

year, we are receiving accounts of new efforts made by one church and another, for church buildings and pastoral support, which show that there are resources among them for greater things than are now done, provided the spirit of liberality can be awakened to its full measure. We are especially anxious to see such enterprise and self-reliance developed in our churches; and we fear that the tendency of much that has been said here, is to produce the self-satisfied impression that Canada is doing all that it is able to do. Now, is it not the fact, that there have been churches receiving aid, which their pastors confessed were able, had they been willing, to be self-sustaining? Could not a larger sum be raised for Home Missions, if we all denied ourselves as that cause demands? It is not worthy of us, to speak like the woman who went to her pastor, saying, "Oh! I am such a sinner—there never was such a sinner—I am the greatest sinner in the world!"—and when the good man replied, "So you are, ma'am; you are quite right; and you are a far greater sinner than you think you are,"—burst out upon him with "What do you mean, Sir, by insulting me? When did you ever know me do what was wrong? I should like to know who has been speaking against me." It is harder to listen to a stranger telling us of our faults than secretly to lament them ourselves; but that "open rebuke" may be good medicine for the soul, notwithstanding.

And now a word to our English associates in this Missionary work. We were mistaken in calling "the unfortunate friction attending the introduction of the plan" proposed from London, "a *passing* incident." That phrase would not have been written, had we first seen Mr. Poore's letter from Halifax. The one-sided and sweeping assertions of that letter, as our correspondence shows, have awakened a deep sense of injustice among the Canadian brotherhood. It is quite true that our visitor's route, for reasons of geographical convenience, and in accordance with a private arrangement between himself and Dr. Smith, led him through several of our weaker stations. Indeed, we suppose there was scarcely a doubtful case that he did *not* see; while the more encouraging causes were visited by his companion. To argue from the former to the whole of our churches, were manifestly unfair: but that this has been done we all believe.

It would have been promotive of self-help, as well as just and brotherly, had there been a fuller recognition of the labours and sacrifices of our Missionary brethren. If those labours and sacrifices have been unrewarded by success, all the more do those who endure them need and deserve something warmer than has been said for them. And where there has been success, there should have been more than the negative recognition of being omitted from the charges of "neglect and selfish ease" brought against "some of the churches." When the Lord Jesus Christ wrote to the Seven Churches in Asia, he began every letter by a word of commendation for the good he then found, or remembered to have been, in them. Then he began to speak