

During these meetings, as also those of the Baptist Association, and the Methodist Conference, we were strongly reminded that Christ's ministers can and do grapple with the problems of the age. If the religion of Christ is unable to cope with, and overthrow encroachments, then let us have done with it. If we, who call ourselves the Church of Christ, may not memorialize Government and the Imperial Throne, and act as occasion offers as politicians of the most pronounced type—not party, but principle, ruling us, then, let the tag-rag and bob-tail of society rush into majesty's presence, and Christ's ambassadors leave the court of Victoria. It is ours, as ministers, to lead the church, and the church has a right—a God-given right—to lead the world. There is a religious aspect to every question. Laws may be difficult to understand; but, if injustice be felt, and alarm taken, then, even though it be an approach to folly—let us, as a church of God, do something towards straightening the matter, and compelling justice. Better a futile attempt than a folding of the hands, and helpless imbecility. The resolutions anent the

#### JESUIT ESTATES' ACT

and Temperance, though brief, are the pith of our feelings in regard to these questions. Denominational education came in for free discussion, and a step in the right direction taken by the appointment of Rev. J. B. Saer and Jas. Woodrow, Esq, as a committee to draft and publish a small leaflet on "Our Principles."

"Trust Deeds" gave rise to some animated talk over our past history; and Raids, Ruses and Robbery were proven to be the three R's of our previous slack administration of church property. This was decidedly to be a thing of the *past*; and our churches are looking upon these temporal things, as worthy of their care and attention. The meetings of the

#### WOMAN'S MISSIONARY SOCIETY

were most enthusiastic; and bid fair to rival our Union meetings, in ability and power. This is an age of progress; our women are coming to the front. May they advance continually, for, if they do, we will never be far behind them, even though but to applaud and admire.

#### AT OUR MISSIONARY MEETING,

the women represented themselves; and did so in a most creditable manner, in the person of their last year's president.

After the usual votes of thanks to rail, stage and steamboat companies, to choir, and the hospitable friends of Brooklyn, the Union adjourned to meet next year in Maitland, Hants Co., N.S.—*Com.*

### "Sunday Talks."

#### I. THE GOOD SHEPHERD.

BY THE REV. J. SHALLCROSS.

The good Shepherd giveth His life.—John x. 11.

It may be that my readers are already asking me why I do not finish the sentence. If so, my answer is, that they have probably heard it already too often in its complete form—so often indeed that the central idea of the text has ceased to impress them with its significance. So I prefer to stop at the word "life," because I wish particularly to point out what it is the Good Shepherd gives—*his life*. Many things the hireling may give: time, attention, oversight, and a certain amount of care; but when it comes to a real hand-to-hand fight with danger and with death, then the true shepherd, the good shepherd, reveals himself, and gives his life for the flock. At this point the hireling and the true shepherd part company. "The hireling fleeth, *because* he is a hireling"; and because the sheep are not his own.

The late Charles Kingsley said: "I am nothing if I am not a priest." Certainly every Christian minister can say: "I am nothing, if I am not a shepherd." And as truly as the Eastern shepherd exists for the flock,—lives for it, dies for it, if need be; so truly does the Christian pastor exist for the flock; and the flock for the pastor. The Christian ministry exists for the church; and the church for the ministers. Christian assemblies are drawn together and organised, not that by contributing so much money, they may afford the means of a livelihood to a number of men set apart from their fellows; but they are organised into communities, and placed under the oversight of pastors, in order that the pastor, by his study