

Commandments) that "the reverence for an unchangeable law and a living lawgiver, has given to the Scottish character its strength and solidity." Ewald to the same effect asserts, "There is among men no free and effective guidance; but, when the individual human spirit submits to be directed and governed by the eternal, all-ruling Spirit." So clear indeed is the necessity of educating men in the *right* as well as in the *true and beautiful*, that men like even Huxley are found advocating the training of children in the maxims and morality of the Bible, as the best course in the world to make them good citizens.

So far there is general agreement among writers and thinkers of opposite schools of thought and theology. It is when we descend to practical measures that we meet with differences, divergences and difficulties. When we come to the question, Who ought to teach the youthful citizen religion and morals, we meet with a great variety of opinions. All sensible men, however, must agree in these positions:—

1. That the work of the moral and religious training of the young, should rest chiefly on the *shoulders of the parents*. This is a truth that cannot be pressed home too frequently on the people. Moses the foremost of legislators, ancient or modern, left the moral training of the young entirely in the hands of parents. These are his weighty words: "These words that 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." But it is a well-known fact that many parents are unable or unwilling to do this work, and those who do it best would be the better of help. What is to be done for these neglected children, and to assist parents who are

doing their best? Our answer lies in this next statement, which will be generally accepted.

2. That it is the duty of *Christian congregations* to look after the religious instruction of the young. It is the duty of each pastor to devote a large portion of his time to this work. An aged minister once said that neglecting the young was the great blunder of his ministry. In cases where the pastor has too much to do to allow him to attend to this, the congregation should engage a lay-catechist, whose work ought to lie exclusively in catechising the young. We know one congregation in London, England, who have engaged the service of a second minister who is known and honoured in the congregation as the children's minister—an honourable name and an honourable office also. There are few of our city congregations but could afford to engage a pious layman, to attend wholly to the work of ministering to the young of the flock. Many young men who have passed through college, but who are unpopular as preachers, might do noble work for the church in this position and work. Then, the Sabbath School is a good, useful agency for doing the work, but, more limited in its results than many think: from these two facts: (1) that it is only *say two hours in the week*, or it may be *one* that can be given to its business. In the week there are 168 hours in all, and 100 hours of working and learning time; for every hour that his eyes are unsealed from sleep, a child is in some sort at school. What, therefore, is one hour out of a hundred? And then (2) it is a rare thing to get hold of one fitted as a teacher, to arrest the attention of the young. It will be found that the amount of work done by many teachers in their classes, is just to hear the children read and repeat their verses without any attempt at systematic teaching of either history or doctrine. After parent and pastor,