

tenfold that they are to supersede family worship. Quite the reverse. They are to act and react on each other. They are mutually to assist each other. The family altar is to prepare for the fellowship meeting, and this again for the family altar.

But in order to bring about, by God's blessing, a general revival throughout the land there must be more earnest and close dealing with the young. When the church has fallen into a state of deadness and decrepitude the most hopeful way of recovering, is by anxiously looking after the religious training of the young. Youth has been well called the winning or losing time of life. In nine cases out of ten we believe death finds a man, as youth left him, in regard to his state in the sight of God. If youth leaves a man "holy, he will be holy still, if filthy, he will be filthy still." For the general accuracy of this we have historical evidence in the case of the Israelites in the wilderness. The grown up among them were so hardened that they would not be impressed by any means. Their gaining time of life had passed, with heavy loss, which could not be repaired in old age, humanly speaking. But the young among them, being trained up in the ways of the Lord, were obedient, and served the Lord, saying "God forbid that we should forsake the Lord, to serve other gods." Josh. 24. 16, "And the people served the Lord all the days of Joshua and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord that he did for Israel." Jud. 2. 7. But the next generation that arose during the short interval that elapsed between the death of Joshua, and that of the elders, and the raising up of judges, "did evil in the sight of the Lord, and served Baalim," because they "knew not the Lord, nor yet the works he had done for Israel." Jud. 2. 10. 11. This reads us a most instructive lesson with regard to the importance of a thorough training of the young in the knowledge of divine things, and close dealing with them on these things. Such being the case the question comes, "How may this training and dealing be best secured?" Ministers ought to take the lead in this important matter. Of course there are various methods by which they may indoctrinate the young of their congregations in the truths of religion, preaching frequently to them, holding sabbath, or week day classes with them. Each may have his own method but each should in one way or another have close and earnest dealing with the young. And we are confident that every godly minister in our land, who is anxious to discharge his duty and to save the souls of those committed to his charge, will be careful in watching for the conversion of the young, and especially for those who have arrived at that time, in life when they are said to be entering on the world, when the world's temptations are most enticing, because youth is then most easily enticed.

But they ought to see that other means be used besides their own efforts. That their

parents do their duty in this matter, and sabbath school teachers, and as far as possible week-day teachers also. Parents are the constituted guardians of the interests of their children. By virtue of their relation to them they are morally bound to instruct them or cause them to be instructed, not only in the knowledge which is necessary for the successful pursuit of some avocation in this life, but also in the knowledge necessary to salvation. That this duty is binding upon them, may be evinced better and more convincingly by fact than argument. A young lady on her death bed addressed her parents to this effect. "You have been the means of bringing me into the world, you taught me to be gay, to dress in the most fashionable style, to spend all my time in adorning my body, while you never told me I had a soul to be saved or lost eternally, and now I am dying without God, and having no hope." Such an incident as this will go far with many a parent to persuade him that necessity is laid upon him to instruct his children in matters pertaining to godliness and that a woe is lying upon him if he neglect it. Parents to a very great extent determine the characters of their children. According as they have been well or ill trained both by precept and example in the ways of piety and virtue so is their character in the great majority of cases.

Ask a Christian what means, under God, were most beneficial to his soul in bringing him to the knowledge and love of God, and in four cases out of five, perhaps, the answer will be, "The godly training and exemplary lives of my parents." Ask the profligate and abandoned what first led them astray, and in the same proportion you may get the answer: "My parents cared not for me when young. I was allowed to a great extent, to do what I pleased, I learned bad habits, which I have now neither the power nor the will to break off."

Unless parents can be prevailed on to do their duty in this awfully responsible matter we cannot reasonably expect a general revival of anxious and thoroughly earnest enquirers after the way of salvation, and a steadfast walking therein. Where they cannot be rendered faithful to their duty, or where it is apparent that they themselves are ignorant of the value of the great salvation, and not living under the constraining love of Christ, the next best means would be, to see that they are in regular attendance on the Sabbath school, which, blessed be God, is everywhere throughout the land, we believe, to be found.

And here we wish to caution every Christian parent, while he takes the advantage of so valuable a means as the Sabbath-school assuredly is, to get his children indoctrinated in the truths of Christianity, that he should by no means allow this to supersede his own labour. If he make it a plea, why he may dispense with his own catechising and training of his children, he is abusing and not using the means that the sabbath school affords. If he be tempted

to make this a substitute for his own efforts, it is to be feared his children will be losers by the substitution. "Fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord" Eph. 6. 4. "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" Deut. 6. 5. 7. The scripture is full and plain on the duty of parents to instruct their children in the doctrines and duties of religion, and we have said this much on it, as we fear it is a want of the times. Sabbath schools being more plentiful, and popular now than formerly, parents, even Christian parents are under a temptation either to dispense with this duty altogether or to be more remiss in its discharge. Other means there are for producing and keeping a live interest in religion, but we cannot dwell longer in the detail.

We conclude by entreating every Christian to strive with God, in the spirit, for the blessing on the means used, for the revival and promotion of religion. "For this I will be inquired of by the house of Israel to do it for them." Let all the Israel of God arise, and wrestle with the Angel of the Covenant and they shall prevail. Let them individually and collectively wrestle with God. Let secret, social, and public prayer be made unto God without ceasing for a general, universal revival of concern about the things which belong to the soul's peace. Were the church so importunate as to resolve to give Jehovah "no rest until he would make Jerusalem a praise in the earth," were all her members to strive together for this very thing, who can tell how speedily it would come? "It would surely come, it would not tarry," for it would but be the Spirit making earnest request within them, according to the will of God. "It shall come to pass afterwards that I shall pour out my Spirit upon all flesh. Also upon the servants and upon the handmaids in those days will I pour out my Spirit."—McA.

#### THE PRESBYTERIAN HISTORICAL ALMANAC.

Sometime ago we referred to the prospects of a Presbyterian Historical Almanac, to be published by J. M. Wilson of Philadelphia. The work is now published, and a copy lies before us. It is certainly the most important and comprehensive work of the kind which has ever been published. In other almanacs, as in Oliver & Boyd's, and in McCombs', we have accurate lists of particular Churches. But in Wilson's Historical Almanac, we have accurate and reliable lists of all the Presbyterian bodies in America, Europe, Australia, and wherever Presbyterianism has been planted; and not lists