

is apt to become, dreary, formal, and tiresome. And remember success depends upon keeping up interest. Some teachers *can* interest their pupils in the way we have indicated, and then all is well; good fruit will come. • But as a general rule it will fail, and then it becomes a grave question how is failure to be arrested? By Method and Study. First of all let the School have as a Superintendent, a man of active mind, and above all, of methodical and business habits, one who will keep everything in its proper place, and see that all is moving in the proper direction. If a person can be secured who is at once an enthusiast, and a man of judgment then the victory is nearly gained. This however need not always, nor even very often be expected, but when such a one does turn up, let a minister prize him as his right hand or his right eye, and it would be well to be ever on the look out for this *rara avis*. Upon the Superintendent must devolve the regulating of the whole machinery of the School. He must choose and apportion teachers, prescribe the lessons, and organize the classes. He must hold teacher's meetings to discuss the subject of each lesson, to communicate and elicit information, to suggest, to inform, to encourage the inexperienced or timid teacher, and lastly to go over with them the lesson, by way of rehearsal, as in a class. By this means the teachers will be both competent to and confident in their work, and the lessons will contain an interest to be followed with the best results. The eye of the Superintendent must be always watchful, but always benignant, gentle and persuasive, yet very systematic. Let his laws be few and simple, but never swerved from. He ought to know all about the young of the Congregation, their number, and how many attend school. He ought to note and ascertain, either personally or through a teacher, every case of absence, and find out, and when possible try to obviate the cause. He must be ever anxious to win accessions and loath to lose a pupil. He ought to be a man of fervent prayer, adorning the position he occupies. But I fear my space is exhausted, and I must reserve what remarks I have to make on teachers and the art of teaching, on books and discipline, and other matters to a succeeding, or it may be two or more succeeding papers.

CALVIN.

THE CHURCH IN NOVA SCOTIA.

THE WIDOWS' AND ORPHANS' SCHEME.

The collection for the above Scheme, the Synod Clerk has intimated to me, is to be made in all our Churches on the first Sabbath of January. Let us hope that no minister will fail to make the announcement on the last Sabbath of the year, and that no member

of our Church will fail to bring a liberal offering with him on the New Year Sabbath. Of course there are some large hearted people, who, when they hear of this or any other collection, will be sure to protest and tell their neighbours that nobody knows what becomes of all the money that is raised. As these grumblers, however, seldom put more than a half-penny into the plate, it makes little difference whether they believe what they say or whether it is only a miserable "refuge of lies" to excuse their avarice. But if any christian-hearted man who gives liberally, according as the Lord blesses him in basket and store, wishes to know the object of this Scheme, I will try to explain it in as few words as possible.

Brethren, we wish to have a Fund for the benefit of the Widows and Orphans of our clergymen. The Church of Scotland, the Free Church, the U. P. Church, if I mistake not, the Parish School-masters, the Solicitors of the Supreme Court, and various other professions and corporations in Scotland, have similar Funds. These are maintained in efficiency by donations and compulsory annual payments, by those whose wives and children (if they leave any behind them) will reap the benefit of the Scheme. And when sufficient capital has been accumulated to begin to take on annuitants with safety, this, instead of Church-door collections, is the most fitting means of meeting the regular claims upon the Funds. In our Church in Canada, they are at this time both accumulating capital, and giving annuities to 17 or 18 widows. They have already £8000, bearing interest, unto which they intend to add every year, until it reaches at least the sum of £10,000. Every minister has to pay £3 per annum to the Fund, and every congregation makes an annual collection for it, and donations, legacies, &c., besides, often swell the receipts.

Now at present we have not, strictly speaking, any organized Widows' Fund, i. e., we have no Fund into which ministers have to pay annual subscriptions, or from which widows or orphans of clergymen could receive assistance. But what we have been attempting for the last two or three years is, to raise a sufficient sum wherewith to set agoing such a Scheme. Suppose that we had £1000, I think that we might begin. And even if we received only from Church collections, I do not see why we should not accumulate such a sum in ten years at the farthest. I do not know exactly what has hitherto been done in the matter, but I rather think that our efforts have been of the sickliest character. Only a few congregations have made the enjoined collections, and the general interest in the Scheme seems to be small. And this is the more extraordinary because one would naturally think that no Scheme is better adapted to enlist the sympathies of both ministers and people.

It is high time that all this indifference