

But Mr. McLeod's policy was tried in the early days and found wanting. The Bluesoes tell us that Presbyterian settlers fairly swarmed over the virgin soil of these Sea-Provinces. Where are they and their children to-day? They left the Church of their fathers in platoons and battalions, in every part of the country, because ministers could not be got for them; and because the Church would not send unordained men. The readers of Dr. Gregg's history know that Quebec, the Ottawa Valley, Central Ontario and the Niagara district, were lost to the Presbyterian Church, by the policy recommended for our adoption. Had the Church not changed her method in later days, it is quite likely that the ministers in the ranks below 50 to-day, would be ample to supply every congregation and mission belonging to the Church, and that the elbowing-out process would be as scandalous as it is now, "if indeed the fight would not be fiercer because the pit was narrower." And to think that Mr. McLeod belongs to the Presbytery of Barrie, where students have done such splendid service, where but few ordained men can be got to accept appointments, and where, but for the policy condemned, the Presbytery would be reduced to a skeleton! What have Mr. Findlay and Mr. Moodie to say to these views?

The evil Mr. McLeod deplures, however, is a serious one, and it behooves the Church to seek a remedy, else a cruel wrong will be done to worthy men now in her ministry; and young men of mentality and scholarship will be deterred from studying when the tenure of office is so precarious. It is alleged that already mischief has been done. For directing attention to the evil, Mr. McLeod and the Presbyterian deserve thanks, but let him not be led off on any false scents; and if he can suggest how admitted evils can be eradicated, the Church will accord him an honored place as a "wise leader," and coming generations will bless his memory.

SUMMER SESSIONER.

SOME CHURCH CONVERTS.

A man so various that he seemed to be Not one, but all mankind's epitome, Stiff in opinion, always in the wrong, Was everything by starts and nothing long.

—Spectator.

Sir,—Well may it be said that we live in an interesting, because eventful age. Circumstances are continually taking place which arrest attention, as well on account of their suddenness as their importance. Amid the many changes, however, witnessed in this modern age, the changing of one's religion—literally designated apostasy—seems to be on the increase, and, strange to say, in places, too, where it would have been least expected. It is said that liberty is the birthright of man, and liberty to worship according to the dictates of conscience by a change of church connection, is a boon that cannot be too much prized. When, however, such a change is accompanied by earnestness, and is in accordance with the dictates of conscience, it becomes a matter not to be interfered with, but when any change arises through improper motives, it then assumes a very different aspect—one too unworthy of commendation.

Of course when the religious views and sentiments of a member of a church are not in accord with the tenets of the Church with which he is connected, he has the privilege of withdrawing and connecting himself with any other denomination whose fundamental principles may be more in harmony with his own and more acceptable to his mind. But in some instances it is marvellous to notice the insignificance of the reason that impels such a serious change, compared with the steadfastness of the early Christians in their faith in Gospel truths.

Now and again we notice some apparent devotee of a church, brimful of zeal and loyalty to his Church, somehow or other, all at once for some speculative motive or mere disobedience to ecclesiastical authority, caprice, or some other childish reason, throw aside his long-existing church allegiance so pompously displayed, and instantaneously become a full-fledged disciple of a different denomination, different in practice, and different in fundamental religious principles quite foreign to him, but all of which he nevertheless adopts without question or consideration. Well, may we exclaim: "Consistency, thou art a jewel."

By way of comparison, what a contrast we have on looking back to the steadfastness of our forefathers, whose simplicity of character, zeal in maintaining their religious beliefs, constancy under cruel persecution, even to the laying down of their lives rather than surrender or even swerve from their religious convictions, are a worthy example for us to follow. "They lived unknown till persecution dragged them into fame and chased them up to Heaven." Conduct like

this a beacon to lighten our path in the voyage of life, but too readily unheeded.

Such instability and trifling with the sacred matter of religion, as is witnessed in the present day is indefensible, and instead of meeting with open arms of encouragement or a welcome to the vacillating seceder, should meet with universal disapprobation as having an injurious tendency throughout.

It might not be out of place when getting an addition to the church roll of such converts, that some assurance should be obtained as to some definite period of intended stay with a new church—more especially if they have been recreant at any time to former churches. And what is more, that they produce a clear acquittance—an honorable discharge—of their congregational obligations, financial and otherwise, from the church they have renounced—and further produce evidence of having bade their former church authorities and fellow-worshippers a friendly farewell.

Were such essentials made imperative, a favorable result might well be expected in counteracting a certain species of apostasy becoming so prevalent. Yours, etc., A PRESBYTERIAN.

THE MODEL CHILD.

BY THE REV. JAS. HASTIE, CORNWALL.

The model child referred to is found in Bethlehem's manger. Suppose we repair thither for a few moments and reverently muse upon that wondrous sight.

I often notice that when a little girl sees a strange babe her first question is, "What's its name?" An answer to a like question in the present instance is found in Matt. i. 21, "His name was called Jesus;" also in the 31st verse of the previous chapter, "Thou shalt call His name Jesus;" also in the 1st chapter of Matthew, "Thou shalt call His name Jesus, for He shall save His people from their sins."

But this model child has more than one name, more than two, more than ten. He has over a hundred names scattered through the Bible, and not one too many. Every name is descriptive of something about His character or office or work; so that taken together they form a map of Christ's life-work on earth. His first name was that announced by God to Eve in the Garden, "The Seed of the Woman," which declared that He would one day come into the world as a little babe, and therefore He ought to secure the love and service of little children especially. Moses gave him the name "Brother." "A prophet shall the Lord raise up unto you of your brethren, like unto me, Him shall ye hear." This tells us that like an elder brother He will love us, like a strong brother He will protect us, like a wise and good brother, He will guide and teach us.

Balaam gave to Him the name "Star," which means that as the stars pour light into the darkness when the sun is set, so would Christ bring light and joy into men's hearts and lives now. Isaiah gave Him a cluster of beautiful names: (chap. ix.) "The Wonderful," because of the wonderful words of life He would speak, and the wonderful works of mercy He would perform; "The Counsellor," because when we are perplexed to know what to do or what to say, He would tell us all about it; "The Mighty God," because God would live in Him and work by Him in such a wonderful way that to see and hear Jesus would be to see and hear the mighty and merciful God, "The Everlasting Father," because He it is who made us, who feeds and protects and saves us. Malachi calls Him "Refiner and Purifier of silver," because, as miners take the silver ore out of the earth, all mixed with sand and rock and lead, and by melting it and cleansing it transforms it into pure and precious metal, so Jesus, by his precious blood, by His Holy Spirit, and by His word and providences, will remove all that is vile and worthless from our hearts and make us like Himself, perfect and priceless.

"The Lamb of God" was the name given to Him by John the Baptizer, because as lambs were slain and sacrificed upon the altar to make atonement for sin, so Christ would die upon the Cross for His people's sins.

The apostle John called Him the "Son of God," because long before He was born of a woman, or before this earth was made or any other world, Jesus dwelt in the bosom of God as His eternal Son, and like His Father was without beginning or end or change.

Paul usually called Him "The Lord Jesus Christ," his delight being, it would seem, to bring out the perfection of His office and operations:—"Lord"—Ruler, "Jesus"—Saviour; "Christ"—anointed and consecrated; names which he repeats ten times in ten verses.

But the name above all names dear to Christians is the name, "Jesus," the name selected by His Heavenly Father before His incarnation; announced by

angels to His mother before He was born, and again after His birth—"Jesus"—Saviour.

Now, this name is recorded in the Bible for a definite purpose, what purpose? This purpose, that Jesus may become an actual Saviour to you by taking all your sins away, by making you like Himself, a child of God, and eventually a resident of Heaven with Himself in eternal glory. Therefore, place before the sweet name the possessive pronoun "my" and say, "my Jesus," "my Saviour," and to you this name will be more precious than all the gold of earth.

Besides asking, "What's its name?" A little girl would further ask probably, "Who are its parents?" "Where does it live?" The answer is, His mother's name was Mary; his foster-father's name was Joseph, and He was born in Bethlehem in Judea.

But here a mystery meets us which many would like cleared up, viz., How is it that Jesus was born in Bethlehem, when His mother lived at Nazareth, many miles away, and was born there herself? The explanation is two-fold and increases our interest in this wonderful child. Palestine was now a Roman province, having been conquered some time before. Every year a census was taken of all the people by command of the Emperor. Roman law required that the enrolment take place where the person had been born, and according to this law Mary ought to be registered and taxed at Nazareth. But Jewish law required that registration take place according to tribe and family and house. Since Mary's lineage linked her to Bethlehem, rather than to Nazareth, the Jewish law, was followed in her case, and therefore to Bethlehem she went to be enrolled, and while there her babe was born.

But there was another reason, and a higher, why her firstborn must be born at Bethlehem, and that was, in order that the Scripture might be fulfilled, viz., that spoken by Micah (v. 2, 3) hundreds of years before: "Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come unto me that is to be Ruler in Israel, whose goings forth have been of old, from everlasting."

Arrived at Bethlehem after a fatiguing journey of three days, this most honoured of women became the mother of God incarnate, the Saviour of the world, and her own Saviour.

As we tarry around the manger the interest deepens. In our next article we will tell something more.

SABBATH SCHOOL ASSOCIATION OF ONTARIO.

The twenty-eighth annual Convention of this Association was held on Tuesday, Wednesday and Thursday, the 24th, 25th and 26th days of October, in the Elm St. Methodist church, of this city, the use of which had been kindly offered to the Executive Committee.

The attendance of delegates was larger than at any previous convention, being over nine hundred. The President, Mr. Jas. A. McCrea, of Guelph, occupied the chair, until the election of the new President for the incoming year, Mr. R. J. Score, of Toronto.

Fraternal delegations from sister provinces and from New York State were present and presented the congratulations of their several constituencies.

The programme was of a high order and each separate subject was ably handled. Miss Annie S. Harlow, Mr. Wm. Reynolds, Superintendent of Organization of International S. S. Convention, and Prof. H. M. Hamill, Superintendent of Normal Work, Sab. School Association of Illinois, the American friends who cheerfully responded to the invitations of the Executive Committee, delivered interesting and valuable addresses. Miss Harlow dealt with the Primary Department of the S. School, and, in addition, taught a class of young children, gaining and retaining their attention, notwithstanding the presence of a very large audience. The remaining portion of the programme was nobly sustained by our own Canadian brethren, among whom were Rev. Rural Dean Wade, of Hamilton, Rev. J. K. Smith, D. D., Port Hope, Rev. Wm. R. Smith, Stoney Creek, and Revs. J. Potts, D. D., Prof. Wilson, D. D., R. P. McKay, B. A., and W. Briggs, D. D., Toronto. Hon. S. H. Blake, Q. C., who was to give the final address, was unavoidably absent in Ottawa.

The exercises all through were very instructive and of a deeply spiritual tone.

The progress of the work during the year had been very encouraging—the organization of the various counties was very nearly complete. District organization was being pushed forward, and Mission work receiving its share of attention.

It was decided that "Normal Work" be a special feature of the Association's operations during the present year.

Books and Magazines

The Book of Joshua, by W. G. Blaikie, D.D., LL.D., of New College, Edinburgh, is one of the well-known Expositor's Bible series, edited by the Rev. W. Robertson Nicol, LL.D. The introduction is devoted largely to meeting the objections of those who would wholly or in part eliminate the supernatural element from this book, and giving an analysis of it. From the introduction we get the point of view of the writer in his treatment of the whole book, which it is hardly necessary to say, is conservative. It will be found profitable reading for both pastors and people, although it would probably be more highly prized by the latter were the lessons drawn from the narrative, not so uniformly such as would probably suggest themselves to his own mind. Notwithstanding this, he will find in this volume much that will do his heart good, and which he will be able to turn to good account in his pulpit work for his people. F. H. Revell Co., Willard Tract Depository, Ynoge street, Toronto.

The unveiling a few days ago in Victoria University, Toronto, of a portrait of the late lamented Senator Macdonald, of this city, affords a suitable occasion for again calling attention to the biography of that distinguished citizen and merchant prince. It is the work of the Rev. Hugh Johnston, D.D., and does the author credit. The style is easy, pleasant and chaste, and the whole work is arranged with due regard to literary perspective, and that of the life of its subject. The memoir furnishes another and happy illustration of the saying that, "the boy is the father of the man." It is a profitable work for all classes of readers, and we especially commend it to the attentive study of all young men, the price being such as to put it easily within their reach. William Briggs, Wesley Buildings, Toronto.

Stories of Canadian History. The very title of this little work is itself at once attractive. They are based upon stories of New France, and are from the pen of Miss Machar, so well known in Canadian literature, and T. G. Marquis, B.A., of the Collegiate Institute, Stratford. The latter is the editor. The stories are written in an interesting style and well calculated to attract and lead on the reader, young or old. Though not history in the strict sense of the word, they impart in an interesting way, and one which with good results might be much more largely employed, a large amount of historical information. We would wish to see books of this kind multiplied, and we hope the success of this one may encourage the production of more of the same sort. The Copp, Clark Co. Limited, Toronto.

Henry Ward Beecher, the Shakespeare of the American Pulpit, is by Rev. John Henry Barrows, D.D., of Chicago. The subject of this memoir was so striking a personality and acted so conspicuous and influential a part that, although much has been written and said of him, there still seemed a place for a biography like this by Dr. Barrows. The writer has drawn from ample materials and given us a very interesting one volume life of a most notable man. Dr. Barrow's aim, he tells us, has been to give in swift, flowing narrative the story of Mr. Beecher's spiritual inheritance, his interesting early development, his various achievements, sorrows and triumphs. Funk & Wagnalls Co., New York and Toronto.

"Sparks for Your Tinder," is well named. Its author is Rev. G. E. White, B.A., of Yarmouth, N.S. It consists of a number of brief addresses marked with great earnestness well calculated to arrest attention, and lead to thinking. The titles of some of the papers will give a good idea of the practical character of the work. We should add that the addresses are brief and therefore all the more likely to be read. "Every Life a Plan of God"; the "Claims of the Church upon the Pastor's Life"; "Carey's Missionary Qualities," "A Word to the Girls," "See, Girls First," "A Word to the Boys," "Opportunity," "Kindness to Animals," the "Bible and Mother on Prohibition." Wm. Drysdale & Co., Montreal.

Public School Physiology and Temperance, is one of the books authorized by the Education Department of Ontario. The subject is all-important and the arrangement and treatment of it is apparently as simple and clear as can be expected on such a subject, while to help it making it more so, it is well supplied with illustrations. Dr. William Nattress, of this city, is the author of it, and deserves credit of clearness and simplicity of treatment. William Briggs, Wesley Buildings, Toronto.