

most, a much pleasanter thing to attend evening sermon and share in the physical excitement of a Sabbath evening assembly, than stay at home and be drilled in the "Single Carritch." There is, however, as much difference between the two modes, as between reality and fuss.

In short, as there is peculiar need for a system of juvenile instruction and training in our churches in these provinces, so we are assured, that, whenever this duty is duly performed, the church has fulfilled her *greatest* function, has *secured* most, and that her altars will be surrounded with the most enlightened and the most pious worshippers. When the foundations are deep the building is secure.

The young, be it observed, require a teaching and a literature peculiar to their wants. The newspapers are no fit education for the youthful mind. Sydney Smith said of books to some young people "always keep the best society;" but it may confidently be affirmed, that the prints of the day exhibit the basest side of human nature. It is the vice of the Cowgate of Edinburgh or the Salt-market of Glasgow on a clean sheet, that we may handle, without the odious dirt, squalor and wretched visages to be seen in these places. It appears in such places in its genuine aspect, "a monster of hideous mien," and denuded of every fascination, it brings its pale miseries to the light of day as a warning to others. Men say in the papers now-a-days what they would not dare to say to their intimate friends. Never in the history of man, did hypocrisy discover such a capacious cloak, inscrutable in its folds as the system of anonymous newspaper scribbling. But to return to our subject, it is certain, that while the newspapers, with their political squabbles and silly love stories, the scene of which is laid somewhere beyond the moon, are the most ready pabulum in many families, and often take the place of solid reading, the spirit they often manifest, the matter they often contain and the FORM of their statements, as addressed to adults, are not adapted to the intellectual and moral necessities of the young.

In the department of literature, the church has thus a great duty to perform in preparing and putting into the hands of her young members, little books and papers suited to their capacities. The Church in Canada, does this in a most efficient manner in the pages of the "Juvenile Presbyterian." Our Synod two years ago, passed a resolution in favor of this publication, and recommending it to their people. We have ourselves used it for some years, and can testify to its excellence. The editor, who is a zealous friend of the Kirk, and a most enlightened man, provides devotedly and skillfully for the moral wants of "the bairns" and, as he is an enthusiast in the cause of Sabbath Schools, he seems to work *con amore* in this good enterprise. The printing is so good and the wood-cuts are so well executed, that we are surprised, that it can be published for the trifle of a shilling per an-

num for twelve copies. We have a right to look for it in all our schools. A congregation might distribute it in all its families, by giving one to be placed in every pew on Sunday. And as the children in the country schools are so scattered, that Sabbath schools can scarcely be formed, this might to some extent, supply their place. A single collection in the year would pay for this, and the congregation would be but doing its duty to those of its children who are shut out from the benefits of Sabbath schools.

We wish this little publication that success which it so richly deserves.

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For the "Monthly Record."

MAN'S ARBITRARY AND RESPONSIBILITY.

The editor of the *Conflict* has again come forth on the side of error. He is wrong on fundamentals, the question of "man's responsibility to keep the commandments of God perfectly." He answers in the affirmative, regards the denial of man's power "as one of the principal fallacies of the old Church, as ruinous in its tendency and results." He, of course, regard it just the other way, both believe in the truth and salutariness of the ancient, though much perverted, doctrine. And, first of all, it is proper to know what the Shorter Catechism maintains: not that man is not bound to obey, or that, through grace, is not capable of obeying, (the latter of which the editor evidently supposes,) but that man naturally nor spiritually is he able *perfectly* to keep the law as it ought to be kept, in thought, word and deed. And for confirmation of this latter doctrine, it appeals to Scripture, and to the Apostle's experience (when a renegade man) in the seventh chapter of the Roman Epistle. A contrary view would, of course, deny a ruined state by nature, and confer on man a power that obviously belongs not unto him. John xv. 4.

Such a view is also contradicted by every authentic Christian biography, and by no more than one the editor once quoted, John Newton, (see his letters.). But upon what does the *Conflict* found its doctrine; "upon the graduated claims of the law." "Our obligation," says he, "can never exceed our ability." This is not a scriptural, however plausible doctrine. Were it true, it would excuse Sabbath-breakers, swearers, drunkards, and the worst of men, from penalties. Why? they have no spiritual ability to obey. It would moreover, render obedience a nullity; for we are not obliged to obey, the Creator has no right to command, and duty is gone. What use, then, are all requirements and threatenings? Man has only to say, "I cannot," and the thing is at an end. Try the system with the laws of our Queen, and what the drunkard replies, "I could not be quiet for I was drunk;" and the thief, "I had to steal, for I have such a mania for it," the *Conflict* would let them off; but the judge re-