

faith of the scholars, and to enable them to give a ready answer to the common objections of the sceptic.

The books I have found most useful on the evidences are, Angus's 'Hand-Book of the Bible,' Dr. Cumming's 'Manual of the Christian Evidences,' and Whately's 'Lessons.' On the doctrines and duties, I now use no other books in the class except the Bible and Confession of Faith. I have tried the plan of putting catechetical books into the hands of the scholars to prepare lessons at home, but have not found it successful. It is a plan fitted to exercise the memory, but not so well adapted to improve the judgment or impress the heart. Whatever subject I am teaching, whether it be a branch of the evidences or a doctrine or duty, I first give a simple and connected statement of it to the whole class, either *viva voce* or from a book, and then examine them upon it till they thoroughly understand it. I always announce every Sabbath evening the lesson for the following Sabbath evening, and exhort them to read all the books they have upon the subject at home. This is, in my experience, a far more successful plan than the use of books containing merely questions and answers; they are too fragmentary and unconnected. The teachers will never keep up the interest of his class who uses any set form of printed or written questions. The questions should be framed at the moment, and suited to the capacity of the pupil. Each question should be suggested by the answer given to the previous one. No intelligent teacher, who has studied his subject well, can ever be at a loss for proper questions.

I meet this class on the Sabbath evening, because on no other evening of the week could so large a number be brought together at one time. It is of importance that such a class should always be held either in the church or some room or hall apart from the junior classes, and that the pupils should be no longer regarded as children, but as young men and young women. The minister should always teach this class personally, and be as seldom absent as possible. These young people attach to the minister's class an importance which they will not attach to any other. I can supply my pulpit for a Sabbath without any injury to my congregation, but the same cannot be said of my class. Your correspondent asks any one who may write upon this subject to mention results. Now, it is both a difficult and a delicate thing to speak of results, but this I can say, that all the members of my class seem deeply interested in the subjects brought before them. They are more regular in their attendance than in the junior classes. They make the best Sabbath-school teachers. I have always most satisfaction in admitting them to sealing ordinances, and many of them, I trust, are seriously impressed with the truth.

Hoping that these few remarks may be use-

ful to your correspondent "A Parish Minister, and to other readers of the *Record*—I am, Sir, your obedient servant, M. C.

GLASGOW, Dec. 2, 1862.

—Home and Foreign Record.

Bishop Colenso's New Work on the Pentateuch.

MANY of the readers of the *Record* must have heard of this book, and of the nature of its contents, though perhaps none of them have read or even seen the work. Great alarm is felt by some because of it, and doubtless it will unsettle the faith of not a few, but the permanent effect will, I believe, be good and not evil. "Truth, like a torch, the more it's shook it shines." We see proof of this in the religious history of the last hundred years in Germany. Where do our professors, students, and ministers now look for the ablest defences of Christian truth, but to the volumes of Tholuck, Hergstenberg, Meyer, and such like commentators, who were drawn out by the sweeping attacks of the Rationalists. And the late religious history of England proves the same thing. The publication of "Essays and Reviews," which excited such confusion in the British Churches, has been the means of calling forth an amount of learning and ability in defence of the truth that few gave the Church of England the credit of possessing, and which will entitle her to be considered one of the greatest bulwarks of Christendom. The "Aids to Faith" is not only an antidote to "Essays and Reviews," but is a permanent contribution of the greatest value to our positive theological literature. In the same way we have to thank deists and infidels for the noble works of Butler and Paley, and the other great defenders of Christianity in the eighteenth century; and thus it is that the assaults of Rationalist assailants always tend to awaken new thought, extend our knowledge, and establish truth on a firmer basis than ever. Our Protestant freedom of a fearless Bible criticism, is a proof of our reverence for the Bible—a proof that we regard it not as a collection of godly legends, but as God's truth.

While we thus think that the new book on the Pentateuch will not damage Christianity, and while we welcome all criticism, research, and sound reasoning, we cannot, as honest men, avoid deploring and condemning Dr. Colenso's conduct. Here is no question about liberty of thought or the right of private judgment in matters of faith. Every one acknowledges all that to the fullest extent, and it is dishonest and insulting to write about us as if we did not, by setting up such pleas on his behalf. But the charge is really this: You, Dr. Colenso, professed to the Church of England belief in certain doctrines; you vowed to teach those doctrines, and es-