

be lookin' to ye, you might come to feel me a burden, and then what 'ud there be for me but to end my days in workus?"

"No, no, Mr. Pedder!" exclaimed Hugh with deep earnestness. "As long as I live I shall feel it the greatest pleasure to work for you, if you'll only let me. And pray, don't think that I'm giving you anything; the utmost I could do for you would only be an attempt to repay a debt which I shall never be able really to repay. Only consider what you've done for me, what you've been to me and what I might have been now if it hadn't been for you."

Matthew shook his head undecidedly. "Well," added Hugh, playfully, "if you don't agree to this, I shall think you want to get rid of me, so I'd better run off to America!"

"Ah, that 'ud jus finish me off," said Matthew with twinkling eyes.

"But my other arrangement wouldn't, sir," replied Hugh. "It would add ten years to your life, and that is what I should like to be able to do. So I hope you and Mr. Tom will quickly make up your minds to remove into the country."

(To be continued.)

The Rage for Young Ministers.

The rage of the churches for young men. All know it. The question is frequently discussed as to the reason lying back of the failure of so many really eminent ministers. In law, in statesmanship, and in medicine, age is a help rather than a hindrance. Why is it a hindrance rather than a help with the ministry? It is not because of what younger men possess, nor because of superior attainments in theology, in science, and in literature. True, some may expect that the acquisitions of youth, the ability to preach, the social power evidenced, are but as the flower that precedes the fruit, and in employing or selecting them, hope doubtless assures of an outcome of power in riper and maturer years. But over and above this, there are reasons why young ministers are the choice of the churches; among them are the following:

1. *The young minister, as a rule, is more childlike in his piety.* He believes in Christ, and depends on the Holy Spirit with an entire dependence upon this wonder-working power of God. What others have done, he tries. All things are new to him. All measures seem equally good. He has hope in everything. People who have been set aside feel that the time to work has come. Every caprice, every whim, every project or plan has now an opportunity to be tested and tried. Their friends become enthusiastic, and see in this young man the day star of promise for them.

2. *The younger ministry take stock in what may be.* They are in sympathy with the people. They permit all to work in their chosen way, if convinced that they earnestly desire to glorify God. They have little to do with the disappointments and failures of the past. They press forward toward the future. With them there is not yet formed a cast-iron system, but instead, a spirit of hopefulness is breathed over all departments of church work. This characteristic distinguishes aged physicians who have attained eminence. They believe in nursing quite as much as in medicine. They are quick to hear. They accept suggestions from all, and profit by many. They are *en rapport* with the sick. They try old measures and old medicines over and over again. They are, in old age, what they were in youth, in sympathy with the suffering and the perishing. Cannot aged ministers learn a lesson from them?

3. *Freshness in composition is an element in success.* This truth is illustrated by the lives of hundreds of our most successful men. Three ministers, widely known, were in a study. One was a young man, fresh from the seminary, recently settled over a prominent church, the favorite on Sunday school and anniversary occasions, and beloved by the churches. The second was an old man, retired because of the infirmities of age, and yet an equal favorite with the people who had grown up as olive plants round about him. Though old in years, he was young in heart, and retained the exuberance of youth, and the simplicity of an unsophisticated girl. The third was a man in the ripeness of fame, a scholar, a writer, and a speaker, and yet without a pastorate. He was respected by all, and beloved by none. He spoke bitterly of the neglect shown to aged ministers, and the desire

of the churches for younger men. He asks the cause. The old man replies, "I can tell why you are set aside, my friend." "Why?" "Because the sheep of my Father's pasture prefer freshly grown grass to straw." The man was surprised and appalled, and with indignation pressed for a further explanation. The veteran spoke nearly as follows: "I remember when you were sought after, far and near. You were the pet of anniversary occasions, and was regarded as one of the rising men of the denomination. Then you were little in your own sight and the Lord anointed you a king in the pulpit. Fame came. It brought with it new cares. You became cold and indifferent to the humble, and to the great mass of stragglers and camp followers in the church and congregation. You were stern in the Sabbath school. The voice of mirth was hushed at your approach. Worse than all, you began to write great sermons. You elaborated your discourses. You rarely took a new text, having a great quantity of sermons on hand, which you usually rewrote with care, eliminating from them all the tracery of youth. There was in them much of philosophy, much of history, but no room for a talk on flowers, on glorious sun-sets and sun risings. There was in them nothing to remind of nature, but much to tell of the must of the library. The grapes that grew on the vine in large ripe clusters, were left unplucked. You fed your people on canned fruit. The result is, the lambs longed for fresh pasturage and tender grass, and your congregations waned. You refused to welcome evangelists, which would have rested your people and given them a change of pasturage. You began to talk against revivals. You wanted a perennial season of harvest. Fairs were your abomination, and a picnic was little better than a riot, and a Sabbath school entertainment for the children was but a romp. The only service you liked were the prayer-meeting and the sanctuary privileges of the Sabbath. Why the churches like my young brother is because he is the jolliest at a picnic, the fountain of good feeling in a social; the pet of the girls, and the pride of the boys, and his sermons sparkle with and glow in the roseate hues of fancy. Indeed, the smell of the field, the grandest things of what men, women and children understand, abound in them, and you may hear him month in and month out, and you would not be told that the New Testament was written in Greek or that Abraham talked in Hebrew. Hence he is popular."

THE SCHOLAR AWAKE.

With moistened eye and in low, reflective speech he said, "My friend, I believe you are right. My old sermons shall be treated as straw henceforth. Next Sunday I will try and be young again." He was invited back to a former charge. He spoke from the heart to the heart. The New Testament scenery, streamlets and pictures were made to live before every eye. He spoke of flowers, of mountains, of leaves and fruit, and revelled amid the fancies of youth again. Pent-up sympathies for the afflicted, for the poor, for the aged, trembling on his tongue, looked out of his grand eyes and thrilled along the hearts of his audiences. The people were electrified. Again and again he preached. The church invited him to settle once more among them. He gladly accepted the call and is there now as young as the youngest in thought and feeling.

The aged veteran has been gathered to his fathers. The man that was young and popular is afloat. In his depression he calls upon the popular pastor and tells him of his trials. "Ah, my friend, do you remember the lecture I received on straw?" "I do, and it must have been hard to bear." "Yes, but it cured me. It is needful for you. I gave up written sermons that I might be compelled to give my people the fresh juice of the vintage. It was the making of me, and it blessed them." If our ministers would remember to keep young, to do what they used to do, there would be more old ministers in our pulpits, and the graduates in our seminaries would be compelled to begin at the foot and climb up. It is well to remember that the older the sheep become, the better they love sweet, fresh grass, and that new-born babes desire the sweet milk of the Word that they may grow thereby.

— Watchman. J. D. F.

EDUCATIONAL RECORD.

LECTURES ON THE MORAL TRUTHS OF CHRISTIANITY.

T. & T. Clark, of Edinburgh, have published a valuable volume of Lectures on the Moral Truths of Christianity, by Professor C. E. Luthardt, of Leipsic. Many paragraphs in these Lectures are devoted to education in its various phases. As the eminent ability and large experience of this author claim for his utterances serious consideration, we quote a few paragraphs which state his opinions on several important topics connected with education.

The error of Socrates is repeated in the notion so kindred to modern thought, that we possess in education the means and guarantee of moral perfection. This is, however, to expect from education what it is not called to perform. In saying this let us not be so misunderstood as to be supposed to declare that we desire to have nothing at all to do with education. To say that it cannot do everything, is not to say that it can do nothing. Is it not evident to all that the province of education is diverse from that of morality? Sin may appear under coarser aspects among the uneducated, but it is not diminished or weakened by the refinement it acquires from education. "When the rose is brought to perfection," says Auerbach's Irma, "it brings forth thorns of another kind, but still thorns." The human heart is agitated by the same passions and temptations, whether it be the heart of a man of high intellectual endowment or of an ignorant laborer. Education changes the form, but not the nature of that which proceedeth out of the heart of man. Progress in culture, moreover, is not progress in morality. The periods of highest culture, the age of Augustus in Rome, of Leo X. in Italy, Louis XIV. in France, were also the ages in which a declension of morals set in. It was the perception of this fact that misled Rousseau to place the source of all evil in culture. It is superfluous to say that this was an exaggeration. But it is true that when the eye lights with pleasure upon some single sunny spots in the dark picture of human passions, these are found to be more especially periods of moral elevation.

The ancient world accorded the first place to the state, and subordinated marriage and the home thereto. Children belonged to the state, and respect to the interests of the country decided, e. g., in Sparta, whether they should be reared or exposed in the valley of Taygetus. When the position due to marriage is misconceived, its due moral dignity will also be misconceived. It may be rightly said that the history of religion is also a history of marriage and of the moral notions entertained of marriage; for it is the history of women and of their moral estimation.

It is the general spirit of home, the whole atmosphere which a child breathes, the domestic arrangements by which it is surrounded which will educate it. And it is this circumstance which gives such educational value to custom. Education is now much more talked about than formerly. I do not know that the result corresponds with the greater pains applied to the discussion of this subject. And how is this phenomenon to be accounted for? In proportion as custom loses its sway, must its loss be replaced by special exertions. Nothing has greater educational power, nothing is of greater assistance in the work of education than custom. And no age is more susceptible of the power of custom than youth, which is still, or at least ought to be, ruled by direct influence, and not by reflection.

Religion is first of all a thing to be lived, and not till afterwards a matter to be instructed in. Religion must first approach a child in the form of life, and afterwards in the form of instruction. Let religion be the atmosphere by which the child is surrounded, the air he breathes. The whole spirit of his home, its order, its practice—the world in which the child finds himself as soon as he knows himself—this it is which must make religion appear to him a thing natural and self-evident.

The first nourishment for a child's mind is not instruction, but poetry and history. For there is an element of poetry and romance in the mind of the child and we must all have, frequently contemplated with delight the play of its imagination. It is in this form that religion also will approach the child. Poetry and history will be unconscious by the means of instruction. A child

will willingly learn little verses and likes nothing better than listening to stories. With what enthusiasm we have each in our day heard the stories of the Old Testament, of David and Goliath, of Samson and the Philistines, of Joseph and his brethren and of Abraham's sacrifice, and with what silent devoutness have we listened to the history of the Saviour. And when these narratives are accompanied by the sight of an illustrated Bible, what a source of pleasure is opened to a child!

The State does not first create the religious association; it existed prior to the State and is not its product. The State does not institute the family, but finds it long pre-existent; the State does not bestow upon personality the right of free self-determination, but only recognizes it. All these departments of life are embraced by the State and placed under the protection of its laws, but do not owe to it their origin. The State cannot ignore them, but must minister to their activity, and help them in the discharge of their special duties. Each of these spheres of life has in itself its own nature and character, its special justification and its peculiar rights. The State does not create, but merely formulates, as it were, and guarantees them.

As culture develops the various forces of the natural world to give them into the possession of man and make them his own, so is it the part of education to develop the various gifts and aspects of our nature, for the purpose of making them our own and placing them at our disposal. That which is in us by nature must become our conscious possession; we are to get ourselves into our own hands and become our own masters. Wherever there is education, there is also self-control! Nations in a state of nature are under the ascendancy of their natural feelings and dispositions. Civilized nations have more dominion over the outward manifestations of their inner life. Education has been divided into different stages, and a social, an intellectual and a moral education spoken of. But in all its stages the form under which education manifests its presence is that of self-control. My social education consists in my not allowing my external behaviour, my gait and deportment, my tones and voice, my language and laughter, to take their own course, but having them in hand and ordering them according to the established form required by custom and regard for others. My intellectual education consists in my solving the capabilities of my mind and the material of my knowledge at my disposal, as to be able to use them as the exigencies of the moment or a regard for others may require. But the essence of man is his moral nature. Social and intellectual education are not worth much if the ornament of moral culture is absent. A true development of the moral worth of our nature will, however, only be attained when the feeling for the highest moral ideal, for moral beauty, is a lively one. And genuine self-control can only be said to exist where not merely outbursts of ill-feeling are repressed, but where the inward emotions are subject to the will of the moral agent. When there is no feeling for the moral ideal, and when it is thought sufficient to keep up an appearance of external propriety, education in its proper sense cannot be spoken of. However brilliant the talents, and however charming the demeanour, they do but conceal a really common mind. Religion is not, indeed, identical with education, but it is the pre-requisite of true education. An irreligious man will never be an educated one in the highest sense, while religion will shed an atmosphere of refinement even over the uneducated. Education is the development and appropriation of our own nature. Now our nature is the tie which unites us with the external universe, it is the sounding-board in which all its various tones are echoed. Hence education is a universal receptiveness for the manifold wealth of that life of nature and of mind with which our souls are in contact. The indifferent and non-receptive we call uneducated. Of the educated we require an expanded feeling for all that is of importance to human souls.

The Churchman says that "the Baptist system was built upon the untenable interpretation of a simple Greek word." The remark does not indicate as intimate an acquaintance with the system as might be had. But the interpretation of that single word, accepted by Baptists, is vouched for by the best scholarship of the Church of England.—*Watchman.*

Kindness is the golden chain by which society is bound together.

Correspondence.

For the Christian Messenger.
Family Statistics.

BY C. TUPPER.

My parents, Charles Tupper and Elizabeth West, were united in marriage October 24, 1771—about 106 years ago. They had 14 children, 10 sons and 4 daughters. Of these 12 attained to manhood or womanhood. Eleven were married, and had families. My father was called home at the age of 72 years; but my mother lived to be 85. When she was 83 years old—about 40 years ago—she gave me, from memory, an exact account of all her offspring. By a singular coincidence, the number of her grandchildren at that time, including the deceased and living, amounted to 83, and her great-grandchildren to precisely the same number, exactly corresponding to the number of years she had then lived.

The writer, who was the twelfth child, is now the only survivor of the 14; and he was 83 years of age on the 6th day of August, 1877. (One sister-in-law survives, at the age of 91 years.) He has taken some pains to ascertain the number of the descendants of his parents now living, always being careful where any doubt existed to take the lower number, and he finds it to be 801—a numerous progeny, for 106 years.

Being very frequently called "Uncle," he has also endeavoured to ascertain how many may with consistency and strictness so call him. Of course this includes the children and descendants of his brothers and sisters, and those of his wives, with the wives and husbands of his nephews and nieces. An amiable Christian woman, wife of one of my great nephews, recently asked me, "Shall I call you 'Dr. Tupper,' or 'Uncle Charles'?" My reply, in effect, was, "The latter will be much more agreeable to me."

In most cases the numbers can be correctly learned; but in those of 3 brothers-in-law, and two sisters-in-law, now deceased, the families are so widely scattered, that recourse must be had to estimation. This, however, is made on so low a scale, that it doubtless falls below the truth. The numbers, therefore, of those who may justly call the writer *Uncle*—some cannot yet utter the word—may undoubtedly be reckoned at 1281.

It is evidently wrong for any one to indulge such a clanish spirit as would render him at all indifferent to the welfare, either temporal or spiritual, of his fellow creatures in general. It seems, however, allowable to take a special interest in the present and future happiness of ones "kinsmen according to the flesh." (See Rom. ix. 2, 3; x. 1.) There is, therefore, an extensive scope for prayer and effort on behalf of his numerous relatives as stated above, as well as for his own descendants—45 in number—with his step-children and their families, of whom all are regarded by him as relations beloved. Obviously every partaker of grace ought to recognize all his or her connections, either by consanguinity or marriage, and to endeavor to promote their best interest, as also, indeed, that of all persons to whom his or her influence may extend.

For the Christian Messenger.
Still they come.

A few weeks ago the Rev. Mr. Nelson of the Methodist Church was baptized at New Prospect, Mass., U. S., by the Rev. Mr. White, pastor of the Baptist Church at that place. Bro. Nelson addressed the large concourse of people who had assembled at the river to witness his baptism. He told what led him, about a year ago, to commence investigating the claims of infant baptism; and after long and prayerful investigation of the subject he was no longer a Methodist, but had come to join the church that Christ planted, and received baptism under a firm conviction of his duty to God. Ten members of the Methodist Church were also baptized on the same occasion.

Rev. A. C. Rhodes, a Methodist minister, and ten of his church, were also baptized recently at Salma, Arkansas, by the Rev. Mr. Hyatt, Baptist minister, also C. Hawley, Esq., a leading citizen