

sure to have some delightful experiences. You will be frequently reminded of the good time you had when the organ question was under discussion. The points are exactly similar. Side with one party, the other will blame you. Be neutral and both will fire on you.

There are other delightful experiences, my brother, which possibly may be yours. Your salary may be small and your family large. Your dear people will insist that you and yours shall be well dressed. You must not wear an old coat on the street and you have no money to get a new one. Your coat sleeve may be glazy enough to use for a looking-glass, but you must keep the glass in the house. You must not display it on the street. On no account must you go in debt. If you go in debt "your usefulness is gone," as Sir John said on a memorable occasion. Your dearly beloved flock pay you \$500 or \$600 a year. On this amount you must keep your family, and dress well and keep out of debt. There is a "sweet reasonableness" about the thing that must move your heart.

In the course of your ministry, my young brother, a part of your congregation may wish you to resign. Another part may wish you to remain. Both threaten to leave the church unless their wishes are carried out. The party that wishes the resignation resort to all sorts of measures—some of them, perhaps, vile enough to make old Satan ashamed—in order to bring the resignation about. The other party fight hard, too, when they take in the situation. Now you are having a good time again. There is no difficulty in a position of that kind. Just what is best to do, you don't know, your friends don't know either, and the Presbytery does not know. Now you are finding out the truth of what people say that it is easy to be a minister in this country.

But I must leave the remainder of this address until the next induction.—*Knoxonian, in The Canada Presbyterian.*

Correspondence.

MR. HALL'S LETTER.

MR. EDITOR,—I closed my last letter to you with a brief reference to the subject of

OPEN AIR PREACHING,

and if you have no objection I will begin this one by saying a few things additional thereon. The summer months present a good opportunity throughout our wide Dominion, especially in the Province of Ontario, to the earnest minister of Jesus Christ, to

REACH THE MASSES

by this means, in our cities, towns and villages. This is what the great missionaries have done, and are doing. Whitfield, Wesley, Rowland Hill and hosts

of others, went after the multitude. "Go out quickly into the highways and hedges, and compel them to come in." Jesus Christ did not wait till men came to His church. He went out on the streets, up on the hill side, and down by the seashore. Paul did not wait till he could secure a good, comfortable edifice, church, chapel or hall, but he went into the synagogue, or Mars' hill, or the school, or at the gate of the city, or by the river side. In fact, he went to the centres of population, and where he could get the greatest number of people to hear him. He did not mind if they mocked or laughed, or cast stones at him, or put him in prison. He became all things to all men, that he might by all means

SAVE SOME.

The days of greatest success in the church have been when she was doing likewise. Why? A few plain, ignorant men, or perhaps women, or both, have gone out on the streets; they sing, they pray, they talk, they have the jeers of the rabble, and heed not snow balls, brick-bats, or mud; and rich men, poor men, worldly men, godless men, say: "These people are in earnest, they are sincere, there must be something in their religion. Let us listen; let us go and hear." Some poor besotted drunkard is reformed, the worst man in the village; his home is transformed, and this is a hundred sermons in one. The movement grows, it deserves to grow, everything that is good or doubtful or bad will grow if people will work, work in dead earnest. Now why should not the minister and his deacons and choir go into the park or the square or street, and sing and pray and preach, and plead with sinners. Would it be undignified? I have practised street and open air preaching in Ireland for years, in the north, in the south, in the east. I have never heard anything worse than the jeer of a poor half-tipsy man, nor had anything harder than a biscuit thrown at my head. I have been sent for to the workhouse to learn from the lips of the dying pauper that on the street he heard words that led him to the Saviour. I have known of the conversion of the Roman Catholic, after he had gone to the United States, where he could avow his convictions with safety. I have rejoiced with the poor peddlers on the streets who could hear from their market stands the wonderful words of life.

HOW TO BEGIN.

Courage is required to take your stand with perhaps only one or two persons near, and the first who come will scan you curiously, probably with a sneer. You need to go from communion with God. If you cannot sing alone, or even if you can, it would be wise to have one or two others to assist. After singing one or two familiar hymns, pray about two moments, sing again, announce a text, some striking verse, such as: "Prepare to meet thy God," "Seek the Lord while He may