

to some of the evils which the use or rather abuse of them tends to engender. They are apt to foster an indolent habit of mind. Parents and teachers, having their subjects furnished to their hand, are tempted to cease their own preparations beforehand. Instead of the preparatory studies, which are indispensable if they would teach well, they trust to their catechism. By glancing down to their book they can get the right question without trouble, and they can easily detect the children when their memory trips. Thus the minds of the instructors stagnate. The teaching becomes mechanical. The living touch of a mind, astir with joyous force, is wanting. To the children it is at best but an exercise of memory, and one which they cannot regard as of much importance, since their parents and teachers are indifferent about it themselves. If it is an accomplishment, it is one which their own instructors have not deemed of sufficient importance to acquire. If the children therefore get careless and indifferent, and come unprepared and uninterested, who can blame them? They do but prefer following the example rather than the counsel of their leaders.

Catechisms are further apt to turn the view aside from the true object of faith. They are composed of so many dead formulas; of immense value indeed for instructing the understanding and defining the nature and limits of certain truths, but ineffective withal in creating in the soul the spirit and characteristics of the Christian life. A learner may have his catechism stored up in memory; may have a perfect apprehension of its contents; may thoroughly appreciate its scriptural character—the pith and substance of its statements—the admirable precision of its replies; and yet not be one whit more the child of God, or one jot nearer the kingdom of heaven. Christ is not a dogma—is not a set of doctrines, nor expressible in any number of formulæ statements. He is a living person. He is not a creed; not a confession of faith; not even the Bible. In one sense a man may give a true evangelical exposition of truth; may know his Bible with great exactness of judgment; may set down his creed in the choicest terms of orthodoxy; and yet after all be little better than an infidel. He believes the Catechism, the Bible, the Confession of Faith; but, if he does not see and own in the stated progress of his character, and the fixed habit of his thoughts and actions, a living, present, personal Saviour, his faith can profit him nothing.

It is, however, the abuse of catechisms which we venture thus to censure. We are ready, as we have said, to concede to them a most important place and a most important function. They secure for family and Sabbath school teaching unity and doctrinal coherence. They protect the young, if we may for a moment use the phrase, against subjective arbitrariness, and impart to instruction a wholesome and definite objective certainty. But their place is secondary and subordinate—not first and paramount. They interpret; they guide; they bear witness. They are not the things themselves, but merely so many aids to lead us on to them: not the healing waters, but simply one of the porches which opens into them—and one, alas! in which the blind and halt and maimed may lie uncured and uncared-for till life and hope are quenched for ever!

The Sabbath school may be viewed as the children's church. The mode pursued, therefore, in the Sabbath school should be the same as pursued in the congregation, only simplified and brought down to the tastes of children. What would be the results were the catechism to usurp the same place in the congregation which it has done in the school? Where then the holy fruits of the Divine Word? What a sudden

quenching would there be of all spiritual life! What a sudden night would settle down on all hearts! What a chill would freeze the vitals! What a murmur of discontent would ensue! What a dispersion!—Rev. C. M'ulloch.

**INFANT SALVATION.**—We quote the following beautiful passage from Dr. T. Guthrie's new work, "The Gospel in Ezekiel":—It is a happy thing that baptism is not the door of Heaven—happy for millions, who, dying in earliest infancy, never pass that way. Dying unbaptised, we hold that they die not on that account unsaved; for, whoever dares hang God's mercy on any outward rite, we do not; and, although we believe that this interesting ordinance is also, when engaged in with faith, an eminently blessed one, we dare not. Thousands go to Heaven without baptism. Thousands, alas! perish with it. Heaven is greatly made up of little children—sweet buds that have never blown, or which death has plucked from a mother's bosom to lay on his own cold breast, just when they were expanding, flower-like from the sheath, and opening their engaging beauties in the budding time and spring of life. "Of such is the kingdom of Heaven." How sweet these words by the cradle of a dying infant!—They fall like balm-drops on our bleeding heart when we watch the ebbing of that young life, as wave after wave breaks feeble, and the sinking breath gets lower and lower, till, with a gentle sigh and a passing quiver of the lip, our child now leaves its body, lying like an angel asleep, and ascends to the beatitudes of Heaven and the bosom of God. Indeed it may be that God does with His heavenly garden as we do with our own gardens. He may chiefly stock it from nurseries, and select for transplanting what is yet in its young and tender age—flowers before they have bloomed, and trees ere they begin to bear.

**HOME!**—To be at home is the wish of the sailor on stormy seas and lonely watch. Home is the wish of the soldier, and tender visions mingle with the troubled dreams of trench and tented field. Where the palm-tree waves its graceful plumes, and birds of jewelled lustre flash and flicker among gorgeous flowers, the exile sits staring upon vacancy; a far away homelies on his heart; and, borne on the wings of fancy over intervening seas and lands, he has swept away home, and hears the lark singing above his father's fields, and sees his fair-haired boy-brother, with light-foot and childhood's glee, chasing the butterfly by his native stream. And in his best hours home, his own sinless home, a home with a Father above that sky, will be the wish of every Christian man. He looks around him: the world is full of suffering; he is distressed by its sorrows and vexed with its sin. He looks within him: he finds much of his own corruption to grieve for. In the language of a heart repelled, grieved and vexed, he often turns his eyes upwards, saying, "I would not live here always. No, not for all the gold of the world's mines—not for all the pearls of her seas—not for all the pleasures of her flashing, frothy cup—not for all the crowns of her kingdoms—would I live here always." Like a bird about to migrate to those sunny lands where no winter sheds her snows or strips the grove, or binds the dancing streams, he will often in spirit be pluming his wing for the hour of his flight to glory.—Guthrie.

**THE SCOTCH CHURCH IN PARIS.**—The Scottish Church have established a regular service in Paris. Principal Tulloch (of St. Andrews), who has been for some months here, and who left for Scotland ten days ago, is to be the minister for eight months in the year.

SUBSCRIPTIONS RECEIVED SINCE OUR LAST ISSUE.

M. Woodrow, Longueuil, .....	'58	0	2	6
J. McAndrew, Renfrew, .....	"	0	2	6
Mrs. Wilson, Montreal, .....	"	0	2	6
Alex. Ferguson, Allansville, .....	"	0	2	6
Mrs. Cushing, Chatham, .....	"	0	10	0
Rev. A. Wallace, Huntingdon, .....	'57	2	10	0
James Alexander, Toronto, .....	'57-8	0	5	0
R. Mitchell, " .....	'53-4-5-6-7-8	0	15	0
J. Henderson, Hamilton, .....	'55-6-7-8	0	10	0
J. Bruce, " .....	'57-8	0	5	0
T. C. Keer, " .....	"	0	5	0
J. Brown, " .....	'56-7	0	5	0
Rev. R. Burnett, " .....	'58	0	5	0
E. J. Ferguson, " .....	'56-7-8	0	7	6
R. H. Rae, " .....	"	0	7	6
T. Rae, " .....	'57-8	0	5	0
J. Paterson, Toronto, .....	"	0	5	0
Mrs. Walker, Montreal, .....	'58	0	2	6
Thos. Brown, New York, .....	"	0	2	0
Mrs. D. Stewart, Montreal, .....	"	0	2	6
J. C. Munro, Paris, .....	"	0	2	6
A. Allan, jr., Hamilton, .....	'57-8	0	5	0
J. Baikie, Cumberland, .....	'59	0	2	6
R. Leisk, Buckingham, .....	"	0	2	6
W. Douglas, Chatham, .....	'58-9	0	5	0
Wm. Cowie, Pickering, .....	"	0	5	0
A. Somerville, Kingston, .....	'57-8	0	5	0
S. B. Campbell, Toronto, .....	'58	0	2	6
Rev. A. McKidd, Goderich, .....	'55-6-7-8	0	10	0
J. K. Gooding, " .....	on act.,	0	5	0
M. McLennan, " .....	'54-5-6-7-8	0	12	6
Mrs. Corbet, Guelph, .....	'58	0	2	6
A. P. Tollett, Niagara, .....	"	0	2	6
H. Ross, Kingston, .....	'56-7-8	0	2	6
S. D. Fowler, Kingston, .....	"	0	7	6
James Morton, " .....	"	0	7	6
A. Somerville " .....	'59-60	0	5	0
Mrs. Hutcheson, Brockville, .....	'58	0	5	0
J. Wright, " .....	"	0	2	6
James Hutcheson, " .....	"	0	2	6
R. Watson, Brockville, .....	'53-4-5-6-7-8	0	15	0
Hon. J. Morris, " .....	'56-7-8	0	7	6
W. Mattice, Cornwall, .....	'58	0	2	6
Andrew Elliott, " .....	'52-3-4-5-6-7-8	0	17	6
J. Pringle, " .....	'58	0	2	6
J. F. Pringle, " .....	'57-8	0	5	0
J. Walker, " .....	'52-3-4-5-6-7-8	0	17	6
Rev. S. Lewis, Mono Mills, .....	'58-9	1	0	0
Alex. Skelton, Orangeville, .....	'58	0	10	0
Alex. Wilson, Pine Grove, .....	'57	0	2	6
Arch. Brown, Bradford, .....	'58	0	2	6
Jas. Fenwick, Crosby's Corners, .....	"	0	2	6
Arch. Fenwick, " .....	"	0	2	6
Alex. Fenwick, " .....	"	0	2	6
R. S. Miller, Toronto, .....	'57	0	2	5
J. Robertson, " .....	'57-8	0	5	0
M. Molloy, Maple, .....	"	0	2	6
N. Molloy, " .....	"	0	2	6
Andrew Jamieson, Klineburg, .....	'57	0	2	6

QUEEN'S COLLEGE—MEDICAL DEPARTMENT.

THE Fifth Session of the Medical Department of the University of Queen's College commenced on the First WEDNESDAY of NOVEMBER, and will terminate the end of the following April. For particulars regarding the course of Study, Fees, &c., reference is made to the "Annual Announcement," a copy of which may be had on application to

JOHN STEWART,  
Secretary to the Medical Faculty.  
Kingston, Sept., 1858.

THE PRESBYTERIAN

Is printed for the proprietors by John Lovell, St. Nicholas Street, Montreal.