

ing periodically the portion assigned to him, collecting under one roof the children of a neighbourhood, and after a short prayer, proceeding to the delightful task of training them in the way that leads to life everlasting. Rightly considered, this is indeed a great privilege,—the training of immortal souls!

As to *methods of catechising*, if men can only be made to love the work, they will soon find but little difficulty in communicating that species of instruction which is best adapted to the capacities of children. At first, however, some little difficulty will naturally be felt, but will soon vanish before steady and persevering effort. It would be well, perhaps, if we had a series of Catechisms upon a uniform plan, and adapted to different ages; but with those which we already have, and above all with a sound knowledge of scripture, no intelligent man need be at any loss. Be it always remembered however, that it is not a mere technical or verbal knowledge of the Bible or Catechism which is all that is to be required of the young. A boy or a girl may be so trained as to know by rote the leading facts and doctrines of scripture, and be able to quote passages with great readiness and accuracy, and yet be far from having a right apprehension of their meaning. Children cannot of course be made to understand the scriptures, in the same sense in which a grown person may be said to do so, but they can understand them *as children*. Thus, Paul says of Timothy, "from a child thou hast known the Holy Scriptures," which means that, from a very early period of his life, Timothy had been instructed in the knowledge of divine things. It is evident, therefore, that in conducting Family Catechising regard ought to be had to the age and experience of the children. The rule is, just to teach them what they are capable of understanding. For instance, as soon as children are capable of knowing the difference between right and wrong, they are to be taught to love truth and to hate falsehood. And so with all the other precepts and doctrines of the Bible; they are to be taught them in that order in which their minds are capable of receiving them. Simple images and illustrations go a great way with children; for they can thus be made to understand what they can be taught by no other method. By means of apt and suitable comparisons, they are both instructed and stimulated to fresh attention, by the delight which they feel in being able to comprehend what is explained to them. From a task the exercise of catechising may thus, in skilful hands, become a source of pleasure as well as of instruction.

Fellow Christians! numerous are the considerations which in these times call us to be active. The state of the Church, the state of the world, alike demand that we should do something for Christ's Kingdom. And where are we to fix our hopes for the future if not upon the young? And can

these—naturally depraved and corrupt as they are—be brought into the fold of the "great Shepherd of the sheep" without labour and painstaking? We know that nothing really valuable can be obtained, even in this world, without strenuous effort. And what can be of higher importance than the future condition of immortal souls? While others are labouring to increase in this world's goods—are adding house to house and barn to barn, and rejoicing, like the rich fool in the parable, in the prospect of increasing abundance, it is for us who profess Christ, to increase in faith and good works, and to lay up for ourselves unfading riches in heaven. While the children of this world are struggling and contending for the vanities of time, giving their days and nights, their health and strength, and all the ardour of their minds, to the acquisition of the objects of wealth, honour or ambition, shall the true followers of the cross be less zealous, ardent and enthusiastic in upholding and strengthening their master's Kingdom,—that Kingdom which "must increase" in spite of all obstacle and opposition, even though we were dumb? Always remember that one human soul won to Christ is of more value than ten thousand worlds, yea ten thousand times ten thousand. O, his could only should we have for ardour, energy, zeal and devotion to a cause which has in view the self same object as that for which Christ came into the world to suffer and to die—the salvation of immortal souls.

Review.

PRESBYTERIANISM DEFENDED AGAINST THE EXCLUSIVE CLAIMS OF PRELACY AS URGED BY ROMANISTS AND TRACTARIANS: A LECTURE DELIVERED IN ST. GEORGE'S CHURCH, EDINBURGH, BY THOS. J. CRAWFORD, D. D. ONE OF THE MINISTERS OF ST. ANDREW'S PARISH, EDINBURGH.

We beg to call the attention of our readers to this little work, a few copies of which are still on hand at the Book Store of Mr. William Grant, George St.

Within a small compass it puts fairly and forcibly the principle arguments for the scriptural authority of Presbyterian Church government, and refutes the claims of those High Church Episcopalians who maintain that without an episcopacy there can be neither church nor sacrament. The tone of this party towards the Church of Scotland and the other reformed churches, has changed since they have become enamoured of so many Romanist dogmas and practices. They affect to liken us and other national protestant churches to Samaria, while the dissenting denominations that have sprung into existence since the Reformation are utterly unchurch and likened to the ancient heathen world. So far as we are concerned with their charges, we have a very short and very satisfactory answer. We give it in the words of Dr. Crawford.

"Those members of the English Church who denounce as invalid the orders of our

Scottish Presbyterian Clergymen, are not perhaps aware, that one of their own Canons, made in the year 1603, when the Church of Scotland was Presbyterian, and still in force, acknowledges the Church of Scotland as a sister church, commanding all their clergy to pray for the Churches of England, Scotland, and Ireland, as parts of Christ's Holy Catholic Church, which is dispersed throughout the world."

The lecture throughout is characterised by calmness and moderation; and while Dr. Crawford, in a masterly manner, refutes the exclusive claims of others, he deprecates the idea of putting forth any such claims for his own church.

The first portion of the lecture is occupied with a review of the alleged scriptural proofs of the divine authority of prelacy. Unquestionably the strongest of their positions is that the Apostleship was meant to be a permanent office in the church, and this is most satisfactorily disposed of. In corroboration of the Presbyterian views, Dr. Crawford quotes the statement of Dr. Barrow, one of the most distinguished ornaments of the Church of England.

"The apostolical office was extraordinary, conferred in a special manner, designed for special purposes, discharged by special aids, endowed with special privileges, as was needful for the propagation of Christianity and the founding of churches. To that office it was requisite that the person should have an immediate designation from God,—that he should be able to attest our Lord's resurrection,—that he should be endowed with miraculous powers,—that he should be able to impart spiritual gifts,—that he should instruct all nations in the doctrine and law of Christ,—that he should govern in an absolute manner, as being guided by infallible assistance,—and that he should have authority to found churches, to constitute pastors, to settle orders, and to perform all such acts of spiritual power by virtue of the same divine assistance. Now, such an office was not designed to continue by derivation; for it contained in it diverse things which evidently were not communicable, and which no man, in after times, without gross imposture and hypocrisy, could challenge to himself. Neither did the apostles profess to communicate it. They did, indeed, appoint standing pastors and teachers in each church. They did assume fellow-labourers in the work of preaching and governance. But they did not constitute apostles like themselves. Their apostolic office expired with their persons."

We have next the direct scriptural proofs of the divine authority of Presbyterianism, wherein it is shown that Presbyter and Bishop relate to the same office and the same person, and that to them is entrusted the permanent duty of governing and teaching the church, and of ordaining their successors. No room therefore is left for the prelate, as indeed no passage of scripture relating to his office can be found to be read at his consecration.

We make no apology for a long quotation, as we are anxious that our people should be thoroughly grounded on this point.

"When we wish to ascertain who are the fixed officers, and what was intended to be the permanent order of the Church, it seems plain, that our proper subject of enquiry is, not what extraordinary and peculiar functions were exercised by the Apostles and Evangelists, but what manner of offices and orders did they establish in the various churches which they