

session of a fuller supply in their families, in order that there may be no scarcity of the living water, but that a separate copy of the Scriptures may be in the hand of each member, both when joining in the family devotions and when in God's house?

Neither are we to suppose that tracts are exclusively fitted for one class and books for another. Some years ago, it is said, that a tract distributor called at the house of a city clergyman. The door was opened by the minister himself. The faithful labourer handed him a tract, and as usual, asked if he would accept of it. Taking the two-leaved thing in his hand he hesitated a little, as if puzzled to know what to do with it, and then said in his quick but pleasant way, "Oh, ah, it will do for the servants!" Very probably he meant no harm; but it was an unfortunate expression, and was retailed to his disadvantage long after. Who can calculate the benefit to all classes arising from the circulation of religious tracts?

I am interrupted in the writing of this by the visit of a young lady, applying for admission to Church membership, who traces the turning point in her life to the reading of a small tract.

Is it not a great fault in our congregations, that families by the hundred should be left almost destitute of religious literature at a time when such literature abounds?—when tracts, short and to the point are issued by the million and for the million; and when books and periodicals, well written and beautifully illustrated, may be got at a trifling expense? Much good might be done by ministers recommending certain books from the pulpit, and by bringing their recommendations to the mind of their people when they preach the Gospel from house to house. Congregational and Sabbath School libraries are useful by way of bringing these books within reach of the people.

More, however, requires to be done. A very useful organization might be employed by our congregations in the shape of a Tract and Book Society, in which the young especially are engaged in circulating and exchanging, at regular intervals, tracts and books selected by the minister and other experienced parties. Such measures as these could not but produce beneficial results. The increased intelligence of the people would be visible in a year or two. The habit of reading would be greatly promoted. Light literature, or that which is wholly secular, would be kept within proper limits, and what is absolutely pernicious would be gradually crowded out. The people would profit more from the preaching of the Gospel. The Bible would be better understood. There would rise up within our borders a large class of active, enlightened, and experienced Christians, whose spiritual influence would ultimately leaven the whole lump.

A. M. I. O.

THE CLAIMS OF POPISH SUPREMACY EXAMINED.

Concluded.

Still the question arises, Why did our Lord single out Peter, at first, and make the promise to him individually, that he would give to him the keys of the kingdom of Heaven? The reason is very obvious—When our Lord asked the Apostles, "But whom say ye that I am?" Peter, in his zeal, was the first