# British American Presbyterian.

VOL. I. TORONTO, CANADA, FRIDAY, OCTOBER 11, 1872. No. 35


## Contributors & Correspondents.

### NEW BRUNSWICK.

STARTLING NEWS—A NEEDED HINT—AMERICAN PEACE SOCIETY—THE TORONTO "MAIL" AND THE N. B. SCHOOL BILL—QUITE MISTAKEN.

The news of the disasters that have befallen and that threaten the Canada Presbyterian Church is quite startling, it almost takes one's breath.' Ingles gone, and M'Vicar and Topp assailed, with Smith as good as gone it is too much all at once. To get blow after blow at that rate is staggering. It is to be hoped, however, that the calamity will not be so great as just now it threatens to be. I suppose it is not much comfort to be told that what is your loss is others' gain. To the church of Christ there is this consolation, however, that the work of the Lord is not dependent on man; men may come and men may go, but the progress of the kingdom of heaven on earth is destined to go on for ever. It may be a lesson, and if it be, it is one that is greatly needed by the Presbyterians in many parts of the Provinces, that a more liberal policy in giving to the cause of God must needs be adopted. If it be the case, as it is alleged in some quarters and apparently with good reason, that the measure of consecration to God's cause has not kept pace with the rapid growth of wealth; some such providence as has now befallen the church, was needed to awaken her to a deeper sense of the obligations that lie on her. If so these losses, great as they are, may be a blessing in disguise.

A visit has just been paid to St. John by the Rev. Mr. Chase, the travelling agent of the American Peace Society. Two meetings have been held, one a preliminary one and the other a large one in the Hall of the Mechanics' Institute. Neither of the meetings was very large, but they were spirited and enthusiastic. A branch organization has been formed here and office-bearers chosen as well as a provisional constitution adopted. It is wonderful how the principles of peace have grown within the present generation. It is within the memory of not very old men when nobody but Quakers advocated the theory to the full extent, and when unsparing ridicule was thrown on the doctrine and those that supported it. Some twenty years ago John Bright dared to advocate such an utopian theory, as he dared to hold many principles that were then considered wild and visionary, and what people considered the farthest degree removed from the practical, in the House of Commons, but the fanciful doctrine was the butt of the keenest shafts ever launched by old Penn. Now the possibility of settling international disputes in a bloodless manner does seem feasable even to the bulk of the community. What has been done at Geneva proves in a signal manner were there nothing else that another line of policy is likely to be adopted in the time that is to come. The moral weight of such a settlement is not for a moment to be considered in the light of the amount which the one nation pays to the other, that amount, great as it is, is a mere bagatelle. The fact that a settlement has been made without the effusion of blood is the all important point. It may be some time ere the European nations feel at liberty to reduce their armies which are supported at an enormous expense, but it is to be hoped that the money which is annually expended on that object will ere long be set free to be devoted to objects more in accordance with the high civilization to which we claim to have attained in these days. The American Society is making arrangements to hold in Boston next year a great International Peace Congress at which many of the European governments are expected to be represented. The Secretary has just left Boston for Europe to make arrangements for the Congress. Mr. Chase intends to visit other cities and towns in the Lower Provinces before he returns home.

I cannot conceal the fact that I read with utter amazement the extracts made by our daily papers here from the Toronto *Mail* respecting the School Bill of New Brunswick. It would be charitable to attribute such sentiments to ignorance, but I fear that such a construction can hardly be entertained. I think the writer of the article must have known better, if he did not he had no call to write for one of the leading papers in the Dominion. The *Freeman* of this city in all the frenzy of its theological partizanship never said harder words about the Bill. If that article be an index of the sentiments of Sir John A., I am afraid, though I am no political peer, that he will find himself demanded of much of the support on which he counts from this Province, and perhaps not a little of that which he expects from Nova Scotia, for the two Provinces are in the same box so far as common school education is concerned. If the present government is going to throw itself into the arms of Rome in order to secure continuance of political existence, we had better know it as soon as possible, so that we may act accordingly. I tell the writer in the *Mail* and all others that are equally ignorant or wilfully blind that our School Law is not "bigoted," that there is none of the flavour of bigotry in it all, and whoever makes such an accusation as was made in that journal should learn the meaning of the words which he uses.

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St John, 25th Sept., 1872.

### THE PLACE OF PRIZES IN THE SABBATH SCHOOL.

The following paper was read by the Rev. R. Rogers, of Collingwood, at the recent Presbytery Sabbath School Convention, and will repay a careful perusal.

I think it due to myself to state that I stand here more through constraint than choice. The originators of this "Convention" saw fit to place my name on the "programme," and allot me a task for this occasion, during my absence from home and consequently without my knowledge or consent. I regret the appointment, not that I have any decided dislike to the work imposed upon me, but because I feel certain that the paper on prizes in the Sabbath School, could have been given to some one better qualified to deal with the varied questions to be considered. I was so strongly impressed with that idea when I first heard of the arrangement, that I absolutely refused to comply with it, but after reflection, I "repented and went to work." Like Dean Swift's Charity Sermon, my essay will be brief, and that will prove its best feature. The first thing to be considered is the place of prizes in the Sabbath School.

I need scarcely say here, that on this question much has been said and written, by a host of eminent men, who have thought, and prayed, and laboured to make the Sabbath Schools in this and other lands, not only beautiful green spots in the midst of a moral desert, but profitable nurseries for training young and tender plants to be ultimately transplanted into the Lord's vineyard; but the opinions expressed have been so varied and conflicting, that they have rather tended to confuse than settle the minds of the rank and file of the Sabbath School workers. After a careful study of the different opinions advanced on the subject, I have ventured to divide them into three classes, and I propose dealing briefly with each class, that a birds eye view of the whole discussion may be obtained, and I feel sure that the hurried survey will not be without its benefits. The first class answers the question on the place of prizes in the Sabbath School, with a word or a dash of the pen, and that answer clearly and distinctly condemns the practice of awarding prizes as an evil. To that extreme view I object, and for several reasons. One or two of them I will merely indicate in passing. Sabbath School work is of such a character that we require all the lawful aids which can possibly be employed, and in my opinion, an occasional and judicious distribution of prizes is a valuable auxiliary to every faithful teacher. It should be his great aim in all his instructions "to elevate the tribunal and strengthen the authority of conscience," that his scholars, if possible, may be led to place a higher value on its approvals, than on a book as a reward for diligence, good conduct, or any other thing but those who have made the nature of children a study, who have been mixed with large numbers of them, or who have had any lengthy experience as teacher, must be convinced that comparatively few of them can be raised, under the best training, to such a sublime moral height, as to be absolutely above the need of some more tangible reward than their own consciousness to stimulate and encourage them to persevere in doing that which is right, and good, and pure. It is possible that such young paragons of perfection may be found in our Sabbath Schools—and may their number increase, though I confess that I never had the pleasure of meeting with any among children full of life and health. My experience has led me to the conclusion that they exist mainly in books, but suppose that I am in error, and that they are to be found in considerable numbers—none can deny on the other hand, that there is a far larger class, in our town and city schools, especially, altogether of an opposite type—and the question arises, what have we to do with these, if external stimulants, in the form of prizes, are dispensed with? Banish these aids, and the instructions of the best teachers will fail in a vast majority of cases, to arrest attention or awaken interest These children are indolent, ignorant of Bible knowledge, and their moral being seems to be in a dormant condition. In dealing with such, the teacher's first duty is to adopt some plan to rouse their mental stupor, create a desire for useful knowledge, and awaken their moral sensibilities, and as a means to an end, it appears to me that he must hold out to them the prospect of a prize at some future day, as the most potent stimulant to action on their part, at his disposal But aside from these considerations, I condemn the no prize theory, because of its glaring injustice to the children. It is counted quite right and proper in the world to award honors and prizes to deserving statesmen, renowned warriors, or distinguished scholars. Why then, in the name of justice, ignore the practice in those little communities called Sunday Schools? The feelings and aspirations of children differ from those of men in degree, not in kind, and that being so, the delighted Sabbath School Scholar, who through self denial, and self application, has taken the lead of his less diligent fellows in the class, has the same right to a prize as the successful university student has to his well earned rewards. As teachers, Superintendents, and pastors, we have His command laid upon us, "Not to offend one of these little ones, and we cannot be too careful as to how we deal with them. It is necessary that we pause here and look at the opinions of another class of Sabbath School men on "prizes and their place," that we may be better qualified to act wisely with both in our own schools. The opinion to which I refer takes the other extreme view of the subject, and encourages a too liberal use of prizes. A moment's reflection must convince us, that such a plan cannot be adopted without danger. Its first tendency is to destroy that novelty which is a very important element of a prize, and when that is gone, its stimulating power is lost, and the object it was intended to serve is defeated. Again, the plan before us endangers the peace and harmony of the school, encourages jealousies and dissatisfaction on the part of teacher and pupils, and induces loose and dishonest habits in a place where they ought never to be found, and for this reason, that many scholars must get prizes, who are not justly entitled to them. The last objectionable feature, of this plan, which I will merely indicate, is the danger of giving prizes too high a place, not only in the school, but also in the heads of the children. In my experience, the child should be taught to accept the prize, more as an expression of respect from the teacher, than as a reward for doing his duty. The moment the mercenary reward idea is entertained, and a species of bribing hireling system introduced into the Sabbath School, "Ichabod" may be engraven on it, for certainly "The glory is departed." Between the no prize, and extreme prize parties, the great majority of Sabbath School workers are ranged; and believing that they occupy the right position, I have, after careful examination, adopted their views on the question. As one of that large class, I feel convinced, that the teacher will be assisted, the scholar encouraged, and a spirit of honourable rivalry promoted in the school, by a system of prizes, judiciously administered; but the difficulty is to find a corps of teachers, possessing the head and heart qualifications required to make them impartial distributors of rewards, and without impartiality, the system becomes an evil. Hence to obviate that as much as possible, I would suggest, 1st, The propriety of awarding prizes seldom, that they may retain their proper value and influence in the school. 2nd. The necessity of awarding them for a *specific extra service*—only on rare occasions for such *negative qualities* as *good behaviour* and things of that type, and *never* merely to please. 3d. The great need of impressing the child with the idea, that the prize is given to him, not in the sense of remuneration for being punctual, diligent, obedient, &c., because these are plain duties which God expects them to discharge, independent of any reward from man. Having said so much on the first part of my paper, I pass on to a brief consideration of "the place and management of the library"

Assuming then that the organization of the Sabbath School would be incomplete without the library, and that it necessarily exercises a potent influence on the destinies of the rising generation, giving character to its general intelligence, and tone to its piety, it follows that the work of selecting a proper class of books, and the adoption of the best mode of distributing them to the scholars, are two points worthy a few minutes attention. In this age when useful and attractive books for children and youth, can be got in vast numbers, and in great variety, it sounds paradoxical to say, that the task of selecting suitable ones for Sabbath School use is so very difficult, that it requires great care and patience, and a large amount of common sense, and sound judgment on the part of those to whom it is assigned, but I believe that I am only stating the truth. Though it be one of the most pleasing features of these times, that our Sabbath Schools have called a healthy species of juvenile literature into existence, which was unknown to our fathers, and that so many gifted men and women are found willing to employ head, and heart, and pen, in the good cause, it is equally true, that at no past period were the minds and morals of youth exposed to such peril as now, through the demoralizing influence of a wide spread, corrupt, and corrupting literature, and the evil seems to be on the increase. We find it in our places of public resort, and in our railway carriages and steamboats. It is published in every attractive shape, and at all prices—from the costly book down through every sensational newspaper and pamphlet form, till the dime novel is reached, and thousands of children and young lads are devouring these poisoned morsels every day It is beyond the power of mere human calculations to estimate the exact effect, which such reading matter must exert on the rising generation, not merely in time, but throughout the coming eternity As those engaged in Sabbath School work, it becomes us to do what we can to stop the ravages of this moral plague among the "little ones. True we cannot prevent the publication and sale of bad books, nor hinder the thousands from reading them, but we can do something. We can discountenance their use, both by example and precept. We can warn our scholars against their pernicious tendency, and we can use every precaution to keep them from the shelves of our Sabbath School libraries. There is no difficulty in keeping out the grosser forms of this pernicious juvenile literature, but this cannot be said of those manifestations of it, whose dangerous character is so cleverly disguised under a fair, insinuating exterior that they have frequently escaped detection and found a place in too many of our Sabbath School libraries, to the great hazard of young souls. These books are apparently made for the express purpose of neutralizing the good effects which ours are so well calculated to produce on youthful minds, and hence they are filled with mischievous errors and principles, with false views of life, of God's revealed character, and of religion, in short, they are "unsound books," and better far for the best interests of the Church and the world to have none, than such as these.

Those appointed to make selections for libraries should be very careful not to choose any of this hurtful class of works, and that the wished for prevention may be as complete as possible, they should remember, that as these books have assumed a religious character, are carefully written, and having their heterodoxy veiled with great artistic skill, they may very easily illude the scrutiny of the keenest intellect, if accepted merely on the strength of their own recommendation. It becomes them, therefore, to take no unread book, no matter what the title or contents may be, unless they know something of the author or publisher, or have consulted with a trustworthy friend, who can vouch for their orthodoxy. If this plan were adopted, there would soon be fewer schools flooded with improper books, and that is certainly a thing greatly to be desired. The difficulties of the selector do not terminate by any means when he has refused to purchase bad or doubtful works—he has also to make a proper and useful choice from among those known to be good; and here two important questions are raised, viz Shall books on secular learning be allowed in our libraries, or only those which are strictly and purely religious? I shall not attempt to discuss these points here, but merely say that I am of the opinion that we should only have those that are strictly religious in their character, more especially in towns and cities, where secular reading can be found in great abundance. I leave those who reside in country places to judge for themselves on the matter That the selection may be both interesting and useful, I think that the following considerations, among many others, should not be lost sight of. 1st, variety, and that involves no difficulty. Our literature covers a wide surface, embracing books of narrative, biography, youthful Christian experience, temperance, Christian morality true to life, and a host of other subjects too numerous to mention, and generally they are prepared with great care and ability, and in an attractive manner 2nd. Only those books should be chosen that are calculated to interest and influence children; to take any other kind is a waste of money, to say the very least. The last thing which I will mention in this connection, is the great necessity of choosing books that will suit the tastes and meet the requirements of every pupil in the school, from the merest child to the young man or woman.

Having briefly noticed the great necessity of care and watchfulness in making selections for the Sabbath School library, I will now conclude with a few suggestions on "its management." This point requires great importance when we reflect for a moment on the high place which a well-stored library occupies in the school, the incalculable good it may do, if properly managed, and how greatly that good may be impeded, through an opposite course The force of the last reflection has been long felt, and good men in England and America, feeling their responsibility in the matter, have sought to remedy the evil One plan or system of management after another has been tried, but each has had its own peculiar defect, and consequently the proper one has still to be discovered Though it might prove an interesting and profitable exercise to view a number of those plans in detail, especially to those present, who may not have had an opportunity of reading much on the subject, I dare not venture on this ground. I can only say by way of finishing my paper, that before any plan of library management is adopted, it should have the following things to recommend it. 1st. Simplicity, in all its parts. 2nd Just and equitable distribution of the books, not merely to each class, but also to each child forming the class. 3rd. The economizing of time as much as possible 4th Its working should not annoy or interfere with the teachers or scholars during recitation The system that has these characteristics is a good one, no matter what it is called My appointed task is now finished in a very imperfect manner, but I feel that I cannot lay down my pen without a parting word to my fellow-labourers in the Sabbath School It is stated that the main stream of the mighty Amazon has been traced back to a small, bubbling spring on the sides of the Andes and so tiny is the streamlet there that the fingers of an infant could easily turn its course. Such a discovery as this has a peculiar interest to every one that knows anything about that matchless river but it seems to me, that as we are are able to trace the stream of such a potent Christian enterprise as the Sabbath School to its source, we must feel an interest in that fact before which the other interest referred to must pale In 1747 a German Baptist named Ludwig Hacker opened the first of these useful institutions in Ephratule, Lancaster Co., Pa., and in 1782 Robert Raikes inaugurated the movement in England, so we see that in this, as in many other great and good things, the New World took the lead. The good man that originated the grand Sabbath School idea never dreamt that it would expand as it has done. Their object, their great object, I believe, was only to teach certain classes of children to read, and keep them from mischief for a short time. A little farther on in the history of Sabbath Schools, we find a more advanced idea entertained. The scholars were taught Bible history and catechism; but there is not a hint that their teacher ever thought of pointing them to Christ. Now the aim of the teacher, is, or ought to be *that* above every thing else, and what a noble aim. The master's command to us is Feed my lambs. Let us feed them, not with husks, but with the bread of life. Let us pray and work on in these nurseries of the Church militant and triumphant, taking every advantage which a judicious prize system and a good library may afford us, and we *shall reap* without fail—reap to the full; reap to all eternity There is no peradventure here if work from proper motives. The command is "Cast thy bread upon the waters." The promise is "for thou shall find it after many days" It may not be found in time; but it shall most certainly be found in the eternity beyond. And if we shall find one ransomed soul among the countless throngs of the redeemed in Heaven, that we had been the feeble instrument in God's hand in pointing to the blood of Christ, that discovery will far more than repay us for the toil and self denial we may have experienced. With such a prospect before, let us work with renewed vigor, seeing the time is short.

## Book Notices.

### WARWICK'S EVERY DAY COOKERY BOOK.

WILLIAM WARWICK, TORONTO.

This is a cheap elegantly got up, and very sensible guide to cookery. It contains 1000 receipts, with coloured illustrations, gives its directions in a plain sensible way, and is suitable to those with small incomes as well on to those with large. There is no doubt of it that bad cookery has more to do with the miseries, and discomforts and disagreements of families than many people suspect, and that many a blundering well meaning wife drives her husband to the tavern, and to finding his comfort away from home by not being able to cook for him, a decent dinner, or even to see to this being done, and to its being served with some measure of decency, taste, and cleanliness. In far too many cases there is more money spent in slovenly wasteful housekeeping with nothing neither wholesome to the body nor attractive to the eye or palate, than would supply the same number of persons with all the appliances of a comfortable if not elegant home were there only some better knowledge of house-keeping, economy and cookery. A wife ought not, and need not become a mere household drudge or have her thoughts a entirely engrossed with baking stewing and preserving. But after all, if the wheels of domestic life are to run anyway smoothly, these things have to be attended to, and any poor pretences of intellectualism will go very little way to reconcile even an exceedingly good natured husband to cookery that induces dyspepsy and to food served up without taste, or cleanliness, or order. By all means let us have good cookery books. Let these be thoughtly studied and reduced to practise and the world well be none the worse, but a great deal better. This one, by Warwick, which can be had for 75 cents, will help many a young house-keeper wonderfully, and many an old one as well.

POEMS AND SONGS, by A. Wanless, Detroit. Dedicated to the St. Andrews' Societies and Caledonian Clubs of the U. S. and Canada.

This is a nice pocket volume exceedingly readable by all Scotchmen. The themes are, to a great extent, local, and the subjects Scotch, but there are unmistakable marks of the "Divine fire" in the volume. We have only space to give a specimen from the poem entitled "Sabbath morning in Scotland," dedicated to Rev Dr Jennings of this city —

> "Land of my fathers—of the brave and free!
> Land where the [illegible] of Heaven is [illegible],
> Land where the patriots humbly bowed the knee
> Then rose to wave the Standard of the Lord!
> My heart, O Scotland! from its inmost chord
> With kindly wishes beats for thee and thine
> O may thy [illegible] with purity [illegible],
> And freedom's sun forever on thee shine—
> Still may your [illegible] in Christ, [illegible] God divine!"

For Sale at J. Bain's Book Store King Street, and by the Author

Serve God, let him be the author of all thy actions, commend all thy endeavors to him who must either wither or prosper them: please him with prayer, lest, if he frown, he confound all thy fortune and labour, like the drops of rain upon the sandy ground.

The poor man wants few things; the luxurious man many; but the covetous man wants all things.