

AS THE MEMORY relieves the mind in the vacant moments, and fills up the chasms of thought with ideas of what is past, we have other faculties that agitate and employ her upon what is to come. These are the passions of hope and fear.—*Spectator*.

BE FIRM.—The wind and waves may beat against a rock standing in a troubled sea, but it remains unmoved. Vice may entice, and the song and the cup may invite. Beware: stand firmly at your post. Let your principles stand forth unobscured. There is glory in the thought that you have resisted temptation and conquered. Your bright example is to the mariner upon a sea-shore; it will guide others to the port of virtue and safety.

EVANGELISTS' ADVICES.

• Visited Stouffville once. Two good meetings. The Brethren need a weeks labour in that locality. Held some meetings near home in Bro. Trull's settlement in connection with Bro. Thompson of Bowmanville. Attended some of Bro. Lard's meetings in Oshawa. Took him to the Wednesday evening meeting in Toronto. Sent word that we would be there, but when we reached the house the meeting was under way and Bro. Beatty did all the speaking. I wish Bro. Lard could preach one week in that city. Had the pleasure of immersing one near Bowmanville. Then started for Norval. Spoke in Stouffville on the way. Called on Bro. Rutherford in King. Heard some good news which will be found in another place. Rested for the night in the hospitable home of Bro. Malcolm Campbell. Next morning found the meeting near Norval. Bros. Black and Anderson had been there part of the previous week. The former had gone to King or Nottawasaga. Bro. Anderson and the writer continued the meetings in Norval till the evening of the following first day. And with the assistance of Bro. Menzies held three meetings in Churchville also, where we found Bro. Snure, Sister Matilda Hall, Wismer, &c., We were highly favored the last first day in Norval with visitors from other localities. Bro. McKechnie from Glenelg. Bro. and Sister Post, from Postville. Brethren McKinnon from Erin. Brethren Clarke, McKechnie, Sinclair, Campbell and others from near Cheltenham, and Bro. and Sister Bessy from near Georgetown. One was immersed and another gave the confession; but the Rev. Mr. Somebody and some others put "a lion in the way." Prov. Left Bro. McKinnon's on Monday. Reached Bos-

ton in time that evening for Bro. A. to give a good discourse to an intelligent audience. Next evening spoke in Nassugaweya, where we held three meetings. Hence to Culp Settlement. Bro. McKinnon will preserve that peace on faith and works. We forgot it.

CULP SETTLEMENT, Sept. 1864. L.

P. S.—We were glad to know that they have a "Sunday School" in Norval.

We have good meetings in this place; one immersed and two restored. L.

B. FRANKLIN, EDITOR OF *A. C. Review*.

MY DEAR BROTHER,—

In some of your late issues, articles have appeared with respect to which a few remarks from our side of the lake might not be altogether out of place. The papers are not before me, hence no exact quotations are attempted.

1. Notice of steps being taken to bring out a new hymn book. Are not these premature? And will not the new book brought out in this way bring trouble amongst us? That our present hymn book might be somewhat improved is cheerfully admitted; but since it is published by our venerable Brother Campbell and the profits devoted to the cause, should we not be contented with it for a while? And instead of bringing out one entirely new, would it not be better even then to improve the present one? Wise Brethren took this plan before, and the old books *gradually* disappeared. Again, is it wise and prudent for one or a few Brethren to undertake the "getting up" of a new book without having some guarantee that it will be accepted by all? We have too many hymns, tunes, &c., now. Better make a good use of the few than mar the beauty of the many.

2. After all that you said in a late No. about Bro. Anderson's "Translation," (and in the main justly said,) what a marvel that in the same issue Bro. A. should acknowledge that at least one word had not been translated! He says the English reader can understand it from the connection. That is just what we had to do with *baptizo*. But he says *paraclete* either means "advocate" or "comforter." Then why not have given us "advocate" or "comforter"?

3. A fashionable and weak attempt at an apology for the use of the word *reverend* when speaking of our preachers, and for bringing