

sometimes nominating a candidate at a township election, says but very little ; and makes a motion to sit down. But the Professor is too quick for him :—"Did you ever try *Alsike*?" And he gets his views on that newer variety. "What crop do you find succeeds best on clover-sod turned down?" "What do you find the best process of securing the seed?" "Tell us how you get the best value out of the after-crop?" "Have you tried green clover in the *Silo*?" Why, the man finds he has only *begun* to speak on the subject ; and after fifteen minutes of this "question and answer," the meeting has got six times the information out of him that he would have given of himself!

We have seen the same at Sunday school conventions. Verbal reports from S. schools are called for ; and somebody is called on by name, to "report his school." He gives little information but dry figures. But before he gets time to sit down, the president bombards him with questions—"Have you a library? Have you an infant class? And a separate room for them? Do you keep open in winter? Do you use a blackboard? Have you S. S. papers? Any of your scholars converted last year?" These, one by one ; till the man is astonished himself, at the amount of information he can give. Very few men can emulate a "flowing well" ; great is the invention of the pump!

Now there are a hundred ways in which this principle can come in. Let us just mention one : in the social religious meeting, or prayer-meeting. Two or three members have been moved — partly by the CANADIAN INDEPENDENT—to visit for a day or two, a weak church at a little distance. One of them, in the prayer-meeting, recounts, in a very short and unsatisfactory way, his experiences there : or (as being, he thinks, "more in his line"), wanders off into an exhortation. Now comes in the tact of the chairman of that meeting! "Brother, how many heads of families were at that meeting you speak of?" "How many little children?" "Do they keep up a good Sunday school?" "Do any of them conduct meetings on Sabbath?" "How many members engaged in prayer that time?" "And did they need to be called on by name?" "Did they report any conversions among them during the year?" "How many families take the INDEPENDENT?" "Are they doing any thing for missions?" "Do they try to bring in

their neighbors?" If the men have been in earnest, they will be able, probably, to answer all these questions ; though but for the "heckling," they would not answer the half of them. In every one of our religious meetings, outside the preaching at eleven and seven on Sunday (that must be a subject by itself), we would strongly—and with the ability to give the very best reasons for it — urge a rather free and full (and at all times a judicious and thoughtful), use of the art of questioning.

Correspondence.

LETTER FROM ASIA MINOR.

Dear Mr. Smith,—I have thought that perhaps a brief note from me might not be without interest to some of the readers of the CANADIAN INDEPENDENT. I should like at least to keep up the connection already established in certain quarters between this distant mission field and the dear Congregationalism at home.

Our journey here was very pleasant. It is one of the compensations of foreign missionary work, that those who engage in it have opportunity for interesting travel. My recollections of England and the continent, especially of Antwerp, Brussels, Cologne, the Rhine, Vienna and Constantinople, will long be a source of pleasure. The trip from Constantinople to Trebizond we made by the Austrian steamer, which is very comfortable in every respect. The Black Sea was favorable to us, and wore its pleasantest smiles during our three days' voyage. An interesting incident was our landing at Samsun, to pay a visit to the pastor, an Armenian, of the Evangelical church there. At Trebizond we were welcomed by Mr. Richardson, Erzroom missionary, who had come down to the coast to meet us. The one hundred and seventy miles between these two points are interesting in many ways. The scenery is as magnificent as forests and streams and mountains can make it ; and the numerous ruined castles along the road, most of them dating back to the period of Genoese occupation, lend a touch of romance, while the rivers Gihon and Euphrates, by which the road runs for a considerable distance, remind one of a past far more remote, and make Eden