

bounds of his own congregation, for at the close of the year 1859, one million, forty-nine thousand, three hundred and nineteen copies of these Pastorals had been sold.

The volumes entitled, "An Earnest Ministry," deserves special mention. It commanded an extensive sale, and has been of great service to many ministers of different denominations. A gentleman in Yorkshire presented more than one hundred ministers with a copy of this remarkable book.

The Sunday School institution, which has become such a powerful organization for good, had not attained such a state of perfection in Mr. James' day, though even then it was of great utility in the churches. He took great interest in all that pertained to the growth and development of this institution, hence his pen was more than once employed in writing on behalf of those who labour to bring children to Christ. His "Sunday School Teacher," which is in the volume of his "Miscellaneous Works," gives evidence of his anxious solicitude, that these helpers of the Missionary should be qualified for their important vocation.

Much as our remarks have been extended, we must not lay down our pen without referring to the catholic spirit of Mr. James. He took part in the formation of the Evangelical Alliance, and attended its meetings as long as he was able. In Methodist pulpits he was no stranger, while in those of the Baptists and Presbyterians, he was wont to publish the gospel of salvation, and rigid dissenter though he was, he was on terms of intimacy with many of the evangelical clergymen of the Church of England. The last production of his pen was an evidence of the catholicity of his spirit; it was an introduction to the Life of Rev. R. Knill, an esteemed Baptist Missionary.

One of the volumes which bears his honoured name, contains his "Controversial Works." Perhaps

this volume contains a few sentences to which some would take exception; but it must be borne in mind that Mr. James was, from conviction and choice, a dissenter. He could not therefore have any sympathy with State Churches. Not only would he shrink from such fetters, but he regarded it as unjust that any Church should be placed in such a position as would seem to indicate, that other denominations, if Churches at all, were in a subordinate position. Mr. James, when duty called, could speak strongly against all intolerance, let it come from what source it might. And yet he was not blind to the good qualities that were to be found in the Established Church, and did not fail, as we have already seen, to speak in terms of commendation of all its clergy whom he believed to be earnest ministers of the New Testament.

In respect to the comforts of life Mr. James fared much better than many of his brethren. His people were liberal in anticipating his wants. The income from the sale of his books must have been considerable, while by his two marriages he was much enriched, so that he knew nothing of those distressing anxieties which harass many ministers. He was liberal in his gifts to the poor, and at one time he gave two thousand five hundred dollars to a fund in aid of aged ministers.

John Angell James was a good man, and by reason of his great spirituality and intense attachment to the leading doctrines of the gospel, he was sometimes led to speak rather strongly against some of the movements of the age. He did not like some of the tendencies of our day, as he considered them to be diametrically opposed to spiritual religion. In his ordination addresses he denounced Rationalism in every form, and exhorted his young brethren never to forget the grand doctrines of the cross.

This man of God died full of age and of honours. Amongst his last