

upon myself and trouble on my friends. I heard this, and I looked above, where I am accustomed to look when I get into trouble, and I asked the Power there to tell me how to falsify these prophecies, and that Power did tell me, and it was done. I have always thought that the literary side of English Nonconformity is its weaker side. This prompted me to originate the *Review*, and to cling to it when I became a homeless man without a professorship and without a pastorate. I took it up with the feeling that there would be plenty of hard work, with a very small, or a very moderate, return for myself. I found it to be so through all those years, but nobody ever heard me croak about that. Now, sir, this is talking like a foolish old man, you may think, but these circumstances in which I meet you to-day are very special. I have believed that if I gave myself to God's work a fair number of good men would appreciate it; but, as to its taking any such form as this, no such thought ever crossed my mind. I must tell you, however, that I am very glad it has taken it, and I accept your generous expression of sympathy in this shape, not for myself merely, but it is a good precedent, and it is for others as well as myself. I value it as expressing your feeling towards me. I do not affect not to value it as ministering to my convenience. It tells me that I am getting to be an old man. I hope to live to let you see that I do not mean to be an idle man. I shall not be obliged to take up this and that, looking at what it will yield, but I shall simply have to ask myself, Is it a thing which, if done, will be good? I think you must yourselves feel that it is very pleasant to me to be put in that position. I hope that the day is not distant in which English Nonconformity will be in its right place, and in which English Congregationalism that has brought out from obscurity the grand principles of civil and religious liberty, and done more than any other body in the history of these realms to present those principles in their purity and intelligence before the public mind, will have its age, in which what it has been and what it has done will be understood and valued as these things are not now, though they are so immensely more than when it was my privilege first to cast my lot amongst you."

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THE (CONGREGATIONAL) HOME MISSIONARY SOCIETY is rarely blessed in having such a Treasurer as Mr. S. Morley and such a Secretary as Rev. J. H. Wilson. The former not only gives money freely, but attends meetings of the County Associations in all parts of England, stimulating their zeal and liberality by offers of £50 a year on condition that they raise a proportionate increase. One county has raised its contribution from £80 to £450; another, from £50 to £574; another, from £100 to £450; another, from £150 to £900; another, from £84 to £1,100. The beggarly amounts formerly raised compare very ill with Canadian Home Missionary Contributions; and the large increase suggests to us the good that might be done by an earnest and liberal *layman* appealing in person to his brother-laymen throughout the country. Have we a Samuel Morley to go into this work? In his opening speech, the Treasurer said significantly, "They (the London Committee) were seeking to get out of sight as to the work that was being done, in order that it might be taken in hand by those who could incomparably better do it, the members of their churches throughout the country. *They were working increasingly through the County Associations, and the result was an improvement, both as to extent and efficiency, of the work done. The effect upon the state of many of the churches was becoming very apparent, much more spiritual vitality being found than for many years past. At no former*