

servently.' But, alas! there are many who have the Bible, but do not thus employ it." Too true; and it is a sad slur upon our boasted Christianity that the very source and well-spring of its truth—God's own gift to men—should be so much a "spring shut up, a fountain sealed; a book to which, for general reading, almost any other would be preferred! How can children be expected to grow up with the reverence and affection due to it, when they see it at home thus practically excluded. After the Bible, the benefit of reading carefully the works of the highly spiritually-minded men, who have left such precious legacies to the Church, is touched upon, and the thorough digesting of a few such books of a high order recommended. It was in no small degree owing to the thus reading and re-reading of such works as those of Flavel, Baxter, Boston and Rutherford, so prevalent among the lower orders in Scotland, that so profound and sterling a tone of piety has characterised her children, and given so much that is grand and noble to her religious annals. In connection with the benefits of *suitable* reading on the Sabbath, the evil of *secular* reading on that day, another very prevalent branch of Sabbath profanation, is distinctly pointed out, winding up with the important consideration;—"If you give your children a secularised religion, the worldly element will prevail, and you may expect your children to leave the parental home thoroughly imbued with the spirit of the world, and with probably just enough of religion to trouble their own bosoms, and make them contemptible in the eyes of men of the world, but not enough to enable them by faith to overcome the world." The duty of Catechetical instruction is next dwelt upon as the best means of impressing doctrinal truth distinctly upon the memory, and the merits of our own excellent "Shorter Catechism" receive full justice at the hands of one who knows the obligations under which our Church lies to its authors. Strange that so noble a compendium of Divine truth, completely unsectarian in its principles, should be left so entirely to Presbyterianism by other Evangelical denominations. Nor does our author pass over those most efficacious accompaniments of parental instruction, prayer and example. How can parents, who seldom or never ask the blessing of God upon their labours, hope or expect to reap a rich reward; and how must the teaching be neutralised if the children see in the conduct of their parents unmistakable proof that the life is not influenced or the evil temper controlled by the spirit of that Christianity which is *verbally* inculcated upon them?

Finally the deep importance of family religion and the fearful responsibility of parents for the souls of their children are urgently pressed home on the conscience, and a vivid picture drawn of the anguish

and remorse of those whose dying hours are saddened by the conviction that they have neglected their duties, and that they are leaving their children unprepared for either life or death. Were all the families of our Church to act up to the clear views of duty so forcibly brought before them in this little book, a day might be expected to arise for it, such as it has never yet seen, and millennial glory would seem not far distant.

Having nearly exhausted our limits in reviewing the first part of the book, we must content ourselves with a very cursory survey of the second. Dr. George gives full credit to the Sabbath school, as an instrumentality, for the benefits it has conferred, and recognises it as an absolutely necessary means for supplying religious instruction to the thousands of families whose parents are utterly incapable of communicating it, while at the same time it is most desirable that it should by no means be allowed to interfere with home instruction where it *can* be given. He urges the necessity of ministers *personally* superintending the Sabbath school of the congregation, in order to obey the command "*Feed my lambs.*" We cordially assent to his opinion that, if ministers brought to bear a more active influence upon the young of their flock, there would be fewer cases of young men and women growing up indifferent and idle members of the Church, or, what is even more hopeless, of their defection from the Church and surrender to the world. He also dwells upon the great importance of vital piety in those who have the privilege but also the responsibility of being regular teachers. In contrast to the blessings that may be expected from the teachings of an "enlightened mind burning with love to Jesus," he places the supposition that the teacher be *not* a person of genuine piety, who "may utter nothing but the truth, yet this may be done so formally and coldly, and with such an evident want of the speaker's faith in what he says, that his statements will produce no good effect on the young heart." But we willingly refer our readers to the book itself in order to avail themselves of the many valuable lessons it contains. Its careful perusal might well startle the thoughtless, and cause the thoughtful to think to some purpose.

We could not regret, however, to notice some inaccuracies and inelegancies of expression, the result, apparently, of too hasty revision. In the second edition, which, we trust, will soon be called for, we hope to see these blemishes removed. In the mean time we cordially recommend the work to all our readers as a volume from which they may derive much instruction, and many useful hints for future guidance. We conclude with the author's closing appeal, in which we most earnestly unite;—"Oh! ye who love souls, and would fain see the Saviour glorified in the con-

version of those who now dwell in the valley of spiritual death, arise to the help of the Lord, 'Work while it is day.' Let each work as he can, and all work in the strength of God and for the glory of God our Saviour."

#### MISCELLANEOUS.

We understand that Syad Abdoollah, a native of Oude, is a candidate for the Hindustani Teachership in the University of Oxford.

EFFECT OF GOOD READING.—I heard Robert Hall once say that he would rather hear Mr. Jay read one of Watt's hymns than he would hear many people preach.—*Recollections of Wm. Jay.*

SIR E. B. LYTTON.—It is expected, before the meeting in Parliament, Sir E. Lytton will formally resign the seals of the Colonial department, and his successor will be appointed from the secondary ranks of the Administration.—*Court Journal.*

ANNUAL INCOME OF CHURCH MISSIONARY SOCIETY.—The report of this Society announces a total income for the year of £146,376 9s 1d, the whole of which has been received in the United Kingdom. £24,287 11s 3d. of this belongs to the special fund for India. Adding last year's receipts, the Indian fund amounts to £49,005 8s 2d. Deducting the expenditure already incurred (£7908), there is a disposable balance of £41,097 8s 2d. The local funds raised in the missions, and expended there upon the operations of the Society, but independently of the general fund, are not included in the foregoing statement. They are estimated at £15,000, making a grand total from all sources of £161,967.

FUNERAL OF THE LATE EARL OF MORAY.—The remains of the late Earl of Moray were on Wednesday conveyed to the chapel at Donibristle, where they lay in state till next day and were then removed to the east wing of the house. The funeral took place on Thursday, and, besides the relatives of the deceased, was attended by the servants on the estate, and all the tenant farmers in the neighbourhood. The coffin was carried shoulder high to the chapel, with the becoming honours due to the rank of the deceased, where divine service was conducted by the Rev. Mr. Bruce of the Episcopal Chapel, Dunfermline. The body was encased in three coffins, the outside one being richly covered with crimson silk velvet, bearing the family arms and other ornamental devices. It was finally deposited in a lead coffin in the vault beneath.

BRITISH AND FOREIGN BIBLE SOCIETY.—The May meeting of this Society was held at Exeter Hall—the Earl of Shaftesbury in the Chair. The Bishops of London and Carlisle, the Marquess of Cholmondeley and other influential persons were on the platform. The Chairman in his opening address spoke at considerable length on Continental affairs, alluding in severe terms to the servitude of conscience in Austria, and dwelling on the claims which Sardinia had on this country. He thought it was the duty of this country to distribute Bibles in large numbers among the Piedmontese soldiers. From the annual report it appeared that the receipts of the year had exceeded those of any preceding year, exclusive of special funds. The amount applicable to the general purposes of the Society was £78,047 1s, and the amount received for Bibles and Testaments £76,359 5s 1d—making a total of £145,906 6s. 1d, being £55,971 19s more than in any former year. The issues during the year had been 1,625,985, or 23,798 copies over those of any preceding