

Missionary Society, the Tract cause, Bible distribution, the Book Concern, Temperance organisations, and associations for the observance of the Sabbath, are each and all of them great and useful "specialties." Nor is the fact that they are "specialties" any valid objection against any of them. The truth is there is nothing much in the world but "specialties." Every sermon, every prayer meeting, all teaching, all forms of enterprise and labour, and all modes of education, business and religion, are simply so many "specialties;" and they succeed and prosper, and contribute to the general good, to the extent to which they are so understood and prosecuted.

Who would think of saying to the Sunday-school friends, why don't you drop your "specialty" and go into the general work of saving sinners? Why not give up Sunday-school teaching and go to soul saving? The reply would at once be made, the ultimate and legitimate object of all Sunday-school endeavour is to save sinners. Would it be deemed in place or proper to say that these bishops, editors, agents, secretaries, and professors, while engaged in promoting and caring for the "specialty" committed to their charge, are likely to produce "over-strained" government, reading, learning, and giving? It is pleasant and refreshing to see our bishops "magnify their office." Our Book Concern, as now conducted, is a grand demonstration of the propriety of getting "special" men for a "special" work in a "special" place. The devotement of all of some men's resources and energies to the special work of an "editor" has given us several magnificent religious periodicals. The consecration of eminent capacity to the work of teaching has furnished the best educators the world has yet known. Should some of us presume to enter the private rooms of these agents, editors and professors, and seriously present it as an objection to their business or work that it was a "specialty," and that therefore it would be better for them to engage more directly in the general or particular work of saving sinners, would we not be considered as holding strange and untenable notions? Are they not each and all of them, notwithstanding the "special" character of their work, contributing to the general good?

But it may be said these men are all regularly appointed to their particular work by the authorities of the Church. Very true. But this only strengthens the position with which this article was commenced, viz.: That the fact that any line of religious or moral endeavour is pursued as a "specialty" is not unusual, improper, or perilous, and cannot be urged as a valid objection against it. That is all I aimed to establish. In my next article I will endeavour to show that the "specialty" attaching to the National Camp Meetings, and other meetings for the promotion of the doctrine and experience of holiness, is Methodistic, Scriptural, and in harmony with the custom of the Church in all ages — *J. S. Inskip, in Christian Standard.*