

his comrades in the village. In vain he tried to forget the child's words. "And you so big, and don't know anything about Jesus." He lingered till dusk, and returned to the farm-house, hoping that he might avoid the praying. The careful wife had reserved his supper, and as he sat down to the table, his little friend said, "Pray first, then eat." Quite discomfited by this rebuke, he laid down his knife and fork, not knowing what to do. The little fellow, seeing his embarrassment, folded his hands and asked God's blessing on the soldier's supper. Strange thoughts passed through his mind while he was eating.

When the table was cleared, all the family were seated for evening worship, and each one was supplied with a Bible. All united in reading the Scriptures, the good father making a few comments. The soldier read with them. All joined in singing a hymn. The father prayed, and did not forget the soldier. They then retired for the night, all except their guest, and the farmer and his wife. They spoke kindly to the young soldier and read other portions of Scripture, and prayed, then showed him his room. The strangest kind of feelings came over him. The Spirit of God was shedding light on that dark mind. He was ashamed, troubled, hardly knew what to do. So he kneeled down by the bed and prayed, "O God of this house, be my God."—The first prayer he had offered for many years. He now prayed for mercy. He was led to the sanctuary, found peace in believing on Jesus, and is now a devoted disciple of Christ, labouring for the extension of his kingdom.—*S. S. Protestant.*

THE WANT OF POPULAR PREACHERS.

The Church needs preachers as well as scholars. It is certainly no reproach to these men that they were not both; nor do we think that they would have taken a higher position, or rendered more real service to the cause of truth in the world, had they chosen another path. But while we would protest against any attempt to try men of this order by a false standard, and to underrate the work they did because there is work of another kind which they were not fitted to do, we feel just as much bound to oppose those who would, reasoning from these exceptional cases, disparage the importance of mental culture for the Christian minister. The truth is, those who are thus held up to imitation most earnestly deplore that they had been too early hurried into work for which they were imperfectly equipped, and urge on younger men the duty of improving the more abundant educational advantages which lie within their reach. Nor, while we render due honour to our preachers, would we ever forget that Nonconformity has work also that can be done only by scholars. Beyond a doubt, our churches should devote more care to the training of men for this special service; but it should be remembered by those who reproach us with the want of great scholarship, that they have themselves closed the national universities against us, that the rich revenues appropriated by private or public benevolence for the encouragement of learning have all been monopolized by a favoured sect; that we have no deaneries or canonries or rich probendal stalls to furnish able men with a quiet and luxurious retreat in which to prosecute their studies, and that the advantages our ministers have are the fruit of the zeal and generosity of our people, and, imperfect as they may be, are themselves the proofs of the value which we attach to mental culture. While, too, we hold in high estimation the men of the Anglican Church who have attained distinction as scholarly divines, we are not prepared to admit that they have ministered more richly and efficiently to the spiritual life of their country and generation than the men who, with humbler attainments, have consecrated their lives to the simple work of preaching the "unsearchable riches" of Christ. There is a class of men always ready to sneer at popular preachers, and to please themselves with the notion that the only reason why their own ponderous and sleep-producing discourses do not meet with wider acceptance is, because they are too learned, and are not likely, therefore, to please audiences who are satisfied with a superficial twaddle dealt out to them by their favourites. We often concede too much to the arrogance and conceit of such