

a great revival of religion in the place where the Union meets—begun during the sessions, and running on till the whole community is leavened!

Does anyone say this is Utopian? Well, it won't happen, if you don't aim and pray for it. But for all to come agreed on those points, is the first great requisite for a blessing; and the blessing *will* come!

There are several things to be thought of beforehand: A good man for chairman next year. A wise deliverance on the Missionary Superintendency. How to coax a few more churches to pay all their own expenses. How to get churches who send young men to the College, to do something handsome to support their own candidates. Whether it is not best to drop all grants to churches that have no mission stations to extend their influence. How to group neighboring weak churches under one pastor, and compel them to develop lay-preaching to make up deficiencies of service. How to get hold of our richer men and make their lives valuable; for a man's value is just the value of the things he busies himself about. But the list is long enough; and still there remain things to think of!

SOME WAYS OF WORKING.

We are firmly of opinion that we do not possess a single faculty, but may be used to do the will of God. Now, young people are often attractive, persuasive, fascinating, even, in their speech and address. They wish they had power to lead sinners to Christ; they wish they "were influential for good," having their eye upon some great pulpit orator, or world-renowned evangelist. But the faculty of persuasive speech, exercised in private, they often overlook. After Moody and Sankey were first in Scotland, young women would go out to cottage-meetings, to "sing the Gospel," to the accompaniment of a little organ, who never imagined their faculty of music, already trained, could ever be of any spiritual value to others. And the same could be done here.

Our late Brother Watson used to tell us how he trained several young men to help in out-stations. He would get a young man to ride out with him, and give him no more to do the first

time than give out a hymn. Then to add a remark or two at the end of the sermon. Then to read and remark upon the pulpit lesson; then to conduct the service throughout.

But one of the very best ways of training converts in usefulness is, where, by their numbers and each other's presence, they help one another. We refer to "visiting" a church or meeting. It is a very common thing among the Temperance order of "Templars." They visit a neighboring lodge or "temple," with great benefit to both parties. There is not the twentieth part of it done among the churches, that might be done. "What is your week prayer night?" "Wednesday." "Well, we'll come out, about twenty of us, three weeks from Wednesday—moonlight then—and give you a visit; and enjoy a good spiritual time with you!" Don't you think the other church would be all out that night? and don't you think they would all have a spiritual blessing?

Quite lately, in Southern Illinois, Rev. E. P. Hammond, the famous evangelist, has been trying this plan. He held meetings in Carbondale for a week, drawing in many converts; and then went to the neighboring town of Cobden, to hold meetings for two days, taking with him the large contingent of 45 workers, most of them young converts. They went right to work in the pews. *There is a holy boldness which believers get from the exercise of their persuasive faculties, which they will get in no other way!*

A few years ago, a whole big waggon-load of native Christians, with a team of four or five yoke of oxen, started from the Moffatt and Livingstone Missionary country, to visit a struggling church on Lake Ngami, 200 miles north, and through a great desert. It was like bread from heaven to those poor isolated Christians! Things that "were ready to perish," took root and flourished again!

And one reason why we urge such visits, is that converts can thus work before they have gathered courage to do the same kind of work at home. Prof. Warriner, of Montreal, preached one of his first, if not his very first sermon, in Pine Grove Church, when we were pastor there—we supplying for his pastor in Toronto. Each of us could have remained at home; but it was easier for a new beginner to preach in some other church than his own. And though the then