

wealthy congregations are justified in ignoring native talent, and crossing the Atlantic in search of pastors. Is there not enough suitable material already at hand? It would seem not. Vacant livings, especially if wealthy, must be filled from abroad. Canadian-reared ministers may do well enough in small and obscure places, but the very "best man in Scotland" is alone fitted to break the bread of life in a high-toned city church. Therefore Scotland and England are scoured till the "best man" is discovered and forthcoming. And when this perfect model does at length arrive on the field, he is sure to cause considerable disappointment. Of course he comes with a due sense of his own importance, and this is often manifested in a good deal of unintended snubbing. Quite natural, too! Many a young man of commercial standing immigrates from the Old Country in the firm conviction that he is going to show the simple creatures on these benighted strands a thing or two; while, as matter of fact, he usually finds himself the taught and not the teacher. In pulpit importations the same obtrusiveness of implied superiority is at times painfully noticeable. Have we not met with many a rugged Scotchman or stubborn Englishman, who, though his residence in our land may have been of years' duration, still prefaces his remarks with that innocent, but none the less patronizing, sentence:—"I don't know how it is with you, but on the other side of the water we do"—this and that? In view of such everyday expressions, Canadians are apt to underrate the powers of observation possessed by the Englishmen and Scotchmen who come this way. It does seem rather peculiar that a man who has spent the greater part of his life in our fair Dominion should not yet "know how it is with us." The truth is these harmless folk *do* know, unless indeed they are the veriest blockheads; but their chief delight is in reminding us, quite unnecessarily, of their old country origin. However, as it takes a long time for some people to adapt themselves to a new country, far be it from us to refuse hearty welcome to all comers. We are not jealous of imported talent; for we remember that a prophet is of no honor in his own country, and that the adage applies with equal force to other lands than our own. Many who become great upon translation from the kingdom to the colony have hitherto lived in comparative obscurity; and many who were unappreciated by their fellow-Canadians are now attracting wide notice in Britain and the States. Indeed, the leading pulpits of our neighbors are monopolized by foreign preachers, even to a greater extent than is the case with ourselves. This fact is significant, indicating as it does the utilitarian spirit that actuates the American Nineteenth Century. So desperate is the struggle for secular prosperity that very little material is available upon which theological seminaries can operate. Hence, a famine cry in the Church rises from all parts of

the land; and outsiders, animated with something like the spirit of the foreign missionary, must step in and fill up the vacancies.

THE TEACHER AND PREACHER CO-LABORERS.

THE Protestant Teachers' Association of this Province held its annual meeting at Lachute during the last week of October, when papers were read and questions discussed with reference to the profession and art of teaching. Theological students have considerable interest in the work of teaching, not only because of the large number of them who engage in it for a longer or shorter period during their literary or professional training, but also because of the close analogy between it and the calling for which they are preparing. In each the object sought after is the moral and mental good of the people, and the uplifting of them from the natural darkness and ignorance of heart and intellect. Both callings seek to impart to the mind what it naturally feels it already possesses or does not require; to dispel an ignorance and to heal a failing in the human breast which either pride or obstinacy refuses to acknowledge. A year or two spent in teaching is an excellent experience for any one who seeks to enter the ministry, and many of the brightest ornaments in our church have had the advantage of its training. It opens up to the mind a truthful view of human nature and its varied characteristics; discloses to the inexperienced some of the mysterious yet simple methods of winning the friendship and support of others; and tempers self-confidence and undue expectations of retaining influence when won. It points out irregularities and inconsistencies in a man which are inconvenient or harmful in public life, and enables him to divest himself of those before they work him mischief in the more public and critical work of the ministry. The teacher is furnished with many opportunities for testing his fitness and taste for the sacred calling, and for discriminating between enthusiasm and fixed resolve, between sincerity of purpose and requisite ability. He also finds himself involved in duties much resembling those of the minister—he must be "all things to all men," "blameless, not self-willed, not soon angry, nor given to wine;"—he is engaged in the same arduous and self-denying task of imparting unto others what they receive with impatience if not with disregard—and thus an insight is given him into the best methods of carrying out the special duties, and of coping with the peculiar difficulties connected with the preaching of the Gospel. The work of teaching and that of preaching are inseparably connected, and we doubt not that the introduction and spread of Christianity in Judæa among the "poor," was soon followed by the work of teaching the converts how to read the "more sure word of prophecy," as we must naturally suppose that the lower orders of the