

Mr. Fraser, illustrated very happily from the progress and present condition of Papist and Protestant missions in China and India, that when tested by the scriptural plan, "by their fruits shall ye know them," religious progress is vital, and not merely statistical, is clearly shown by the contributions for Protestant missions and their results.

Sabbath School work to be successful must not be conducted on the "any how" plan. It is the duty of the minister to foster the Sabbath School. This may be done *First* by his taking a practical interest in it, and *Second* by making his people interested in it. Its great object is to supplement home training. The minister should *not* superintend the Sabbath School but *ought* to teach the Bible-class. The key to the solution of the great difficulty, how to retain the senior scholars and the members of the Bible-class, is to give them something worth hearing—every time. The art of questioning is indispensable, by it you learn what *they* know, impart what *you* know and ascertain that they *know* it.

Some general principles for conducting a Sabbath School, are

1. Punctuality, commence on time.
2. Never disturb Teachers at their work.
3. Never allow lessons to be studied from anything but the Bible.
4. Encourage Teachers, to visit, indeed insist on their doing it.
5. Have a teacher's meeting of some sort, though short.
6. Divide up the labour.
7. Train the children to collect money (or earn it) for missionary purposes.

IV. On Monday, 27th February, the Principal spoke on the subject of "The Irreverent Spirit of the Age." The Anglo-Saxon race is infusing into every nationality with which they mingle, a spirit of intense earnestness in science, money-making, etc.

Irreverence may be defined in a general way as a feeling of disrespect for sacred things. It finds expression in many forms, and various degrees of intensity. How are we to meet it? It has been said that, to trace an error to its source is to refute it.

I. It springs from vulgar ignorance. So far as God, His Word and Institutions are unknown, they are sure to be despised. Ignorance is degrading. When it severs the relation between God and His creature, it lets men down to the very lowest depths of depravity, where their God is their belly, and they glory in their shame. We must combat this with knowledge and culture, pouring the light of heaven upon them, and in no way, in thought, speech or behaviour, come down to them.

II. Degrading toil, and poverty. Work, downright hard work is healthful to soul and body. Christ toiled at Nazareth. He said, My Father worketh hitherto and I work. But there are many, who, by the tyranny of circumstances are doomed to hopeless toil and poverty, in our commercial centres. They live huddled together in hovels amid impure air and without proper or sufficient food. When they seek a mouthful

of fresh air on the Sabbath, we deem them irreverent and preach resignation, patience and faith to them, when we ought to meet this difficulty as Social Reformers. We must preach to those reaping the profits of this social oppression, the doctrine of fair play; of the God given birth-right to every man to profit by the product of his own labours. Let us give them a chance to rise and then assist them to get out of the slums.

III. The irreverent spirit is fostered by the domination of great secular interests in our day. Joint stock companies, syndicates, immense corporations. They become practically lawless. Piety, and morality too often become pliable and bow before these great money magnates, by applying one rule to the poor and another to the rich. In a great degree, efforts against the worship of Mammon have failed, the liberal theology of the church courting their smile, and being terrified at their frown.

IV. Want of power in the lessons of the pulpit promotes irreverence; weakness may show itself in many forms, especially in loose and inaccurate exegesis, leading to childish interpretations, want of grasp, and avoidance of the pressing problems of life, a one-sided handling of scripture, etc.

(To be Continued.)

## Away from Home.

### MANITOBA.

TO myself and others in the "Great Lone Land" who are connected with the Presbyterian College, Montreal, the JOURNAL is a periodical of peculiar interest. Our thoughts revert with sympathetic amateness to our Alma Mater.

Our memories are filled with reminiscences of the past, and we rejoice to be made acquainted from time to time through the medium of the COLLEGE JOURNAL of what is thought, said and done, in the institution so dear to us all.

We rejoice to know that through the beneficence of earnest Christian friends—both men and women—who have learned how to dispose of the wealth with which God has entrusted them, the College is now beginning to take that convenient and disencumbered position which all such institutions ought to enjoy.

We are proud of the present standing of the College. Its buildings and its Senate are an honour to the Dominion. It is the bulwark of Evangelical Protestantism in the East. It is a centre from which shall go forth the talent and energy necessary to counteract the wickedness of the Dominion. The increase in the number of its students, is a matter for which we are thankful, and we hope next summer to see a goodly representation of its students come out here to engage in the Pioneer Missionary work of the Church. At present this is a severe field to engage in, notwithstanding the rosetinted and gushing descriptions written of it by many of the country's well-wishers. It is one thing to look at this country through the window of a Pullman car, but quite another to ride over it upon the back of a miserable