

a boy whose temptation has been stronger than his virtue, to listen to conscience and to restore lost property. This box contained one morning "a pen knife, an apple, pieces of copper money, lump of tobacco, a packet of licorice from a village grocery, and an obscene song, obtained no one could tell where."

NUMBER PRESENT—AND ANECDOTES.

The number of boys present at one time varies from 700 to 800, the greatest number being from large cities, Paris alone supplying one-fifth of the whole. When I was there the books showed that thirty-one were committed for the serious crimes of murder, wounding and arson; forty-eight for "qualified" robbery; 447 for stealing; twenty-eight for immoral practices; 183 for vagabondage and mendicancy. Of these 140 were illegitimate; six only were children of parents in easy circumstances; 407 were sons of labourers; 217 of parents without any profession—mendicants, vagabonds or prostitutes; 134 were the issue of criminal parents; 347 had lost one of their parents; twelve were brought up in foundling hospitals. A third of the whole, therefore, had had a deplorable example of vice, and five-sixths had received no moral or intellectual education, but what tended to evil.

THE EXPENSE

is of course large, but no estimate of receipts and disbursements is given in the annual reports. The income is derived from private subscriptions, and by assistance from the Government, at the rate of 80 centimes a day per head, which leaves 46 centimes to be supplied from other sources, each boy costing for food, clothing, etc., 1 franc 26 centimes per day. Of course the proceeds of the farm and workshops amount to a considerable sum. For some years at first the Government gave annually 50,000 francs (\$10,000), diminished afterward to 25,000 francs.

THE INFIRMARY

is superintended by a man trained for the purpose, but he is under the control of two sisters of charity, who have charge both of the infirmary and the dispensary. A physician from Tours makes daily visits. The colony has always been free from epidemic diseases. Still there are always some suffering more or less. When a lad who has left takes ill in the neighbourhood he is not allowed to go to the hospital, but is sent for and brought to the infirmary, where he is kept until completely restored. Mettray is regarded as a home, the first many of the colons ever had. An old inmate having been severely injured by the kick of a horse, and feeling that he could not survive, begged to be taken to Mettray, which was not far off. He was carried in a cart, and, though his suffering was great, he seemed to forget it in his desire to reach Mettray to die "in his family," as he said, and be buried in the quiet cemetery tended by fraternal hands, "Quicker, quicker," he cried, "I shall be too late," and no sooner was he placed upon the hospital bed than he expired, with these words on his lips: "I did not wish to die among strangers."

Toronto, May, 1887.

T. H.

ECCLESIASTICAL CO-OPERATION.

MR. EDITOR,—Permit me to present a few facts in reference to Ecclesiastical Co-Operation for the consideration of my brethren, especially for those who are so enamoured of this movement. I am very anxious that this subject should have accorded to it the fullest possible consideration, and that all facts available should be before the commissioners to the General Assembly, as its effects upon religious life and work will be far reaching and difficult to determine. It is a well-known fact that (a) there is quite a variety of opinion on the subject; (b) that there is abroad a good deal of vapid sentimentalism in reference to union and co-operation; (c) that those ministers who are opposed to this movement are considered by many as holding extreme views. I am of opinion that it will be found that those who oppose this measure are in reality the true friends of the Church, and on stating this freely I give those who favour the Scheme credit for honesty, but they do not know or do not take into consideration all the facts of the case.

This matter has received a good deal of attention since it was brought before the Church some years ago, and I have carefully looked at it from various

standpoints, and, after due deliberation, I have come to this conclusion, viz., I think such Ecclesiastical Co-operation as is proposed in the resolutions of last General Assembly is neither necessary nor possible, and for the following reasons.

Ecclesiastical Co-operation with other Churches in mission work cannot be had with the Episcopal, Baptist, Congregational or Roman Catholic Churches, hence we are limited to co-operation with the Methodist Church.

I am opposed to the Scheme for these reasons.

1. The Presbyterian Church has always been valiant for the truth, and cannot in any way countenance error in any form directly or indirectly.

2. The teaching of the Methodist Church is Arminian in regard to "God's sovereignty" and the "Perseverance of the Saints" and contains in it the elements of decay inherent in all such teaching.

3. Because we as a Church would be recreant to our scriptural position and our high and blood bought privileges were we, even in thinly settled districts, to abandon even a few families of our people to Methodist teaching.

4. Because such a course of procedure as is recommended in the "Resolutions on Co-operation" (Assembly Minutes, page 59) would, if carried out, work to the great injury of our beloved Church, and eventually cripple her daily-increasing work at home and abroad.

If the General Assembly legislates in the line of these resolutions, it will be injurious to our Church.

1. Our people will say (some think so now) it is of no consequence which Church (Presbyterian or Methodist) we attend.

The opinion, "it is of no difference which Church we attend," is very widespread, and has been assiduously canvassed by others to the detriment of our Church in many localities, to my own personal knowledge.

2. In a place like Emerson, with a small population, where Church work at present costs considerable, if the General Assembly legislate in this direction the result will be in all likelihood absorption into the Methodist Church—a consummation, in my view, not to be desired.

3. Even if, on well-defined principles, such co-operation were arranged for, we could obtain no guarantee that matters would be carried out with fairness to our own Church. While ministers and members, though apparently friendly to us, keep up the practice of proselyting, I, for one, could place no reliance on any arrangement that might be made for co-operation.

Our ministers all over the Dominion, with few exceptions, know the facts of the case as above indicated. I have a wide acquaintance with our ministers all over the Church, and in the majority of cases their experience is similar to my own. During the past fourteen years in every charge I have had, I have been subjected to these proselyting influences. We have exchanged pulpits and work with Methodist ministers, and have been on the most intimate terms with them, still frequently cases of this kind have occurred, and are taking place daily (when necessary I can give details).

4. The advantages of this Scheme will be found more imaginary than real. Indeed it will be found that the advantages will be on the side of the Methodist Church, and they know it.

It will do us no real good.

It is the expectation of the Methodist Church in some places that they will eventually absorb the Presbyterian Church.

This Scheme is a step in that direction—a step, I, for one, do not intend to take. It is not possible; the question with me is not, Would such an arrangement save men and means? but, Would it be right, holding the truth that we do, to give over any of our people to a Church which is distinctly Arminian in her teaching?

We have no right, as a Church, to enter into an alliance that will place error on a level with truth. We must hold fast the form of sound words.

Such co-operation is not necessary.

We, as a Church, are able to do all our own work, to look after our own people. Let us have faith in our God; faith in our people. God has blessed us abundantly, and our people are responding liberally to all our appeals.

Let "systematic giving" be more generally taught, and become the habit of our people, and the Lord's

treasury will be always replenished. We must guard against taking a backward slip.

Our people are not unobservant as to Church work, methods and their underlying principles. If this Scheme becomes part of our Church machinery, do not be surprised if in a short time you discern a shrinkage in the funds of the Church, and our aggressive missionary work, now so important, at a standstill?

What, I ask, is to prevent our people reasoning in this way, "if Methodist teaching is good enough for a few families, for whose benefit the Church did not deem it needful to employ even a catechist, why may not Methodist teaching do well enough in our case?" It is all very well to talk about liberal views, etc. I am as liberal in my views as any on the other side of this question, but I cannot advocate liberal views at the expense of Bible truth and the distinctive teaching of Presbyterianism, which is Bible truth formulated. Presbyterianism as a scheme of doctrine is either right or wrong. If it is right (scriptural), let us adhere to it, and work it along the divine lines clearly laid down for our guidance, and God shall bless us, and all the ends of the earth shall see His glory. Let each Church do her own work for God. This is the only satisfactory way.

JAMES C. QUINN.

Emerson, May 23, 1887.

A REMEDY.

MR. EDITOR, My last letter to you has to some extent prepared the way for my remedy. I consider this the most important letter I have written on the evil connected with the working of our Probationers' Scheme, and I hope it will receive the consideration such an important subject deserves. Let me, therefore, give you what I conceive to be the only true remedy or remedies for the existing evils.

1. All unsettled charges shall be placed on the list of vacancies. To make fish of one and flesh of another congregation is to continue the present disorder.

2. All applications for appointments to vacant charges shall be sent to, and all appointments to vacant charges shall be made through, a Distribution Committee.

3. Vacant congregations shall be required to call a minister after having heard fifteen candidates. I speak with a considerable degree of confidence when I say that this rule is an admirable one. I have seen it in operation in several congregations in Scotland, and with the happiest results. There the congregations themselves decided to call after the hearing of fifteen candidates. Here I would make it a law of the Church. All I insist upon is a limit.

These three remedies, I think, are sufficient. There need not necessarily be three, but there must be two, the second and the third.

There must be one committee of supply, and only one; and there must be a limit to the hearing of candidates. Of course it is not to be forgotten that these are the remedies of "Aliquorum," an insignificant person truly. And being his, they do not carry much weight. They will scarcely cause a ripple on the peaceful working of our Probation Scheme. Far otherwise would it be were our college principals and influential city ministers to take the matter in hand, probe the evils that exist and give their wisdom, influence and scholarship to these or such like remedies for the wiping out of the evils justly complained of. Will they do it?

ALIQUORUM.

THE oldest workingman in Boston is said to be Martin Collins, who was born in Nova Scotia in 1796. By engaging in trade between his home and ports in Maine and Massachusetts he had, when forty years old, acquired a snug property, but commercial crises reduced him to poverty. He now lives in East Boston, and, though over ninety-three years of age, works industriously every day as a shoemaker. Nova Scotia produces good men.

THERE is no narrow-mindedness in the New York Independent. It knows good men when it sees them, as the following testifies. The Church wants no prohibitive tariff on brains. We have in this city a number of pastors of foreign birth who have settled among us, Drs. Hall, Taylor, Ormiston and Rainsford, such as we would be glad to duplicate again and again. The more of such men, the better, whether they come from this country or any other.