

need not look far to see its effects on the Common Schools, in the absence of those children connected with the denomination establishing the "Supplementary" schools; for the "memorandum" says, "and if any other than poor children should attend such school so much more elevating the influence will be upon the children of the poor, and so much more saving will there be to the municipality on the score of school accommodation." This clearly looks to the respectability of the denominational school. We should like to know what the saving would be when the school rate levied would be necessarily much higher to provide for a largely increased staff of teachers. By this measure the existence of our Common Schools could not but be seriously endangered. While an element of difficulty in collecting school taxes would immediately be felt in the passive resistance of those whose consciences would refuse to sanction the payment of the tax on religious grounds.

Further,—we seriously question the practicability of the plan to accomplish what it proposes. The present schools are accessible to all classes, and are in many cases free, and can it be supposed that the reluctance of parties to attend school, for whose case this bill professes to provide, will be overcome by a movement representing them as "vagrant children." There is too much self-esteem, and true, as well as spurious, independence, felt by the people, even though degraded, to submit to be so denominated and treated. Apart from the elevating influence of the "other than poor children," the power of schools for "vagrant children" in the presence of a liberal system of education, such as we already possess, would be almost, if not altogether, nothing: their efficiency could not be great.

If, after a thorough investigation of the actual state of the population of our Cities and Towns, it is found that a large number of children are neglected, let the most decided steps be taken by the ministers of the various denominations, and the membership of the Churches, together with all true philanthropists, to bring all children within the range of their influence, under the working of our present system. Secular and moral instruction would thus be secured, while the religious element would receive attention by the constraining power of that love for souls which seeks to save the lost. We cannot believe that this power is dormant, if it is, let it be aroused at once, let all who have influence strive to ameliorate the condition of their poorer brethren. There need be no delay, ways are open for doing good to our neighbour: "whatsoever thy hand findeth to do, do it with all thy might."

MISSIONARY ZEAL.

BY THE REV. JOSEPH HOOPER OF OWEN SOUND, C. W.

The task allotted me is to show that missionary zeal, in distinction from denominational propagandism, is the life blood of the church. The expression here used is a very strong one, *the life blood*. If not too strong, it makes the subject we are to consider a vital question. For the developement of the functions and powers, the growth to a perfect manhood, the health and beauty, the very existence, of the church, are considered in the proposition before us as involved in the possession and exercise of a true missionary zeal; or, in other words, a body