

DISTRIBUTION OF PROBATIONERS.

WE learn that the committee on the Distribution of Probationers is to meet in Guelph on the 19th inst.

The attention of all interested is requested to the following regulations, adopted by the general Assembly at its late meeting. It will be seen from these that Probationers are required to report all *bona fide* vacancies. Notice should be given to the committee of the congregations that wish to procure one-half their own supply. Where this is not done the committee will give all the supply at their disposal. It is particularly desired that intimation of any change of Conveners of Presbyteries' committees be sent to the Convener of the Distribution Committee, so that the Probationer may be correctly informed as to the person to whom he should apply for his appointments in the bounds of Presbyteries to which he is designated.

The following are the regulations of Assembly:

I. Probationers and Ministers now on the Roll.

(1) The names of Probationers and Ministers on the Roll for the past four years shall be continued on said Roll for three months longer—thereafter, if not settled, to be removed from the Roll.

(2) Those on the Roll for the past three years shall be continued six months longer—thereafter, if not settled, to be removed from the Roll.

(3) Those on the Roll for two years shall be continued for another year and then removed.

II. Probationers and Ministers hereafter to be placed on the Roll.

(1) Probationers shall be allowed three years on the Roll.

(2) Ministers, who resign their charges, shall be allowed two years on the Roll after each resignation.

(3) The above regulations, so far as they can be applied, shall refer to Ministers and Licentiates, who come from the Presbyterian Churches in Great Britain and Ireland.

(4) Ordained Ministers, who have been received from other Churches, with leave of the Assembly, shall be placed on the Roll for one year.

III. Probationer's Salary.

Presbyteries are hereby recommended to induce congregations to pay Probationers as liberally as possible—it being understood that the minimum be eight dollars (\$8.00) per week, with board.

IV. Supply of Vacancies.

(1) Presbyteries are hereby instructed to regard Probationers as having a prior claim to be heard in vacancies and to secure such hearing for them.

(2) Presbyteries are hereby instructed to consider the propriety of appointing Probationers to vacancies for not less than two weeks, in order that the duties of the pastoral office may be attended to by them, as laid down in Minutes of Assembly, 1876, pp. 59, clause 8.

(3) Students shall not be appointed to vacancies save in exceptional cases.

(4) Presbyteries are enjoined not to report as a vacancy any congregation not prepared to call.

(5) Presbyteries are instructed to place all their vacant congregations prepared to call on the list of vacancies, and congregations are allowed to procure their own supply through the Presbytery for half the time, when they so desire.

(6) Employment shall hereafter be given by the Committee to none but those whose names are transmitted to this Committee through some Presbytery of the Church.

SABBATH SCHOOL WORK.

THE Sabbath School work of our Church is in process of organization. The Committee on Sabbath Schools is recognized as a distinct and important executive department. At the late meeting of the General Assembly in Hamilton it was resolved that the Committee on the State of Religion omit the department of Sabbath School work from their schedule, and that the Assembly's Sabbath School Committee be empowered to issue a blank form on the whole subject, say for two years, embracing questions on Sabbath School Instruction, Sabbath School Organization, Sabbath School Equipment and Sabbath School Benevolence and Work. The Committee is active and energetic, and it has work enough before it to employ all its energies. One great result which we expect from its labors is the assimilation of the course of

instruction and system of teaching in the different Sabbath Schools throughout the Church. When this is done, it will be found that, as in the case of the secular schools, children will not be so much retarded in their studies by moving from one part of the country to another. At the request of the Convener of the Sabbath School Committee, Rev. John McEwen, of Ingersoll, we reprint the Assembly's deliverance on this subject with extracts from the Committee's report. It will be useful to Sabbath School superintendents, teachers, and others interested in the work, who may not see the Assembly's Minutes. The report occupied much of the time and attention of the Assembly, and finally, on motion of Dr. Bell, seconded by Mr. J. K. Smith, the following deliverance was unanimously adopted:

"Receive the report; thank the Convener for his diligence in the matter; empower the Committee to issue schedules for the purpose of eliciting information, and urge on all Ministers and Sessions diligence in replying thereto; appoint the Moderator, in his pastoral letter on the state of religion, to press the recommendations of the report on the attention of the Church; instruct Presbyteries to give diligent attention to the oversight of Sabbath School work within their bounds; and, where practicable, to hold Presbyterian Sabbath School Conferences, and to encourage the formation of classes for training Sabbath School Teachers; and authorize the Conveners of the Committees of the several Synods to act as a committee, if they see fit, to inquire into and report on the subject of Sabbath School Literature."

EXTRACT FROM REPORT.

We beg leave to enumerate some central points on this important department of work that seem worthy of immediate consideration. Behind the facts already submitted, condensed to the utmost degree, there is a widely diffused interest, anxiety, and hope concerning the rising generation, *What to do—How to do it*—the pressing conviction that it must be done at once, because a generation is slipping out of our hands, much prayer is being offered for the Holy Spirit to render the work done effectual. Not a little of our discouragement and seeming unfaithfulness in the ministry has its source in the neglect of instruction in the past. If we were more careful and painstaking in early instruction and training, our labors in preaching, lecturing, and good counsels would be more fruitful. We labor too far from the head of the stream.

Again, what minister does not know that his preaching, expressed in the most biblical terms, on Sin—Redemption—Reconciliation—Covenant—Sovereign Grace—Heaven—Earth—and Hell—has, to the mind of a very large portion of his hearers, *not even an intellectual definiteness of meaning*—the hearer is largely passive, and this state of matters is induced by aimless, unskillful, and indefinite handling of God's Word by ill-furnished and ill-prepared parents and teachers.

We are called upon to give thanks for the awakening to the importance of definite instruction to the young. We give thanks for signs of better things in Bible study and a desire on the part of our people to possess greater power in handling Divine truth in class, catechetical, and school form, and regarding this as a distinctive department of church work.

Further, our testimony and history as Presbyterians has been such as make us prominent in doing this work wisely and well. We must distinguish between what is ephemeral and what is fitted to become fruitful sources of health and spiritual power. The doctrine and polity of this Church enable her to organize and do this work with peculiar efficiency.

1. The triple bond of *infant membership, parental responsibility, and church recognition*, form a basis, not of theory, but of immense practical power, and our Sabbath School work will lack backbone until this is wrought out in the Church.

2. Our history in giving special attention to early training in the home and in the church requires renewed attestation before the world, and increased adaptation to existing wants in means and methods.

Reference was made in the circular issued to presbyteries to the wide separation existing between our excellent system of public education and anything like religious instruction from the Bible as a book. In this connection it ought to be observed that the Synod of Hamilton and London appointed a deputation to wait on the Honorable the Minister of Education for Ontario, to solicit that all barriers to the reading of the Bible in school be removed and that the Bible become a text book. The report of that deputation at the last meeting of Synod goes to show that every possible facility in legislation and arrangement on time table is given to carry out the above petition. This Church, in honor to her convictions, her faith, and her testimony in this matter, is bound to leave no stone unturned, and no legitimate influence unused, to render the law of reading the Bible in our public schools a reality and centre of moral influence. It rests no longer on governments, but on the people and those who are chosen trustees and teachers.

The key of our Sabbath School work is in the hands of our teachers. It is an axiom in educational science: "Such as the teacher is, so will be the school." With awakened responsibility in the parent, and increased devotedness and piety in the teacher, and a larger share of church recognition to the work, the duty of the hour points to more supervision

and examination as to the work done, more system and thoroughness as to the equipment of those who do the work. It cannot be that we have reached the ideal of the "Great Teacher come from God." Your Committee would with all humility ask this Assembly in the language of another: "Must every tyro still be allowed to try experiments in the most delicate and precious of materials, the human body and mind; on the most powerful of all forces, human passions and the human will—experiments in which success or failure mean virtue or vice, happiness or misery, lives worthy or unworthy, sowing with every action a seed of good or ill?" It cannot be wise in the Church to close her eyes to the fact that in this work of instruction she has to compete with—

I. Great intensity of purpose in secular education, and with growing thoroughness of equipment for the work in hand.

II. Systematic thoroughness of organization.

III. Clearness of vision as to the objects sought, rather than by the slow, groping, uncertain methods of mere instinct. Quickness of apprehension, dexterity of judgment, and readiness of adaptation, are in no wise hindrances to religious life in a Sabbath School. Slowness, dullness, diffusiveness, are nothing for their own sake. Has no one had it suggested to his mind that the secret of our inability to hold our young men and women longer under close instruction is the low measure of our teaching power? And it is worthy of investigation as to how far this may not be operating as a cause on the human side of things, accounting for a great number of adults not apprehending their relations to the ordinances of God's house. If we can elevate the attainments and skill of our teachers without deadening or diminishing their piety, will we not adopt the surest means of building them up in character, power, and efficiency? Will not this tend to multiply workers in all departments of Church effort? It appears to your Committee wisdom to utilize and incorporate for use all educational forces that are full of hope for the future. Your Committee hesitate to submit recommendations that might not express the mind of the Church, inasmuch as this subject has not received any special consideration from the united body—no schedule has been issued with the view of eliciting facts and opinions on which such recommendations might be based. Nevertheless, as preparatory to a more thorough organization of this department of Church work, we submit the recommendation of the Synod of Hamilton and London, viz.:—"That hereafter the portion of the report on the State of Religion referring to Sabbath Schools be forwarded to the Convener of the Assembly's Sabbath School Committee." Your Committee would supplement and enlarge this recommendation in the following form:—

1. That the Committee on the State of Religion omit this department from their schedule, and that the Assembly's Sabbath School Committee be empowered to issue a blank form on the whole subject, say for two years, embracing questions on Sabbath School Instruction, Sabbath School Organization, Sabbath School Equipment, Sabbath School Benevolence and Work.

2. That the schedules be forwarded to every congregation and mission station. Each Presbytery appoint one of its members to tabulate the results within their bounds and report to the Presbytery, which report be forwarded to the Conveners of Synod's Sabbath School Committee, who in turn deal with the subject, and forward to the Convener of the Assembly's Committee. Two years of such returns would tend to mould the whole church into some uniform line of effort, and enable the Assembly to arrive at some definite idea of the tendencies of this work.

3. That Presbyteries hold, annually, conferences with the parents and teachers on their work.

4. That the Moderator issue an address to Parents, Teachers and Children to be read from the pulpit and in the schools; and that this address make special mention of the following points:—That the Sabbath School is under the authority of the Session; That the financial needs of the school be a congregational responsibility; That the Bible, and not the lesson helps, be used in instruction while the school is in session; Recommend Parents to study the lesson with their children, and that they be enjoined to give special attention to the Shorter Catechism; Recommend teachers' weekly meetings for the study of the Scripture lesson.

5. That the Conveners of the Assembly's and Synod's Sabbath School Committees be a sub-Committee to give special attention during the year to Sabbath School literature, such as Libraries, Teachers' Magazines, Lesson Leaves, Hymns, etc., and report at next Assembly.

6. That the Church, in this department of work, as in others, be divided into East and West with their respective Committees.

ASSUREDLY in the approaching day of universal judgment it will not be inquired what we have read, but what we have done; not how eloquently we have spoken, but how holily we have lived.—*Thomas A' Kempis.*

If restoration theories were true, the remark of Jesus Christ about Judas would lose its significance and truth; "It were better for that man that he never had been born." If endless happiness is to follow purgatorial pains, it were well that Judas lived.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East Indian missionary the formula of a simple vegetable remedy, for the speedy and permanent cure for consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe, with full directions for preparing and using, in German, French, or English. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Power's Block, Rochester, N. Y.