Son's Church.

The plan of this little work is indicative of its thoroughness, and exhibits the comprehensive principles upon which it treats a subject of great moment. It is divided into two parts: namely, the Sabbath School of the Fireside, and the Sabbath School of the Congregation, as it ought to be. Under the first he treats of the Family Institution, the Sabbath, Catechising, Prayer. Example, the advantages of the proposed system, and the responsibility of parents. Under the second he treats of "the origin of our Sabbath School system, the relation of the clergy and laity to it, the causes of its partial failure, and the need of an efficient Sabbath School system for our times."

We trust that many of our readers will satisfy themselves by perusal of the work itself, as to the manner in which these points are discussed. We are much mistaken if ministers and lay members of the Church shall not find matter for thought, and solid grounds for increased zeal and improvement. A very few topics may be referred to. The views on Sabbath observance are just what might be expected. Taking his stand upon the word "holy" as the spiritual feature of this day's observance by a Christian, he is able to thread his way clearly through contending opinions on this subject, and to furnish self-evident ground for the condemnation of much that is considered legitimate on that day. "God, in his wisdom and greatness, commands man to keep the Sabbath as a *holy day*—a day for holy thoughts, emotions and duties." How true are the following remarks! "Plead for no pharasaical or sanctimonious keeping of the Lord's day. As this is the natural product of a mind diseased by spiritual pride, or sunk into mere formality, so it can only tend in all its operations to sear the conscience and harden the heart. But is it not absurd to speak of either ancient or modern Pharisees, as rigid keepers of the Sabbath? The truth is, that this sort of people have ever been virtually its *essential*, if not open violaters."

The religious training of the fireside is doing a work in promoting intellectual strength and nursing human genius, which is far from being duly acknowledged. Secular educationists in particular, seem to talk as if clever men, men of business talent, statesmen, orators, and philosophers, owed their success mainly, in regards external aid, to the educational machinery of their respective countries. The prominent idea is that of Lord Brougham; that the schoolmaster with his primer, is the nursing-father of intellectual greatness. With