

## OUR CONTRIBUTORS.

### "HE WILL COME."

MR. EDITOR,—I notice your remarks in reference to my tractate under the above title, in your issue of the 4th inst. In regard to the merits of the work itself, I have nothing to say, but allow me to set you right on one or two points, as I am sure you can have no wish to place me in a false light before your readers. You intimate that the writer "wishes to be regarded as a premillenarian, but not one of the 'Plymouth Brethren,' whose 'errors' he professes to hold in great 'abhorrence.' Notwithstanding this disclaimer he says in another place, that the said 'Brethren' have been 'most terribly, most cruelly, and most unrelentingly maligned and misrepresented,' and he does not seem to be at all pleased with Mr. Laing for attacking them. He would also have us understand that if there is heresy among the brethren, 'the majority of people would never notice it,' and that it 'takes a man with some perception to discover it, it is so carefully concealed?'"

In regard to this I may say that I regard the "errors" of the Brethren with the same "abhorrence," as errors of the same kind held by other Christians—that is, my "abhorrence" rests on the fact of their being "errors," and not simply because they are held by Brethren; and when I say they have been misrepresented, I state a fact out of simple justice to them, and not because I endorse any one of their views. I find no fault with Mr. L. for attacking their errors.

The last clause above quoted, "if there is heresy," etc., makes me give an unqualified approval of all the doctrines of the Brethren, excepting such as are "carefully concealed," and in that respect misrepresents me. Some people are gifted, in their own imagination, with such a degree of "perception," that they are continually finding errors and heresies where they really do not exist, or in other words finding fault where there is none. This is quite a different thing from intimating that the heresies of the brethren, if they have any, are "carefully concealed." Then again I do not find fault with Mr. L. for "mixing up the doctrine of the coming, and the doctrines of Plymouthism," but for mixing them up in such a way "as to lead unthinking persons to class the former with the latter, and unitedly condemn them," for treating them as if they were inseparably connected. That they are not inseparably connected the history of the doctrine proves conclusively, for the pre-millennial coming was preached before the "Brethren" were heard of, and is now preached in places where they have never been; and further it is not the "Plymouth Brethren," who are responsible for the wide-spread hold that the doctrine is taking on the Christian public, for who is it that tells Sunday School workers in his lesson expositions, that it (the coming), is the next great event for which the church is to look? Not a "Plymouth Brother," but John Hall, D.D., of the Presbyterian Church. Who read an article at the Lynn (U.S.) Ministerial Conference, setting forth that Christ would come to introduce the Millennium, and reign with His saints on the earth? J. H. Brookes, D.D., of the Presbyterian Church. Who declares to his congregation that Christ may be here before the passing hour ends? Newman Hall, LL.D., of the Presbyterian Church. And who is it that, (as Mr. L. intimates), at Sunday School Conventions, and gatherings of Christian workers, proclaim the doctrine of the premillennial coming? Not the Plymouth Brethren, for their "exclusiveness" prevents their taking part in such meetings; no, not "the Brethren," but ministers and laymen in high standing in the Presbyterian and other Churches. Well may we enquire, if the doctrine of the premillennial coming and the doctrines of Plymouthism are inseparably connected, and if it is fraught with such fearful tendencies as some would have us believe, why are these men allowed to teach it, without so much as a protest from the churches with which they are identified?

My answer to your question, "Does not Mr. Laing's book plainly demonstrate to Mr. McPherson, and other simple premillenarians, that they are on the road to Plymouth?" Is simply NO! for facts in my own experience and the experience of others are against such a conclusion. The more I study "the coming," the more firmly am I persuaded that it must be premillennial, while on the other hand the more I study that system called "Plymouthism," for system it is, however much its upholders may disclaim against

that term, the more satisfied do I become that "that system" is a practical failure, and the less and less inclined am I to adopt their peculiar views.

The question of the coming is one of living interest, and calm, Christian discussion of the subject can not but result in good; but if it is discussed let it be on its own merits and not in connection with the "heresies of the Plymouth Brethren."

In conclusion, Mr. Editor, allow me to congratulate you on the improved appearance of the PRESBYTERIAN, and hope you may receive that encouragement which your enterprise deserves, and subscribe myself,  
Yours, etc.,  
A. MCPHERSON.

Emerson, Manitoba, Jan. 15th, 1878.

### THE MASTER'S CALL.

Go work to-day! the fields are white to view,  
The harvest truly great, the labourers few;  
To you the call is given, reapers obey!  
Work mightily, while yet 'tis called to-day!  
The night approacheth when no man can work,  
And sin and vice do in the darkness lurk.  
The fields are many and the world is wide,  
O'er trackless forests, deserts, stormy tide,  
Proclaim THAT LOVE which makes all mankind kin,  
And saves the soul though steeped in direst sin;  
Which frees the captive, gladdens the oppress,  
And leads the erring to the Saviour's breast;  
Where pardoning mercy, love, and joy are given,  
To make this earth a sweet foretaste of heaven!

Toronto.

J. IMRIE.

### FILLED WITH PEACE.

"Thou wilt keep him in perfect peace whose mind is stayed on Thee:" ISA. XXVI. 3.

Sweet are the gracious promises  
The Scriptures do contain  
Lending fresh comfort as we read  
Them o'er and o'er again;  
More precious having felt their power,  
To cheer us in life's darksome hour.

Daily life's anxious cares, and ills,  
With fretful worries roll,  
Like billows, to disturb the saint's  
Serenity of soul;  
But He who still'd the stormy wind,  
Will speak peace to the troubled mind.

Amid perplexity and doubt,  
And questionings what to do,  
The mind that's stay'd on Him can wait,  
Assured He'll bring him through  
The tangled maze, while peace descends,  
On dove-like wings and him attends.

How soothing 'mid life's changeful scenes,  
To know His love makes all  
Things work together for our good,  
Whatever may befall.  
Weak in ourselves, strong in His might,  
His peace makes ev'ry duty light.

"He to His people will speak peace,"  
How sweet the certainty;  
Then will they ever long to grow  
In greater purity.  
And casting all their fears away,  
His arms will be their strength and stay.

Peace deep as ocean's depths, and high  
As heaven's highest height;  
Gentle as river's peaceful flow,  
And soft as heaven's own light,  
Fills and sustains the trusting mind  
Who to His will hath all resigned.

ELIZABETH BECKET.

### THE CHURCH AND THE SABBATH SCHOOL.

In a recent issue of THE PRESBYTERIAN there appeared an article under the caption "The Church vs. Sabbath Schools," in which the fact was stated and the two-fold cause exhibited of the too frequently seen independence of the Sabbath School on the church, both in its organization and operation. I would now crave your permission to follow up that paper with this on "The Church and the Sabbath School."

Having in the former paper shown why so many children attend only on the Sabbath School, and thus in consequence grow up in alienation from the church, I would now endeavour to show why children should, and how they may, be induced to attend the church as well as the Sabbath School. In this matter not only teachers and parents, but also pastors, have much to do, for while it is the part of the two former, and especially of parents to see that the children do attend the church, it is no less the duty of the latter, both by the matter and the mode of their ministrations to encourage them to attend. Unfortunately

however there is often too much ground for parents putting the question; as well as for children taking it up, "why have children in a church in which there is little or no part for them in the service, and in which their recognized relationship thereto is simply their relationship to their parents?" Now if baptism means anything it doubtless means mutual relationship and mutual responsibility, ministers therefore should not simply enjoin upon parents to bring their children to the church, but specially should they endeavour so to modify their ministrations as to encourage children to come, carefully however drawing the distinction between being child-like and being childish. Much mutual good might be gotten, if, for instance, in the exposition of the chapter, or in the course of the sermon something is said, not so much about the children as to them, something at once attractive and instructive, and so said as to take hold alike of their head and their heart; this would not only show them that they were recognized and cared for, but that the minister had duties and responsibilities in connection with them as well as with their parents, and that it was His desire and his delight to fulfil them.

Such a course would be highly beneficial to the children. If for instance, in the reading of the chapter the minister would occasionally pause, and address himself to the children, would explain some passage in language not simply suited to their comprehension, but to their apprehension, and if he pursued a similar course in the sermon, he would soon be delighted to see how the faces of the children would kindle up with growing interest, if not with excitement, as they gratefully appreciated not simply the notice that was taken of them, but specially the illustrated instructions that their pastor imparted to them. A simple incident related so that a child could understand, an affectionate address, brief, but pointed, allusions to the habits, troubles, joys, and hopes of children, may find a profitable place in every Sabbath day's ministrations. In this way the child will grow up with the growing idea that the minister is his minister as well as that of his parents, that he thinks of him in his study, that he has something to say to him from the pulpit, and thus a bond of affectionate attachment is implanted and fostered not simply to the minister but also to the church which may be lasting as life and all important in its issues.

Such a course would be highly beneficial to parents. Besides having their children with them and under their eye in God's house as well as in their own, and there realizing that the promise is not only to themselves, but to their children, there is in such a service not only a powerful appeal to that parental something which is always gratified when their children are taken notice of for their good, but there is also awakened in the hearts of even the most careless of parents a far deeper sense of their parental obligations, and especially as well, a far different idea of the untold and eternal importance of the spiritual welfare of their children. If in the solemn services of the sanctuary parents see their pastor ever taking an ardent and affectionate interest in the spiritual well-being of their children, seeking to wean them from sin and win them to Jesus, surely cold must be that heart and callous that soul that can sit under such ministrations and not be aroused as they never had been before to the vast importance of the spiritual welfare of their children and of their personal relation at once to the house and the household of God. In addition to all this, when the preacher thus deals with "the little ones," if as in the days, alas, we fear gone by, the father is the high priest of the household, and in the homeward journey or in the home with the children, seeks to speak with the children about the instructions they have mutually received, how great the inducement as well as the aid in so doing when incident and illustration adapted to the children, readily recall the truths they have heard. Thus the father can converse with his family alike intelligently, instructively, and with a common sympathy. The children will soon learn to remember more and more of what the preacher says, and be the more eager to repeat it and their impressions about it. They are in this way not only taught to know the meaning, but to feel the power and realize the importance of God's truth, and thus the way is admirably opened up for the father to follow up the thought and deepen the impression. Families thus cared for become not only powerful and perpetual reminders that the truth makes them free, but that "the gospel is the power of God unto salvation to every one that believeth;" would God