

tact : it was not everyone who knew when to speak and when to be silent. The question had been raised,—Should they visit with an elder or alone? They should do both. An elder might possibly teach them one or two things ; and they might possibly teach an elder one or two things. But they should certainly leave him at home if he were inclined to be talkative, and passed from house to house simply in order to retail the gossip of the parish. They should *most emphatically* leave him at home in such cases. It had also been asked—should they visit outsiders? Here they were strictly to observe ministerial etiquette, and avoid gaining a reputation for successful “sheep-stealing.” In villages, ministers of different denominations had been known to work in co-operation, and in that way avoid all unpleasantness. If they asked him how they were to visit the sick and dying, he would answer—Cheerfully, shortly, gently, considerately ; not seeking to terrify them, but seeking rather to offer them the consolations of the Gospel. He concluded by offering a few practical suggestions with regard to visiting servants, whom he regarded as a very deserving class, and one fruitful of much liberality in some of the leading congregations.

Professor SCRINGER said their mode of procedure would necessarily be governed by the particular object they had in view. This was not always one and the same. They ought not to feel that they were accomplishing nothing unless they

managed to introduce religious topics at every visit ; frequently these could only be introduced after several preliminary interviews. If their object was to make the acquaintance of a congregation to which they were strangers they could not do better than take a good sensible elder with them—one who knew the people, and was therefore in a position to introduce them. In ordinary visitation he could testify to the value of the assistance of qualified elders. He urged them to keep a high ideal always before them with reference to this part of their duties, no matter how much circumstances might, for the time, prevent them from realizing it.

Professor COUSSIRAT pleasantly remarked that their parishioners would always like to receive visits from a *gentlemanly* pastor—not necessarily a “dude” (laughter), but still one who knew the proprieties of life. They would also like to receive an *educated* minister—not necessarily a “learned” man, but certainly one who knew something beyond what he recited in his little discourses in the pulpit. “The cloth,” as it had been called, no longer commanded authority of itself. People looked for a Christian gentleman and an educated man beneath it.

Mr. DEV briefly concluded this protracted discussion. He thought they should visit with a bright face expressive of a gladsome heart, and should manifest warm sympathy even toward the “bad” men in their congregations, when these happened to be in trouble.

CIMARVAC.