

nancy work, be denounced and caricatured because the proceeds are applied to church objects?

If the means are wrong, the end cannot justify them; and, if the means are legitimate, how can it make them wrong to give the proceeds to a good object?

We have had to do with ladies' sewing circles for more than thirty years and during that time occasional sales for the benefit of church objects, and have never seen anything but fair honest dealings. We have never been to a bazaar of our own or any other denomination where there has been any approach to gambling or lotteries. We have known things more often sold at bazaars under value than above it. We have been pressed to buy in stores for the private benefit of the proprietor more than in any bazaar for the benefit of the church.

Why should these honest efforts of ladies come under sweeping condemnation by those who are neither more conscientious nor in possession of a more correct sense of right than themselves?

Whatsoever ye do, do all for the glory of God. This object cannot make anything wrong that is not wrong apart from it. We have found it a decided benefit to churches to get them to labour together for some common object. It has been a means of grace, rather than otherwise, by bringing the members of the Church into pleasant association, and has resulted in a closer union and better acquaintance each with the others.

#### SABBATH SCHOOL TEACHERS AND NORMAL CLASSES.

It is generally admitted by those competent to judge; that the public work of continuous and uninterrupted discourse, in homily, sermon, or lectures is one of comparative ease, contrasted with effective and instructive teaching in school or class form. In the first there is no interposing mental energy from others, no interrupting question, no mutual inquiry or critical examination between the *speaker* and the *audience*.

The speaker goes on with his flow of personal meditation; here it is clear, and calm, there it is ruffled, and rolling; now it is tender, then it is threatening.

But in teaching all is apparently uncertain--ten, twenty, forty or a hundred minds of youths or adults are all in activity around the prescribed subject, or they have to be roused into activity, which adds to the difficulty of the work. The members of the class vary in mental attitudes, in degrees of knowledge, in moral temperament, in likes and dislikes; all that appears to be common to them is that they profess to be honest and earnest in work over the lesson; also that teacher and scholar by *mutual effort* aim to get hold of the truth in its revealed connections, to gather round it illustrative incidents, and to seize its moral and spiritual issues.

#### THE PREACHER AND THE TEACHER,

are both assumed to be prepared, with a clear apprehension of the truths to be unfolded, and the direction to be taken, and the results to be aimed at; but as the teacher proceeds in a wise approach to the subject in hand, commanding attention by the force of a deepening interest, and rousing others out of mental torpor, and as he succeeds, the difficulties of the work increase; his path, his purpose, and his preparation are beset with surprises of thought, relevant and irrelevant, questions come from every quarter, half conceived and meagrely expressed, difficulties of the heart and of the head, to all of which he is bound to give consideration that he may guide, keep, instruct, and impress those who present them.

Sometimes the captious tone of interrogation comes to embarrass; but it ought not to irritate, nor can it be ignored by silence. The teacher to be worthy of his high work needs fulness of preparation, readiness that can only come of training, tact that evinces wisdom at the helm; and with degrees of growing efficiency he will be able to direct, control, adapt, and make all the seemingly divergent questions, thoughts and illustrations tell in the elucidation of the truth of the lesson, in deepening conviction in the mind, and impressing the heart.

This statement of the nature of the teacher's work, is not overdrawn, but understated. The difficulty and delicacy of the teacher's mission compared with that of the public speaker is very manifest, and the sooner the Church discusses the problem and practically deals with the facts, by organizing means to meet the necessities as they bear on our Sabbath School work, the better for her strength in the earth and the honour of God in the heart, and the supremacy of His word in society.

NORMAL CLASS WORK PROPERLY UNDERSTOOD, and wisely directed, proposes to meet the case; it deals with it in a tentative way, and in most instances the results have been hopeful. The attitude of the Church toward the work is at present one of criticism and hesitancy. We hope the examination will be thorough, and the decision concerning it thoughtful.

We will not detail the actual state of fitness possessed by the majority of those who are pressed into the work of instruction in our schools further than to say that it is a matter of the purest

#### EX TEMPORIZATION.

The great bulk of our most devoted teachers are timid, hesitating, and discouraged by the constant sense of their own unpreparedness to deal with the work committed to them, and generally it will be found that those who feel otherwise, are not our most hopeful workers.

Christ intends all his professed disciples to be workers. The work of instruction in school form has been wonderfully enlarged and pressed on the Church. Whenever he gives work he joins with it gift and grace suited to the work to be done. Gifts are largely embodied in the spiritual life imparted, and these gifts are discovered by work and appropriate training. Training always discovers capacity, and capacity gives value to training. The forms that our work must take, ought to vary with the necessities of society and the condition of the world. It is not the introduction of new means but the adaptation of the old perennial truth to new circumstances. We need an era of training. "The children of Issachar were men who had the understanding of the times to know what Israel ought to do."

#### NOT FAR.

Not far, not far from the Kingdom,  
Yet in the shadow of sin,  
How many are coming and going,  
How few are entering in!

Not far from the golden gateway,  
Where voices whisper and wait;  
Fearing to enter it boldly,  
So lingering still at the gate;

Catching the strain of music  
Floating so swiftly along,  
Knowing the song they are singing,  
Yet joining not in the song.

Seeing the warmth and the beauty,  
The infinite love and the light;  
Yet weary, and lonely, and waiting,  
Out in the desolate night!

Out in the dark and the danger,  
Out in the night and the cold,  
Though He is longing to lead them  
Tenderly into the fold.

Not far, not far from the Kingdom,  
'Tis only a little space;  
But it may be at last, and forever,  
Out of the resting place.

A ship came sailing, and sailing  
Over a murmuring sea,  
And just in sight of the haven  
Down in the waves went she:

And the spars and the broken timbers  
Were cast on a storm-beat strand;  
And a cry went up in the darkness,  
Not far, not far from the land!

CHARITY is never lost; it may meet with ingratitude; or be of no service to those on whom it was bestowed, yet it ever does a work of beauty and grace upon the heart of the giver.

#### IS THE PULPIT A FAILURE?

In his last lecture on Preaching at Yale College, Bishop Simpson said, upon the assertion that the pulpit of the present is a failure:

"All the causes to which I have alluded contribute to the inefficiency of the pulpit, and give some colour of reason to those who proclaim the pulpit to be a failure. Yet all these instances, though to be deeply regretted, form but a small percentage when compared with the great body of efficient and devoted ministers who are toiling in the Master's vineyard. But why should the pulpit be singled out as a failure? When we speak of other professions, we do not say the bar is a failure because some attorney is incompetent or grossly immoral, or that education is a failure because some professed teachers are ignorant and vicious, or that medicine is a failure because some physicians are unworthy and wicked. Are bankers to be reproached because in almost every city some one has been guilty of embezzlement? Are officers of government to be assailed because some have been guilty of fraud? If we look at the vast corporations where men have been selected for their skill and integrity, what a record do we find!

"Not only does the pulpit bear a high and favourable comparison with other professions, but the modern pulpit is no less pure than in former ages. One in twelve of those whom Christ selected proved a traitor, another denied his Master, and all forsook Him and fled. In the times of the apostles, Demas loved the present world, and others made shipwreck of faith. The address to the angels of the churches in Asia Minor shows lukewarmness and error existing then. So, too, all along the current of the ages, men have had this treasure in earthen vessels, and have been liable to infirmity and mistake. The preachers in the Middle Ages were scarcely worthy of the name, and the survival of the Church in the hands of such agents was a miracle of grace. How dark was the condition of the Church when the trumpet voices of Luther, Melancthon, Calvin, and Zwingle rang out in the ears of Europe in the sixteenth century! How terrible the satires of Erasmus upon the monks of his day! Read the pages of Bishop Burnet and of Macaulay, and how sad the picture of the English clergy! Listen to the Archdeacon of Carlisle, when, as late as 1785, he exhorted his clergy not to frequent ale-houses, or to mingle with men of the lowest classes on terms of equality. Making every allowance for cases of error and failure, the ministry of to-day is, I believe, as a whole in mental culture, in purity of life, in self-devotion, and in deep piety, superior to the ministry of any period since the apostolic age. In all these respects the modern pulpit is not a failure as compared with the past.

"It may sometimes be alleged that we have no such displays of power under the ministry of the Word as were realized one hundred years ago under the ministry of Dr. Edwards of New England, of Asbury and Davis in Maryland and Virginia, and of Wesley and Whitefield in England. But it should be remembered that these cases were almost solitary. Now the spirit of revival is abroad; scarcely a year passes without remarkable divine power being manifested in some of our city churches, or in some of the rural districts. Many of the pastors are exceedingly successful. Many sermons are preached with divine unction, and multiplied thousands are annually brought to the knowledge of the truth. Great impressions, also, are sometimes made. I have been present more than once when whole congregations have risen to their feet, and have not unfrequently been freely bathed in tears. I have been present when in a single church hundreds have in a few weeks professed to experience the renewing power of divine grace. While there are no circumstances so singularly remarkable as may have been in the past, or which attract such extensive notice, I believe there are more conversions in recent years than in any previous period in the history of Christianity.

"But what shall supplant the pulpit if it be a failure? Some of the writers to which I have alluded extol the press, while they depreciate the pulpit,