

They were convened to discuss the subject. The upshot of the conference was an organization.

The following is a rough sketch of the scheme. A Board of Control was appointed; it was composed of the minister and three laymen from each of the Evangelical Churches. The Board then divided the city into as many sections as there were churches; and the oversight of a section was entrusted to a church. What now did each congregation do? A prudent yet energetic committee was selected to visit the section. It was their office to ascertain those families which were in connection with no church; to ascertain also what denomination the parents were disposed to favour, and to assure them that a cordial welcome awaited them from whatever pastor they should choose. To complete the business, the callers informed the pastor of the desire of their house to be under his care.

We have given a bare outline of the system. It bears a resemblance to the parochial system of Scotland. There is this difference: in Scotland a national Church occupied the ground; in Canada, rival bodies hold the field. We believe that this point of difference is not fatal to the scheme, although it is not seldom the asylum for a bigotry which will not yield. The answer is that the Churches may disagree on the smaller points, while they agree on the weightier matters of the law. The success of the New Albion alliance sanctions our confidence that the sects are outgrowing the taste for narrowness, and are willing to join hands to better the masses, even while they cannot see eye to eye on every point.

A parallel case is found in the Temperance cause. There are divisions in that department. One man declares it to be a deadly sin to touch

the cup. Another man, with an unruffled conscience, has wine on the table. Another man abstains from the use of wine, but keeps a supply in the cellar to please those who may be his guests. It was the custom for these parties to fight each other, and the barkeepers prayed that the feud would never cease. But their prayer, though sincere, was not answered. The hateful sound of angry wrangling is dying on the ear; and their mispent energies are gathering to effect certain changes in a traffic which darkens our country. The course seems sensible. A hope now dawns that if they will not kill, they will at all events maim the monster.

The scheme should be popular among the clergy. For when a pastor does what he ought to do within his parish, little or no time will remain for outside labour. Further, if he should overstep these limits, his is judged very often to be the emotion of a partisan. Those who are outside the Church regard the sects as at war with each other for the first place. The minister whose form is seen among the churchless classes is perhaps conceived to be stung and nettled to his zeal by mere keenness of competition. Such an impression could not stand if the denominations should co-operate.

We leave the subject to the reader, hopeful that it may secure that thought which it demands. A crusade against the irreligion which infests every locality may well become the Church militant. To reshape the heart and thereby to reform the conduct is her special office, her peculiar glory. And if so, a scheme, kindred to that which was followed by success in New Albion, would be launched with a God-speed from every citizen who mourns the heathenism at his very doors.