

classes, and he seeks by various means to assure himself to which class each individual in the congregation belongs. So must it be with the Sabbath School teacher. It is true that in dealing with adults there are means for such classification that are not available in our dealing with children, such, e.g., as the expressed desire to become a communicant. But the teacher may try to ascertain the spiritual condition of the pupil by questions which for their answer might require the experience of faith, and by securing the confidence of the pupil in such a way that he will feel free to speak to the teacher on spiritual things. Unless this is done there can be little or no directness of dealing on the part of the teacher with individual pupils, any more than there could be on the part of a doctor visiting a family of sick children and attempting to prescribe for them without ascertaining the symptoms of each one.

The Sabbath School teacher then is called to the twofold work of winning children to Christ, and of building up believing children in knowledge and holiness. How is this to be done? It is not necessary to devise new methods; it will be found sufficient to use the familiar instruments with clear and steadfast purpose. (1) By having the pupils learn parts of the Word and the Shorter Catechism, that they may be familiar with the truth. This familiarity with the Scriptures and Catechism, this storing of the memory with the truth is a great benefit both for believing and unbelieving children. The former appreciate it now, the latter may have it in readiness for a future day of blessing.

It is well to have coal in the grate when the fire burns brightly; and it is well to have the coal there and preparations made, even when there is as yet no fire, that everything may be ready when the fire is kindled. Moreover, the Word is the great instrument alike for conversion and for edification; and they who are thoroughly familiar with our Shorter Catechism have the teaching of the Word in a form which will enable them more clearly to understand the Scriptures, and which will greatly tend to keep them firm against the attacks of prevalent heresies. (2) By drawing from the Bible lesson the most varied and appropriate instruction, endeavoring to secure something that is suitable for each. This requires the teacher not only to make careful preparation, but to prepare with the wants of his individual pupils in his mind, endeavoring to secure something suitable for each. An angler when fly-fishing for trout or salmon, will patiently change his flies, till he is encouraged by a "rise," and will work on with steady purpose till he is rewarded by bringing his fish to land. We must try, as fishers of men or of little children, to present the truth in such a way as to secure their acceptance of it, though this may require much consideration, patience, and perseverance. Of course, this implies the effort on the part of the teacher to grow very familiar with each pupil.

(3) By having the pupils frequently in our thoughts.—We may thus hit upon something in our reading during the week, and not merely in our preparation for the class, which may be of direct benefit to some one or other of the pupils; and when we bear their individual cases before the throne of grace we may expect, in answer, that the Spirit will work directly on their spirits, and will guide and bless our efforts for their true welfare.

In our Sabbath School classes let us work for results. Aimlessness accomplishes nothing. The arrow shot at a venture may, it is true, "find mark the archer little meant;" but the skilful archer takes aim, and when the arrow flies true to the mark it is just what he expected as well as desired. At the same time, let us not be disappointed or discouraged if the results are delayed. In spiritual things there may be much preparation necessary, just as in supplying a city with gas there is much preliminary work of digging trenches and laying pipes before the bright light is ready; indeed, the privilege and joy of making the light manifest may frequently fall to other hands than those that prepared for its appearance. Further, let us thank God for any success, remembering how unspeakably valuable such spiritual results are. "They that be wise shall shine with the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." D. M. G.

LITTLE good comes by disputing. Pride is generally at the bottom of it, and not charity or love of truth; and it is seldom managed with decency or candour enough to produce any good effect. Let fall a word in season, and wait in patience till the rain drops on it from heaven.

LIFE'S AIMS.

Passing along life's highway,
Wandering to and fro,
Presses the countless multitude
With steps, some fast, some slow.

Some so eagerly reaching
Out to a goal afar,
Hastening with worn, weary feet
Marked with many a scar,

That unheeding, they pass the blessings
Lying along the way,
Looking ever beyond them
For diamonds of brighter ray.

Carelessly turning aside from
The pitiful cries for aid—
Thus failing to gather the flowers
For the garlands that never fade.

Others we find in the numbers
That ever with ceaseless tread,
Cumbered with earthly vanities
Pass on to the home of the dead.

Whose backs are so bent with the burdens
Bowing them down to the dust,
That unheeded, the bright star of promise
Tells them of hope and trust.

Their eyes are so steadfastly bent on
The baubles beneath their feet,
They see not o'erhead the glory
Surrounding God's mercy seat.

But turn we our gaze to others
Here and there in the countless throng,
Who, though the road be weary
Are beguiling their way with song.

Their faces uplifted to Heaven,
Are shining in God's own light;
And their garments unspotted by earth
Are sparkling, and pure, and bright.

Though "the eye to the hills is uplifted,
Whence cometh sweet comfort and aid,"
The ear is ready to hearken
To the cry, by the suffering made,

The hand is ready to bind up
Wounds that poor stricken ones bear;
And their feet are ready to carry
Glad tidings to hearts full of care.

Ever Time's tide is flowing
On to Eternity's sea;
Soon will be over life's struggles,
Our wanderings ended be.

Vain will be then earth's treasures,
Vain all its pomp and power,
Faded the garlands gathered
From Fancy's brightest bower.

Alas for those who have garnered
Only life's meanest dross;
Who have counted for Time's vain trifles,
Eternal life as loss!

—HELEN LYNNE.

WHAT OF THAT!

Tired! Well, what of that?
Didst fancy life was spent on beds of ease,
Fluttering the rose leaves scattered by the breeze?
Come, rouse thee! work while it is called to-day!
Coward arise! go forth upon thy way!

Lonely! And what of that?
Some must be lonely! 'tis not given to all
To feel a heart responsive rise and fall,
To blend another life into its own,
Work may be done in loneliness; work on.

Dark! Well, and what of that?
Didst fondly dream the sun would never set?
Dost fear to lose thy way? Take courage yet!
Learn thou to walk by faith and not by sight!
Thy steps will guided be, and guided right.

Hard! Well what of that?
Didst fancy life one summer holiday,
With lessons none to learn, and naught but play?
Go, get the task! Conquer or die!
It must be learned! learn it, then, patiently.

No help? Nay, 'tis not so!
Though human help be far, thy God is nigh,
Who feeds the ravens, hears His children's cry,
He's near thee, wheresoe'er thy footsteps roam,
And He will guide thee, light thee, help thee home.

—Woman's Work in China.

CATHOLICITY OF THE PRESBYTERIAN CHURCH.

MR. EDITOR,—In the Rev. Professor Campbell's admirable lecture on the "Catholicity of the Presbyterian Church," there occurs the following statement: "Once only in the closing year of last century did the

Church of Scotland cut herself off from communion with any other section of the Church of Christ, for the purpose of excluding from her pulpits evangelical ministers of the Church of England. It was a great mistake, and will never be repeated."

Perhaps some of your readers may not be aware of the fact that the act referred to in the above statement, known in Church history as the "Act of 1799," remained unrepealed down till the year 1841, the which year it was rescinded by the General Assembly of the Church of Scotland, mainly through the influence of those who succeeded in 1843.

One of the first proceedings of the Assembly of the residuary Church that year (1843), was the restoration of the Act of 1799, and so far as I am aware, no effort has been made to repeal it by any subsequent Assembly, whatever latitude may have been allowed to individual ministers of the Church in the practical application of its provisions.

If this be so, we find the Church of Scotland by her Acts of Assembly, still standing aloof, not only from evangelical ministers of the Church of England, but also from fellowship with Churches, whose doctrine, worship, and government, are identical with her own. "I believe in the holy Catholic Church" is a noble confession, but it can be consistently uttered only by those, whether individuals or Churches, who are ready to recognize the brotherhood of believers, even if such be found worshipping within "chapels" or "meeting-houses," and bearing the despised name of "Dissenters." Yours truly,
W. T.

"LOOK ON THIS SIDE AND ON THAT."

The Romish Archbishop of Toronto reasons in substance as follows, regarding his Church.

"The true Church must be holy . . . in the large number of its members, though some may be so only in name." (See page 8 of his "Answers, etc.")

The Church of Rome is so. Therefore, the Church of Rome is the true Church. Facts do not, however, warrant the high opinion which his Grace has of "Mother Church," as the following particulars, taken from "El Saffro," an Italian paper, prove.

In 1870, before Rome became the capital of Italy, the population of that city was 205,000. Of this, there were 2,469 secular clergy, including cardinals, bishops, priests, and *curios*; 2,766 monks, 2,117 nuns—in all 7,322 religious of both sexes; or about one for every thirty of the people. Surely, the moral and religious welfare of the latter was well attended to. Let us see. In the same year, there were 4,378 births, of which 1,215 were legitimate, and 3,163, or seventy-two (nearly three-fourths) in every hundred, illegitimate. But let us see how Rome, as regards this matter, looks when compared with other cities. For every hundred legitimate births, there are in: London (Protestant), four illegitimate; Brussels (Protestant, but not so much as London), nine illegitimate; Paris (Popish), forty-eight illegitimate; Rome (Headquarters of Popery), 143 illegitimate.

Before the Papal States became part of United Italy, there was one murder in England (Protestant), for every 187,000 inhabitants; Holland (Protestant), for every 168,000 inhabitants; Russia (Greek Church), for every 100,000; Austria (Popish), for every 4,133; Naples (more Popish), for every 2,750; Papal States (most Popish of all), for every 750.

Add to this the fact that Quebec is the most ignorant province in the whole Dominion. There, Romanism has almost unlimited power.

His Grace might do worse than take a copy of the foregoing, put it into his Breviary, and there, often "read, mark, learn, and inwardly digest" it. I am afraid that he would seldom see it if he were to put it into his Bible—I mean the Bible properly so called—not the "open Bible" of "sacred images."

Melitis, Que. T. F.

SUBSTITUTION.

MR. EDITOR,—The communication in your last issue, from "A Presbyterian," on the subject of Christ's substitution, is evidently written in a spirit of enquiry and I should be glad, if possible, to help him out of his difficulty.

Your correspondent wishes any who reply to follow it up in the same line in which he presents it, but I think you are right in saying we cannot find in human affairs, any perfect analogy to the substitution of Christ, and the very fact that there is no such provision made