

THE HOME RELIGIOUS TRAINING OF THE YOUNG.

ARTICLE II.

The great object of all religious instruction of the young, is, *their conversion to God*. How may parents best promote its attainment? We answer: first, by *giving themselves to the Saviour*. In all effort to teach others, we must be that which we desire our pupils to become, if we would succeed. This universal law, pervades, in an especial manner, the domain of religious instruction. It is in vain that we point out to our children the way of life, while we ourselves follow the road to destruction. Example is mighty. There is a specialunction about a "living epistle." Such, is truth embodied; it is the Gospel beaming in the eyes, breathing through the lips and preaching in the lives of its subjects. Like all the most mighty operations of nature, it is silent in its influence, but it is, withal, such a "manifestation of the truth," as commends itself "in the sight of God," to the conscience of every man who beholds it. Such a life of consecration, is an absolutely indispensable condition of success, in the effort to bring our children to Jesus; and efforts put forth in compliance with this condition, seldom fail of attaining their object.

We are met just here, with the assertion, that the children of the pious are as bad as those of unconverted parents, if indeed they are not worse. The remark is sometimes made in good faith; more frequently as a flippant semi-serious joke. D. L. Moody, a few weeks since, in his plain, vigorous, fashion, declared the statement a *lie*; and referred to a well-known fact, that this question has been set at rest by actual investigation. In a certain district in the United States, it was found that of children above a given age, *two thirds* of those both of whose parents were Christians, were church members; while, of those children, *neither* of whose parents were Christians, *only one tenth* were following Christ. Almost every community will teach, substantially, the same lesson. Again, out of a class of 120 students for the ministry, in a certain college, *five-sixths* of the whole number, were sons of pious parents! These facts (they indicate an universal rule) present in a startling light, the correctness of our proposition already stated, viz.:—we must be, what we desire our children to become, if we would make them Christians. Nor can we reasonably expect success, from any efforts towards this end, while those whom God has constituted the first and dearest guardians and instructors of their children, themselves ignore the way of salvation. Children think their parents the best people on earth. The parent's word or deed is the child's moral law, by which all disputes which arise in the child's mind, as to the right or wrong of any course or act, are summarily settled. O how tremendous the responsibility which rests upon parents! How constantly are we educating our children, by our every word and look, writing lines upon their souls which shall endure as long as the throne of God! "What manner of person ought" we "to be in all holy conversation and godliness!" First of all, therefore, we say to all parents; if you would see your children walk in the way of peace, "Be ye also followers of God as dear children, and walk in love." Let "Holiness to the Lord" be the grand principle by which your personal and home life shall be guided and inspired, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

Secondly, *Give all diligence to instruct your children in the truths of God's Word*. One of the sins that cry the loudest against Christian homes to-day, is the neglect of this duty. O it is saddening to see how hollow and heartless a thing is "family worship" in many households! The careless, hasty reading of a portion of Scripture, with neither a question asked, nor a moment of converse; and then the old old prayer, so cold and destitute of soul! That half-hour is a loathing to those children, and why should it not be? Such a "Worship," is like the distorted semblance of life in a galvanised corpse—there are no warm arms going out to gather the household to a real heart; nay, the very appearance of life repels

you, more than would all the quiet marks of death! We may make our little ones to loathe the time of worship, and to shrink from it; or to love it, and gather eagerly around us, and drink in our words, as we "talk of the things of God and reveal" them unto them. and the most abundant facilities have been given us by the kind Father above, by using which, we may make the occasion of "family worship," a "thing of beauty and a joy forever" to our children. The blessed Word abounds in material which is so easy of access to the simplest mind, that the failure to employ it is really inexcusable. And here would I enter an earnest protest against those *senseless rhymes* which so largely constitute the nursery "stock in trade," and with which we volunteer to load the mind of the child, almost from the very dawn of its intelligence. Do you say that this is a matter of small moment? Do you know how tender and sensitive a thing the soul of that child is? How carefully the photographer guards the plate and papers and chemicals, employed in his beautiful art, and what exact attention he pays to the minutest details, in connexion with their use! He desires to turn out a perfect picture, and he knows that *perfection is made up of trifles*. O! I want the soul of my child to be taken from the camera of life, without a blemish and without a spot; that, having passed through the momentary darkness and floods of death, it shall come forth as bright and beautiful, that angels will welcome it to heaven, and God himself smile upon the work, His own "Well done!" Let us remember that every trifle is of momentous interest, in fitting a soul for God. Why should we burden the memory of our children with stubble, when with as little effort, and at no greater cost, we may set therein a radiant pearl? There are scores of narratives in God's Word, which are true and simple, and are moreover, invested with the most thrilling and significant interest; there are hundreds of precepts in the precious Book which the humblest intellect can grasp; there are, also, thousands of sweet hymns, each of which, once implanted within the memory, shall continue to lift the soul heavenward, with strong attractive force. See to it that the tender mind of your child is stored with these sacred lessons of grace, and great shall be your reward, on earth and in heaven.

But you excuse yourself from this duty. "I have no time." And what is your time for, if not for this? You have given these children their existence; with you rests the responsibility of making their eternity glorious or wretched, as it does not rest with any other being on earth. You must meet them at the dread Bar. Dare you say, *I have no time* to prepare them for this? Nay, you can afford to neglect houses and land, stores and ships; but you cannot afford to sacrifice the eternal well-being of your children, for any worldly interest that ever man strove for. It is a sadly perverted view of obligation and privilege, which causes a parent to neglect the spiritual training of the child under the plea of, "I have no time." We say to such, *Take time*; by all that is sacred in love, by all that is dreadful in fear, by all that is solemn in responsibility, *take time* to train your children for God and glory!

"But I am not capable." It is just as easy to teach a child one story, as another, one lesson as another, one rhyme as another; and in proportion to our sense of the value of our children's souls, and of our own obligation to them, shall be our capability to labour for their salvation. *Get this sense*; and with it you will find both ability and time to instruct them.

Thirdly, if we would see our children saved, we must pray *with* and *for* them. There is power in prayer; and if ever "the oppositions of science, falsely so-called," were effectually answered, it is in the honor which God is putting upon the prayers of His people for the salvation of men. And if we would find the highest form of overcoming prayer, go to the closet where that mother, with splash of tears and yearning that knows no speech, wrestles with God for the salvation of her children. Parents! do the memories of your own childhood, crowd upon you while you read, as mine do, while I write? I re-

vere the memory of those devoted ones, who once taught me in the Sabbath-school, sacred lessons of grace; but there is *one* whom I honour above all other; and I recall at this hour the seasons, when away back in the dreamy years of childhood, my mother took me away to some quiet spot, to plead with God for me. Bright years were those, when as children we wandered together in the fields, or clustered around the old well-curb! Some of the dear ones now roam in "the sweet fields of Eden," or cluster around the "fountain of life." But my footsteps still linger here; and thank God! my mother waits with me! Those occasions of pleading with God in some quiet room with me by her side, have, no doubt, passed from her memory; but some of them stand out in my recollection amidst all the scenes of succeeding years, as do giants amongst men; and to-night my heart thrills to the pleading tones of a voice that poured out strong cries and tears for a wayward boy, and to the touch of a hand that drew me down beside her, while she *pleaded with me*, for Jesus! The weight of years is heavy now upon that dear form, and my mother will probably go to the graveyard before me. But if so, I'll remember how while we were yet under the parental roof, some of us used to go to our beds before the rest, while all presently followed and slept; and so patiently I'll wait my appointed time; and then I'll go yonder, to meet my Saviour, and to cast my crown at His feet; and next I'll greet my mother, "Here mother! here's your boy over whom you wept, for whom you wrestled! *safe home!*"

Parents! Sabbath-school Teachers! "They that sow in tears, shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." "Tears" and "weeping," "joy" and "rejoicing!" Heart-earnestness that never flags; and *certain and glorious triumph!* Let us exemplify the condition; and the harvest, in all the height and depth of its inspired meaning, shall one day be ours!

J. S. COFFIN.

TEMPERANCE.

ARCHBISHOP MANNING ON TOTAL ABSTINENCE.

For many years Archbishop Manning has taken the most radical ground in favor of total abstinence, and has done all in his power to push on the temperance reform in the Catholic Church. His latest utterance on the subject is in the following letter, in response to an invitation to address the Catholic League of the Cross, in Exeter Hall, London, recently. It reads as follows:—

"Archbishop's House, Passion Sunday.—To the members of the League of the Cross, and to all of my flock who have come together in honor of the feast of St. Patrick by promoting in themselves and others one of the virtues that St. Patrick loved best:—Only today I had been earnestly hoping to take my place among you to-morrow, but I see it will be out of my power. I am kept to my house by an ailment which, though in no way serious, has given me fourteen days of constant pain. You know I would be with you if I could, and I know that you would not wish me to come at the risk of being made worse. I am the more sorry that I cannot be with you because for the first time a number of good Catholic laymen who have never been with us before have promised to come and give their help to the work of the League of the Cross. You do not need any words from me. I trust that to-morrow night many will make up their minds to give up the use of intoxicating drink. I call especially upon those who, in times past, have fallen under its power, or who are in danger now, to give it up as they hope for the salvation of their souls; and I call upon those who have never fallen, and who are in no danger at this time, to give up intoxicating drink as an example to others who are in danger and for their encouragement, and with the help of God to make reparation and expiation for the sins that are being committed by drunkenness everywhere and every day. I call especially upon fathers for the sake of their wives and children,

and upon mothers for the sake of their homes, and I earnestly pray you to bring up your children from their earliest years in complete absence from all intoxicating drink. If they have never tasted they will never be tempted. If you give it them they will learn to love it, and when once they have learned to love it, they may be soon beyond your control and their own. May the blessing of God rest upon you and give you strength to be steadfast and to persevere in total abstinence.—HENRY EDWARD, Cardinal Archbishop."

UNIVERSITY OF HALIFAX.

The following gentlemen have been appointed to examine in the respective branches allotted to them, candidates for matriculation and First B. A. in the University this year:—

Classics.—Rev. Dr. Chisholm, Sydney, C. B.; Professor R. V. Jones, A.M., Acadia College.

Mathematics and Natural Philosophy.—Professor R. C. Weldon, A.M., Ph. D., Mount Allison College; Professor J. E. Oram, B. E., M. A., Kings College.

English Language and Literature.—Professor James DeMill, M. A., Dalhousie College; F. W. Kelley, M. A., Ph. D., Montreal.

Chemistry.—Professor George Lawson, Ph. D., L.L.D., Dalhousie College; Prof. Henry How, D.C.L., King's College.

Logic.—Prof. James B. Ingh, A. M., Mt. Allison College; Rev. Ronald McDonald, A. B., Pictou.

Modern Languages.—Professor James Liechti, Dalhousie College; Professor De Froumentin, Kings College.

The regulations for Matriculation and Degrees in Arts, Law and Medicine, can be obtained on application to the Registrar of the University.

The dates of the examinations this year are:—

Matriculation, Tuesday, September 4.
Bachelor of Arts—First B. A., Tuesday, July 17; Second B. A., no examination will be held this year.

Bachelor of Laws—First L.L.B., and Second L.L.B., Tuesday July 17.

The latest dates for the receipt of the certificates to be sent in by each candidate to the Registrar are:

Matriculation—Tuesday, August 21.
Bachelor of Arts—First B. A., Monday, June 18.

Bachelor of Laws—First L.L.B. and second L.L.B., Monday, June 18.

ONE THING LACKING.

I was once reading about Whitefield being the guest of a very moral, upright man, and Whitefield's heart was drawn out toward him. He was a hard man to approach. Whitefield tried several times but he did not succeed much. The last night that Whitefield was to stay came, and he was never to meet the man, perhaps in this world again; so when he went to his room he took his diamond ring and wrote on the window, "One thing thou lackest," and then he prayed that God might touch the man's heart, that sometime his eye might rest upon it that it might be the means of his conversion. It did, it led to the conversion of that man. I would to God I could say something to-night that might go down deep into your hearts, that you might never forget that this salvation is worth more to you than all the world, for if you lack that you lack everything. What is the honor of this world when we come to the dying hour if we have not salvation? Life is pretty short, and it seems to me is pretty empty, if a man has not this one thing.—D. L. Moody.

PREACHING THE LAW.

The terror of the law should be preached not terribly but tenderly. In telling impenitent men of their doom, do it with pity. As Jesus "wept over the city doomed to unparalleled woe, so let the minister weep over the unsaved and impenitent in his congregations. Tears will often win where terrors will not alarm. The preacher should never be betrayed into a ranting manner or harsh tone of voice or extravagant expressions when on this topic.

And it is needful to keep close to the written word in preaching upon the destiny of the wicked. There are subjects which can safely employ imagination and philosophical speculation. But on this awful theme it is safe to keep to the record. Every proposition should be directly supported by a thus saith the Lord. And it is better to leave the truth as it is found in God's word without our feeble efforts to explain how and why. Why speculate about the literality of "fire and meanebrut?" If we use only God's word we can safely leave the Spirit to urge home His own meaning. No man can compare God's meaning as to heaven and hell. The language is plain—its meaning is awful—but how much it means no infinite power can determine. Use the truth—the sword of the Spirit—letting it cut where and how deep it will.

It is worth something to a dying minister to be able to say, "I have not abandoned to despair unto you all the counsel of God."

Some advocates of conditional immortality have been busily circulating their tracts amongst Methodist ministers of late. They are pushing their doctrines very earnestly, and are causing trouble to many of the weaker souls who paddle and plunge in mental marshes, and no little anxiety to some of the watchmen on the ancient heights. It is much to be hoped that both Methodist preachers and people will stand firm and true to the great doctrines committed to them. The examination as to the doctrinal belief needs to be thorough, candid, and honest in the May District Meetings.

It was supposed that after the revival of the last two or three years, the number of candidates for the ministry would this year be large, but, judging from the reports of quarterly meetings, I imagine the number will not exceed, if it reaches, the average. After all the letters written on the subject I have yet, to learn why so few of our most cultured and educated godly youths offer themselves for the ministry, and am of opinion that strong efforts should be made to secure more of them. It will be lamentable if the various Churches are left to mourn for suitable men for the pulpit, while the Civil Service is getting better recruits year after year.

Another circular about the Farrar testimonial fund has been issued, giving a list of donations already promised. It bears the signature of Mr. H. W. Halland. It is clear that the aim of the promoters is likely to be secured by the Conference, and those gentlemen who intend to subscribe will do well to be prompt.

Next week London will be in the swing of "May Meetings" before May comes in. The preparatory sermons will be preached for the Wesleyan Missionary Anniversary. On Tuesday Mr. Dallinger will have his first opportunity in the metropolis, and, though the chapel is a long way from the city, doubtless many will go out to Green Lanes. The President is sure to have a crowd at the Mission House, and if Dr. Cooke is supported, as he deserves to be, Great Queen-street will be full.

The Rev. F. Galpin, United Methodist Free Church Missionary in China, was lately presented by the native Church with *wan-ming-san*, a large official umbrella, red in colour, and bearing on the outside the names of all the members of the Chinese Church at Ningpo. The testimonial was presented to Mr. Galpin on the eve of his departure for England after a long period of successful labour among the Chinese.—*London Methodist*.

OBITUARY.

JOHN GOODISON PIKE

was the son of pious parents. Born in Carboneau, Newfoundland, where the teachings of God's word on the subject of baptism is so closely followed he was consecrated to God in his infancy. The vows then assumed by his parents were believed faithfully carried out, and as the child came to years of knowledge of good and evil, he chose the good, and was the subject of notice because of his quiet deportment and love for the service of the Lord. During the past autumn when numbers were presenting themselves for prayer, John came too, and in his conduct and conversation showed that he had been brought into fellowship with the Father and his Son Jesus Christ. Frequently would he rebuke his school-fellows for wrong doing, and talk to them about Jesus and his love. His teacher in the day school says he was very gentle in his manner and ever ready to oblige. His teacher in the Sabbath-school says, he was always so interested and anxious to obtain information. During the month of December, he committed to memory one of Sam- my Hicks sermons and repeated it several times, particularly for the benefit of some aged persons who were unable to leave their homes. He wished also to deliver it before the Sabbath school, hoping thereby to do some good. At our Sabbath school anniversary, just at the close of the year, he gave the opening address, and as with countenance the very picture of health he invited all to meet at the next anniversary, none thought that ere the first month of the incoming year would pass away he would be called into eternity. Yet so it proved. After but a day or two of suffering the soul was released out of prison and escaped to the mansions of light. The connection was severed January 30, after continuing but eleven years. Just before this took place he called each of the family into his room and urged to a religious life and promise to meet him in heaven. May the promise then made be fulfilled, that by and by and unbroken family may enjoy the glories of eternity.

F. H. W. P.