

It is not wonderful, therefore, that this church has been blessed with frequent and powerful *revivals*. Fifty heads of families stood up on one communion-sabbath, to enter into covenant with Christ and the Church. (That covenant states that "the proper subjects of the Lord's Supper are only the hopeful subjects of renewing grace.")

Does some less-favoured brother in the backwoods, or a little village, or a struggling city-church, envy this popular minister? Let him not think that he escapes the common lot of humanity. Last spring, a beautiful twin-boy of five years, the darling of the family, was carried off by scarlet fever. I was in that home a summer ago, when all was bright; now it is under the "shadow of death." The thrush is said to sing its sweetest note when it presses its breast against a thorn; and these personal sorrows teach ministers to preach and pray as they never could without them.

Dr. Cuyler's labours in the cause of *Temperance* are well-known. He is a leader in the recent and much needed revival of that good work. He told the New York Sunday School Institute, last February, "I love to think that the temperance efforts in my own church were the direct precursors of the blessed revival we enjoyed two years ago. And Newman Hall, standing in my pulpit, said that in Surrey Chapel they carried forward the temperance cause as a main part of their evangelistic work. . . . I feel deeply on this subject. I have lived in it from boyhood. I have worked in it. I have seen and felt the effects of the curse. From early childhood, it was burned with the hot iron of suffering so deeply on my young heart that it has become a very part of myself to oppose it, in every nerve and fibre to fight and pray and preach against it."

In other respects, as may be supposed, this church does not pride itself on being "conservative," i. e., of the pro-slavery school, with its Tory cast of thought, swearing by all old things, simply because they are old. I suspect that neither pastor nor people are greatly shocked to hear themselves called "Radical."

Yet no one is a warmer advocate of the re-union of the Old and New School Presbyterian churches, than Dr. Cuyler. I learned from him that nearly all the Old School Theological Professors are against the measure, but the mass of the younger ministers are in its favour! The New School goes for it, almost as a unit. They are willing to take the Westminster Confession as a standard,—but claim to adopt it with their own interpretation.

I cannot close this extended account without acknowledging the generous hospitality and manifold attentions shown to a Canadian by some old friends and many new ones. It was pleasant to be in their homes and pleasant to preach to them; best of all, to have reason to hope that the labour was not in vain. The theory of a "working holiday" is held more firmly for this new verification thereof. At the same time, if any brother thinks himself more in the direct line of apostolic succession, by crying, "I go a-fishing," and others respond, "we also go with thee,"—may they be found to have heard the Master's voice, "Come ye yourselves apart into a desert place, and rest awhile!"

A VISIT TO RALPH WELLS

All "Sabbath-School men" know who Ralph Wells is, and the members of the Toronto Convention of 1867, will prick up their ears at the mention of his name. It was one of the great pleasures of the recent visit, to spend a day with him at his summer house at Tarrytown, on the Hudson