

is good to have various opinions advanced even though some of them should be impractical and visionary. The more Christians look into the matter the more clearly will they see the truth and reasonableness of the following positions :—

1. It is the duty of parents to give the highest place to the instruction of their children, in the facts, doctrines, and duties of religion as revealed in the Bible. 2. Pastors of congregations should to the utmost stimulate, direct, and assist by Bible classes and Sabbath schools, the parentage of their flocks

in this great work. 3. In hiring teachers who must for six hours each day stand in the place of the parents, the Christian character of the teacher should be a matter of great and wise care on the part of those engaging him. 4. It is the duty of parents who are under law to Christ in all things to remember what they owe to Christ in arranging about the branches to be taught their children, and therefore to give a high place to the "FEAR OF THE LORD, WHICH IS THE PRINCIPAL PART OF KNOWLEDGE."

LIVING PREACHERS.

A DRAMA IN FIVE ACTS.

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"Fear not thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord and thy Redeemer, the Holy one of Israel. Behold, I will make thee a new sharp threshing instrument, having teeth: thou shalt thresh the mountains and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in the Lord and shalt glory in the Holy one of Israel."—Isaiah xli. 14, 15, 16.

These words, taken from this gospel chapter, of this gospel section, of this gospel prophet, embody a long story in a short and dramatic shape. In these words we find hidden, as in a mystery, the history of the Jewish church, from its feeble, despised condition in Babylon to its establishment again in its own land; and also, as in a deeper mystery, the history of

the christian church from the first coming of Christ to his second coming; and further, in a deeper mystery still, the history of religion in the soul of man, from its first rise in conversion to its consummation in glory. That threefold mystery is no doubt the hidden frame-work which the prophet here clothes in poetical imagery. The threefold mystery of Jewish history, Christian history, individual history is put before us here in a dramatic form in five Acts, very startling in their boldness and originality.

I. The first Act of the drama introduces on the stage a very despicable creature,—a worm,—“worm Jacob,” a worm such as was bred in the manna which was kept till morning, or a worm such as breeds in the bodies of those that lie unburied in the battle field, or a worm such as destroyed Jorah's gourd, for it is the same word here and in these places in the original tongue. It would seem in bad taste for a refined writer and a lofty poet like Isaiah to introduce such loathsome imagery into his poetry. This