

earnest, God-fearing, soul-loving men, filled with a yearning desire to save souls. Brands plucked from the burning themselves, they believe in the power and willingness of God to save any and all who will yield themselves to him, and they preach a free salvation by Jesus Christ. Both men are intensely in earnest, both thoroughly practical, they believe in a complete conversion, a change that affects a man's life right through, that touches his pocket and makes him liberal, touches his business and makes him straightforward, honest in all his dealings, paying his debts to the last cent, taking no advantage of legal loopholes to defraud any of his creditors; touches his family relations and makes a tender and patient husband, a loving father, seeking the welfare of his children in all their interests, temporal and spiritual; touches his relations with other men, if he is an employer makes him just and liberal, not harsh, despotic and grinding—if he is an employee makes him faithful, not rendering eye service, but full, hearty, ungrudging labor as unto his Master above, makes the woman tender and patient with her servants, not treating them as hirelings, but as sisters who have souls even as she herself, and the servant to serve as becometh a servant of Jesus. But their heaviest artillery is brought to bear upon the liquor traffic, that, to them, is "the sum of all iniquities." Each man has suffered from the whiskey curse. The story of his life as told by Small is very pathetic: in one aspect there is nothing new in it, but every such story has its own background of sorrow and shame, and in this case it is a well-educated man, a barrister and a journalist, abandoning everything good—pious teaching, saintly memories, professional prospects, self-respect, wife, children, all for drink. Great was the struggle against the drink passion, when first he turned to God, and little wonder therefore, that his heart goes out in deep sympathy to the slaves of this vice, and in strong indignation against those who perpetuate it by ministering to it. We shall be much surprised if the work of these men does not hasten, in Toronto at any rate, the growth of an overpowering irresistible prohibition sentiment. There are in the discourses of Jones, some things from which we shrink, there is a familiarity in speaking of God, and the things of God, which, to us, trained as we have been, appears very irreverent, but let us remember that the surround-

ings of these men, the forms of thought and expression among the people with whom they have lived all their lives, are entirely different to ours, while the influence of the negro element with its strange conceits and literally human conceptions of God, has permeated to a degree we can hardly realize the religious mind of the South. If we give these considerations due weight we shall not hastily condemn, and while we could not do likewise, we can believe that most conscientiously they are using such means and utterances for the glory of God in the conversion of souls. It is impossible by extracts to give an idea of the style of Jones. (Small is less individual than his colleague,) but a few extracts in another column may give some illustrations of his teachings.

ENGLISH UNION NOTES.

A small tempest threatened our brethren in the matter of Mr. Henry Ward Beecher, whom the local committee at Norwich desired should preach during the meetings there. Evidently the Union committee were divided, and Mr. Beecher was not invited to preach, nor did he appear even as a guest, though as such asked. Considering the strong feelings upon the subject, we can but admire the mutual forbearance evidenced by our brethren: the evident majority virtually yielded to the brethren they could readily have outvoted. As we read, a feeling of pride came over us as we pictured to ourselves the scene. They looked not each man upon his own things, but also on the things of others, they esteemed unity better than unseemly strife.

THE chairman's (Mr. Edward White) address was on a most important subject, "Handling the Scriptures." It was a plea for interpreting the revelation as an organic whole and a protest against the mere handling of texts. There was much of the old puritan ring in the sentences, and a certain sound upon the great principle that the Bible, the whole Bible, and nothing beyond the Bible is the ground on which our dogmatic faith must rest. An earnest study and fearless proclamation of the Divine word are the great needs of the pulpit and of the pew to-day. We would commend the address to the study of our pastors and teachers. The *English Nonconformist and Independent* publishes it in full.