

and go to work. Such a man does not need another man to go before him to find him a place, who, perhaps, is not as good a judge as himself of a place for a mission. The drought and gophers have done much to destroy the prospect of a crop about Jamestown this year and last. It will lessen the ability of the missionary churches, but we trust these years are exceptional. I have preached at mission churches every Sabbath since I came here—at Harwood, Mayville and Spiritwood. Many of these churches have no pastors, and are supplied through the summer by students from long distances.

There is an immense work to do for Christ out here; if the Congregationalists refuse to do it, or hesitate and higgie for a cheap field, then God will bring help from another quarter. We shall lose the honour, but Israel will be gathered.

W. H. ALLWORTH.

Jamestown, Dakota, July 12.

Correspondence.

MR. EDITOR,—“May the Lord bless to us the reading of His word.”

The most inanimate pulpit reader will thus close his dreadful work, and complacently expect fulfilment. That is the probable result when the Word is read intelligently, feelingly. But, as generally done, what blessing can be expected? Why, the reader performs his work as if the writer's thoughts were a mystery or a blank! The words come languid, tame, monotonous—a dry desert of words. There is no varied, picturesque landscape of thought, with its bright elevations, deep reflections and winding rivers of feeling, such as the Bible is full of, and such as the public reader should portray; but instead a barren level. Where are energy, emphasis and inflection—those qualities that make thoughts breathe and words burn into the heart? Entirely wanting.

I have heard ministers read in this dreary way the thoughts of others, who in expressing their own were lively and vigorous enough. O, for some Philip, caught up by the Spirit of God, to stand beside each of these wretched readers, point to the glorious Word, and put the plain question, “Understandest thou what thou readest?” (for verily some of them seem not to).

If the eyes of those described were once opened to this defect, and a remedy applied, might we not, as a result, have more people charmed with the beauty of the Bible itself, sent to its pages with new zest, more of them drawn to exclaim with the eunuch, “I believe that Jesus Christ is the Son of God?”

I am persuaded that there is immense power in the sympathetic reading of the Word alone; but that power is entirely lost when Isaiah's most triumphant and fervid utterances are read in the same key as the

wailings of Jeremiah; or when David's deepest experiences and Christ's most touching appeals are given the same bloodless expression as Paul's directions about his cloak and parchments.

What listener can be aroused and interested by such work?

The old, I suppose, are past reforming; but we may, like our Methodist brethren, recognize the value of elocution, and teach the rising generation of ministers *how to read and speak*.

The time seems opportune for such a suggestion to our college authorities. With new facilities and new prospects, why not have a new aim? If another professor is needed, it is surely a professor of elocution. If the “arts course” must be taken, let it by all means include the art of reading and speaking so the people will understand and enjoy the services of God's house.

It is not enough to simply ground students in doctrines, principles, church history, etc., but they need the power to use their knowledge attractively. Matter is scarcely more essential than manner. Saul's armour and sword were of less use to David than the simple stone from the brook—he could use that, but not the others.

Personal.

Dr. Dale, of Birmingham, has left England for a visit in the interests of Congregationalism to the Australian colony. We wish our friend a happy, prosperous voyage.

A private letter from our old friend Rev. J. Lawson Forster, LL.B., formerly of Montreal, tells us that he will be on a visit to this country in a few days. A Chelsea paper also writes that the pastor of Chelsea Congregational Church, Markham Square, has received a call to the pastorate of Harecourt Chapel, Canonbury, one of the oldest Nonconformist congregations in England, its history going back to the reign of James II. Its recent pastor was the Rev. William Mann Statham, who succeeded the Rev. Dr. Raleigh in 1876. If Mr. Forster should leave Chelsea his absence will be felt as an appreciable loss to the parish. Mr. Forster has not intimated his intention, but we should like some church in Canada—say Zion here—to lay hands on him when over.

PORTUGAL, like Spain, is Roman Catholic, but it is not entirely barred to Gospel influences. In Lisbon four evangelists are labouring under the leadership of Canon Pope, of the Episcopal Church. The Scotch Kirk has in Senor Carvalho an active agent in the capital and neighbourhood. The Methodist evangelist, Ventura, has his headquarters at Oporto. A correspondent from Lisbon writes: “What we need most is native evangelists and preachers.”