

collection for the Sabbath-school Fund, but in the meantime must call on the Society for help. I find the other Churches are doing all they can to catch the young people; but by hard labour and help from our brethren in Ontario I think we can hold our own. So I may say, brother, if we won't aid the people in Sabbath-school work, others will, and that right early."

A missionary in British Columbia, writing for Sunday-school papers, says: "I find that about half the people I visit never come to church nor read any religious literature from one year to another."

A missionary in Algoma writes: "Under very adverse circumstances we have started a Sunday-school, but it is very hard work to keep up the interest without papers. Could you not manage to get a donation for us for one year, and I think I am safe in saying that in another year we will be self-supporting."

From Nova Scotia a Brother sends \$3, and says: "As a result of your liberal grant the attendance of Sunday-school scholars is materially increased; and the excellent papers you send are anxiously looked for and very much appreciated."

A Missionary on Lake Nipissing says: "The people desire me to return their best thanks for the kind aid afforded them. Gladly would they take the papers and pay for them were they able. A pagan Indian read them with much interest; has children attending school. We have preaching station ten miles from the village. Only a handful, yet have gathered 40 children in school."

A Missionary in Newfoundland writes: "The teachers have made up their minds to let every scholar have one of the papers. We intend that each scholar shall pay, but as our people are poor we must wait until summer, and a collection in fish will be made. I will be good for \$4."

Another Missionary writes: "I believe it is your custom to help weak and struggling schools. Our cause is very weak here, and we have not been able to have a school. But lately my wife started a class in the parsonage—began with seven, now has twenty. We are not able to buy and pay for any papers, etc."

"A year ago we had but two schools on this circuit, now we have five."

"Since opening the school our congregation has, I think, doubled."

"The papers are doing immense service here, getting into homes where High Church doctrines are sent in tract form. You will find that much fruit will come of it."

(In one case a school was opened in a cow stable, and by the example thus given many others were stimulated to activity.)

This is the sort of work that this fund is doing. We are sure it will commend itself to every school in the land.

Temperance Lessons.

THE International Sunday-school Convention at Louisville adopted a resolution requesting the Lesson Committee to provide for a lesson on temperance for each quarter's studies. Let many of the friends of temperance should look for the immediate appearance of such lessons and be disappointed, it is well to say that the lessons for 1885 and 1886 are already selected, —these years being included in the second seven years' course. The term of this committee expired with the Louisville Convention, but their work extends forward so as to include the above dates. It would not be proper to anticipate the action of the new committee with respect to this or any other special subject. The future must determine. The new course to be provided by it will begin with the year 1887.—*Bible Teacher*.

A MAN often deserves more credit for holding on to a dwindling school, or a scanty teachers' meeting, or a thinning class, than if he held on where things moved briskly and numbers were at their highest. Any worker, in a live Sabbath-school or in a dead-and-alive one, ought to do his best to secure an *improvement* in his charge; but the poorer the condition of the school the greater the need, and hence the possible value of his work. It is a shame for a Sabbath-school worker to close a school, to suspend a teachers' meeting, or to give up a class, on the ground of its sickness. The writer once visited a poverty-stricken home, where he saw an emaciated little child lying in evident neglect on an uncleanly bed. Asking the mother if a physician had seen that child, he learned that nothing was being done for the little one. "And why not?" he inquired. "Ah! it's a sickly one. It's not worth the raising," was the cold-blooded response. That mother did not propose to waste her strength upon a dead-and-alive little one. And she was of much the same spirit as a Sabbath-school worker who abandons his charge because of its sickness.—*Sunday-School Times*.

THE great need of the church of the present time is not so much a higher brain-culture as a deeper heart-culture. For increased effectiveness in all her work, the conscious quickening of the Holy Spirit is needed.

THE superintendent who is to be a real spiritual power in his school must be a man of true Christian dignity, and not given to trifling, though he may at the same time be on intimate and familiar terms with both the teachers and the pupils. While intellect is by no means to be despised, it must be remembered that the real foundation of permanent and commanding spiritual power must be in the heart and not in the head. The man who feels down in his heart that the chief end of his work as a superintendent is to gather the scholars in to the fold of Christ, is sure to have spiritual power in his work.—*Congregationalist*.