

TEACHING.
ARTICLE NO. 2.

Teaching differs essentially from the other learned professions both in regard to the classes of persons who are admitted to the profession, and also in regard to their attainments. In the first place, the standard of qualification for admission to the lower grades of the work must always remain comparatively low. There is not as in the legal and medical professions a fixed, uniform standard of acquirement without attaining which no one can be admitted to the professional ranks. Abstractly considered, it might seem very desirable that teaching be elevated into a regular profession, and that no one be allowed to act as a teacher who had not received a thorough general and professional training. But there are the strongest reasons why it is absolutely impossible to carry out this idea practically. Teachers whose services can be secured for very small remuneration, will always be required in those school sections or neighborhoods where the people are able to raise but a small amount of money. In many such sections not more than two hundred dollars a year, including government and county allowances, can be raised for the teacher, and in many other places not even as much as that. Now it is infinitely better to allow such sections to employ teachers of ordinary attainments, than to deprive them entirely of the advantages of a school; for the services of a teacher of high attainments and standing could not be secured at the low rate of salary paid by such sections. Secondly, we cannot lose sight of the fact that, numerically considered, by far the larger number of persons engaged in the public school service are young women who, in the nature of things, can remain in the field only a few years. The fact that as a general rule women are highly successful as teachers, and that their services in that capacity are generally available at a comparatively low rate of salary, would of itself always very seriously militate against, if not permanently prevent, the elevation of the teachers calling into a profession which, as such, could take rank those of law, medicine and divinity. It may be said that provided the standard for admission to the profession were raised so as to correspond in this respect with the other professions, there would be no greater inducements for men to make teaching their life work, as women would qualify themselves as readily as men, and their services would be available for lower rates of pay. Now, granted that women could by study and preparation become equally as well qualified as men, we at the same time fail to see that they would do so, and engage in the work of teaching in any very considerable numbers. Let us examine the matter further. No man can be admitted to the practice of either law or medicine before he is twenty-one years of age; the average age of young men in this country when admitted is probably not less than twenty-three or twenty-four. Now we are to remember that the expenditure of time, labor and money, required of a young man to fit himself for entering a profession, is made by him with the intention of making that profession his life work. Can we conceive it as at all probable that young men could or would make this same sacrifice, with the prospect of remaining in the work only for a very few years, or until a favorable opportunity for settlement in life would present itself? Certainly not. Although in some cases ladies teach a number of years, still the great majority of our lady teachers are young and will remain in the work only a few years. In making this statement we do not wish to be understood as arguing against the employment of lady teachers. On the contrary, we hold that experience has fully proven that their patience, tact, enthusiasm, perseverance, and affection for their pupils, have as a rule rendered them more efficient in their work than men holding corresponding grades of license. Thirdly, both young men and young women receive license and engage in teaching at a much earlier age than young men are required to be when they enter the other learned professions.

THE EDITOR left on Wednesday last for Boston and New York, in the interests, chiefly, of the Book Room. He expected to return about the 3rd of April.

It is but just to "the congregation" of Zion's Church, St. John, respecting which resolutions were published last week, to say that a spirited protest has appeared in the *Morning News*, signed by two persons, laying the blame upon one of the Trustees. It is a difficulty into which outside persons cannot enter, beyond publishing the resolutions alluded to, as requested by the Trustees. It seems a great pity, however, that peace cannot prevail in this beautiful little church, or that difficulties, when they do exist, should ever see the light.

MEMORIAL SERVICE IN THE GERMAIN ST. METHODIST CHURCH.

A memorial service was preached, last evening, by Rev. Mr. Chapell, for Rev. Mr. McCarty, a well-known and esteemed Methodist clergyman, recently deceased.

Introductory to his remarks, he spoke of the origin and early history of Methodism in this city and province. It was in 1792 that the first Methodist minister had landed in St. John. He came from New York and immediately commenced the good work which has been carried on until now. The Rev. gentleman passed down the list of names that had become famous by their connexion with the Methodist Church in this province, until he arrived at that of Mr. McCarty, who was born near the Arcade, Prince William St., in this city, May, 1816. From early childhood he had been connected with the Germain Street Church, first as Sunday School scholar, then a teacher, and it was only when his duties as a local preacher called him to other fields that his connexion with the Sabbath school ceased. Referring to the manner in which Mr. McCarty became connected with the church, the speaker said that one Sabbath morning Mr. Andrew Gilmour asked Mr. McCarty, then a young man of about 20, to visit a class meeting, which he did and which directed his whole future life. At the time of his conversion Mr. McCarty was in the employ of Mr. James Hegan. Growing in grace he became a local preacher and was well-known in all the preaching places round about St. John. In 1840-41, two young men started a prayer-meeting on the corner of Carmarthen and Main streets. They decided to meet and pray for a revival. For two weeks they met and prayed without any one coming to their meetings. During the third week, however, a soldier came and he was followed by others and soon the small hall would not contain them and a larger one had to be obtained, so they moved to the Sabbath School of Germain St. church, when they asked the pastor to take charge of the meetings, which he refused to do, thinking the meetings would do much better under the care of their original projectors. Soon the Sabbath school was filled as was also the church and when the clergymen did consent to take charge of the meetings, which had been started by no others than Wm. McCarty and Dennis Sullivan, the ground work had been laid for one of the greatest revivals that was ever in St. John. This revival was one of the most lasting in its results that has ever been in the Methodist Church of this Province. When Mr. Smallwood removed to Woodstock, he found a very large circuit and sent for Mr. McCarty to help him. The latter was next removed to Peticoad so circuit in 1845 then 70 miles in length and which had to be travelled on horseback, on account of the roads. In 1849 he was ordained and married after which he travelled many circuits in New Brunswick and Nova Scotia. When at Bear River his health failed, but after a year's rest he returned to his labors at Dorchester, a very hard circuit for one in the best of health. On all his circuits he left his mark, and there are now several in the service of the church who first became awakened by his preaching. In Guysboro', the interest was so great that at special services several used to walk eleven miles to hear him preach. Digby was Mr. McCarty's favorite circuit; and it was natural after the great fire here that he should seek quietude there. The last great trial of his life was the loss of a comfortable home, but he bore it with Christian resignation. Just before his last visit to St. John, on the last Sabbath in October, he preached a very effective sermon. He was not permitted to return home when his death occurred. He had no fear of death, and died trusting in the Lord.

There was a large congregation present and the speaker was listened to with wrapt attention during the entire discourse which though not long was intensely interesting.—*Telegraph*.

EDUCATIONAL MEETING.

Dr. Weldon presided at an interesting meeting held on Friday night in connection with the Educational Society of the Methodist Church of Canada. The Doctor in his opening remarks referred to the great work performed by Mount Allison in the service of higher education in the Maritime Provinces. King's College was opened in 1802: in the seventy-five years since, 171 students have graduated. Mount Allison College, established fifteen years ago, has 60 graduates. King's, old, rich and illustrious, has turned out 28 graduates during the last ten years; Mount Allison, 40. It ought also to be remembered that Episcopalians are more numerous—nearly half again, as the Methodists. Since Chas. F. Allison, thirty-five years ago, with rare munificence planted these institutions they have done noble work. Successive bands of educationalists have gone forth year after year to engage in the work of common school education, and have done great service to the country. The Methodists number one tenth of the population, but these Institutions have given them more than one-tenth of the power and influence in the professions and higher occupations of the country. Look at the Bar—in the Assembly—in Parliament, and you see Sackville men. He did not profess to speak for the Faculty, but only for himself, when he stated that he did not think the Government acted fairly by these Institutions, considering the great obligations under which they had placed the country. The English Government did not in 1869 as our Government did in 1870 turn their backs on the Institutions of learning that had done the higher education for the people; no, they supplemented them, aided them, and made them more efficient.

REV. MR. CHAPMAN

read the report of the Society for the past year. There are 47 Theological students at Victoria, 17 at Sackville, and 15 at Montreal. The receipts had increased 10 per cent. the past year, but were still insufficient for the needs of the Society.

REV. DR. STEWART

believed that claims of higher education could not be ignored by any patriotic man. The moral and intellectual education of the youth of the country is a mighty factor controlling and influencing its future development and welfare. A sapling if allowed to grow up misshapen, becomes practically worthless, but properly trained up it becomes an object of utility and beauty. As an adopted son of this country, possessing an interest in her prosperity, he did consider that the work of higher education is of the most unquestionable importance.

He did not believe it is the duty of the Government to provide a higher education, although the education of the masses bears so close and intimate a relation to the efficiency of higher education. It is the duty of the Church to provide the higher education. The Church is responsible for it. The masses of the people are influenced greatly by the habits and conduct of the higher classes. If you make legislators and professional men and the leaders in society guided by the precepts of Christianity you will create a power elevating the whole mass, and therefore the cause of higher education is of equal importance to the poor man as to the rich. Hewas impressed with the necessity of Christian education, in order that the Mind of the country shall on all occasions act in favor of what is right and honorable and of good report. What is the cause of dull times? Worldliness—ungodliness—too much haste to be rich—the rich grinding the poor—a feverish craziness for wealth. The speaker stated that the owner of a mine in England had told him not long since that plenty of his men earned £5 a week, but if they were out of employment for a fortnight they would be on the parish. The cause was intemperance—improvidence. Want had taken these people like an armed man. The old Epicurean principle, let us eat and drink to-day for to-morrow we die, has prevailed too much. Unless God lifts up a standard of higher morality, where shall we be?

REV. MR. CURRIE

said people might ask, "Why should we be called upon to support young men for the ministry?" The question is a fair one. Young men who aspire to be lawyers or doctors or masters of other businesses have to struggle along without help except from their friends, and why should not young ministers also fight their own way up? The question is worthy of an answer and the answer is that ministers are not their own masters—they are soldiers. The men who fight the battles of England go where duty calls them—they cannot provide for themselves hence the government provides for them. The Ministers of God are fighting under His banners, and the great Captain has given His assurance that He will be with them, and He looks to His people for the sup-

port of His army. The Church must have a treasury. Read 22, 23 and 24th chapters of Matthew. The day that Christ went into the Temple, when He bore such a splendid testimony before many witnesses, the day he worked so hard, He found time to sit over against the treasury. What did He say to the poor widow putting her mite into the treasury? Did he say never you mind, there is plenty besides yours? No. However humble, there is something for each of us to do and to give. There must be a treasury in order to send His ministers abroad on the wings of the wind to the uttermost parts of the earth.

Young men must be trained for their work. Think of a man attempting to be a lawyer or doctor without proper education! Think of the ridicule to which you subject a young man, no matter how able or zealous, who is loose in his grammar or pronunciation! Young men, the hours you spend here are golden hours, use them well. I'd rather be a Minister of God than the occupant of a throne in Europe, but it requires training to be an efficient soldier in his service.

DR. ALLISON

considered that the claims of Mount Allison had been cast aside because the public mind, excited by a religious agitation, not content with doing what was right and proper, ran to the opposite extreme and did what was improper. The Government was helpless in the midst of a great popular feeling. When it becomes calmer justice may yet be done. Let it be remembered that while this Province spends \$9000 per annum in one institution, Nova Scotia spends \$14,000 equitably divided amongst the various denominations. Its help goes beyond its own bounds, for in its desire to do justice to all, it has never hesitated to recognize the value of Mount Allison as a higher Institution of learning. He congratulated Sackville on being the banner circuit; more \$5 subscriptions are obtained here than any other place in Canada for the society. He urged the necessity of other places helping in the work.

After a few remarks from Rev. Dr. Pickard and President Inch, the meeting adjourned. *Sackville Post*.

At the Educational Meeting held on Friday, reference was made to the large sum (\$9,000) per annum which the Local Government spends on the University of New Brunswick. The revenues of the University from Government land grants amount, perhaps, to \$3,000 more. No doubt this money is well spent, but it does seem a very anomalous state of affairs that the Mount Allison Institutions, which are as free from religious tests as the University, are giving a higher education to perhaps five times the number of students that attend the University, and are conferring at least equal benefit upon the community, do not receive in return one cent of Government money! If these institutions were distinctly Methodist, it might, perhaps, be urged with some show of reason that a Government that recognized the people as citizens and not as sects, could not recognize or endow any sectarian school, although it can be argued on the contrary with great propriety that the difficulties in the way of giving every denomination in every locality its own common schools do not exist with respect to denominational high schools; but what are the facts with reference to Mount Allison? The children of Episcopalians, Baptists, Presbyterians, and Roman Catholics, are all found within its walls, taking advantage of its educational facilities and with exactly the same freedom with respect to religious matters as at the University. The ignoring of Sackville Institutions in the matter of public money is the more to be deplored because a few thousand dollars would wonderfully increase their efficiency in providing a new College Hall, library, museum, laboratory, observatory, with proper apparatus, etc., for want of which any further development of these Institutions cannot take place.—*Sackville Post*.

MOUNT ALLISON COLLEGE.

Prof. James R. Inch, M.A., as announced, has been unanimously elected President of Mount Allison College, and will accept the position. It will be remembered that a short time ago the position was offered to Rev. Howard Sprague, who declined on account of ill health. At that time, we understand, Prof. Inch's name was a prominent one for the position, dividing the Board equally upon the ballot. His name having been withdrawn Mr. Sprague was elected. Prof. Inch is in the prime of life, not being more than two or three years past forty. He is a native of Queen's Co., in this Province, and has for a long time been connected with the Institutions at Sackville. He graduated in the class of 1864, B. A., and took his M. A. in 1867. Since graduation he has been in charge of the Ladies' Academy, first as Vice-Principal, and then as Principal, which latter

position, as is well known, he now holds. He is a gentleman of fine presence, possesses first-class executive and administrative ability, and has been highly successful in his management of the Ladies' Academy. As a student he took first rank, and since graduation has given much attention to modern languages. He possesses large general information, and is what may be called "well read." He possesses fine literary taste, and writes with ease and grace. He has succeeded well as a teacher and Professor. From what we know of Prof. Inch, and judging from his past record, we feel satisfied the keeping of Mount Allison College in safe hands, and that the friends of the College should congratulate the Board of Governors upon the judicious selection they have made. We learn that the Rev. Geo. S. Milligan, M. A., will succeed Prof. Inch at the Ladies Academy, and that the Rev. Mr. Kennedy, the Present Vice-Principal of the Male Academy, will take charge as Principal.—*St. John Globe*.

THE EPISCOPAL CHURCH AT WORK IN ENGLAND.

To show how widespread is the philanthropic and religious endeavour of these times, we quote from an English paper an account of marvelous efforts and success—marvelous for the agencies employed—in the Church of England. Where did these revival modes, and this "missioner" spirit come into existence. Doubtless as far back as Wesley's days at Oxford! Even in his own home, and among his own people, this prophet is at length honored, in his example and influence. Truly the missionary spirit has at length seized "the church" in England, and better work than quarreling over vestments seems to be in store for it. We do rejoice.

THE TEN DAYS' MISSION FOR NORTH SHIELDS AND DISTRICT.

The Mission services are continuing to be held with the most satisfactory results. The Missioners, in conjunction with the ministers of the various churches, have been endeavouring to reach every portion of the community, there scarcely being any part of the town that has not been visited, either directly or indirectly. In connection with the mission services at St. Peter's Church addresses were delivered on the new Quay, yesterday, at noon. Upwards of 200 persons assembled and listened with much attention to the various speakers, who spoke in a very forcible and appealing manner. Many of the scholars attending the schools also joined the assembly, and being conversant with many of the mission hymns, they joined in the singing, which had a very pleasing and telling effect. In the evening, the services at the church were largely attended, the greatest attention being paid to the exhortations of the Missioner.—At Trinity Church yesterday afternoon, an address was delivered to the boys of the Wesley Training Ship, and in the evening the services were conducted with excellent effect, there being a very numerous attendance. On Friday evening there will be an intercession service at this church. A box has been placed within easy access, and any one desiring the offering up of special prayers have to write their requests upon a slip of paper and drop it into the box. On Friday all these papers will be taken out, and at the evening service they will be read to the congregation, who will be requested to offer the prayers which have been solicited. This, the Missioner states, will be one of the most solemn services of the Mission.—At Christ Church, the congregation last night was also very large, the earnest addresses of the Missioner being received with every attention.—Mission services are being held at the Mission Chapel, Hudson Street, and at the Mission Room, Low Lights. Both of these places have been well attended. On Monday, afternoon a special service for women was held in the Hudson Street Mission Chapel. The building was crowded with women.—The services at Holy Saviour's, Tynemouth (Rev. T. Featherstone's), have proved highly satisfactory. An inaugural address was given last Saturday evening at the Priory Schools, at which the key-note of prosperity was struck which has characterized the Mission ever since. On Sunday at 8 a. m. Holy Communion was celebrated, and an address was given by the Rev. Somerset E. Pennefather, B. A., Vicar of Kenilworth, who is the chief Missioner at Holy Saviour's. There was the usual morning service at 10.45 a. m., and in the afternoon an address to scholars and young people was delivered by Mr. J. G. Watson, M. A., London. At 5 p. m. a very able address to men only was delivered, and the service was a remarkable success, there being present not only a large number of the working classes, but many of the heads of the leading families of Tynemouth. The evening