

"the stranger would imagine that the road to it led to something worse."

The youthful ambassador entered upon the arduous duties of office with earnestness.

Pastoral visitation, no doubt, is an element of great usefulness to a minister, but there is a very mistaken notion among people generally, as to what amount of time a minister should devote to this duty. There is evidently a great lack of consideration among many on the subject, but, after viewing it carefully, we think the plan adopted by Mr. James was the most judicious, and saved him an immense amount of time for his studies.

In the early part of his ministry he adopted a style of preaching very different from what distinguished him in his later years, and to which his usefulness was no doubt to be attributed. He seemed then to be anxious to cultivate the ornate, and, as far as possible, to dazzle his auditors with fine sentences, such as Jeremy Taylor calls "the gay tulips and useless daffodils, which are more sought after than the medicinal plants springing from the margins of the fountain of salvation." Happily, Mr. James soon resolved above all things to be useful, and became one of the most practical preachers of the age. Not that he gave his people dry undigested matter. His sermons were always diligently studied, even the last sermon which he prepared, and which he intended to preach on the following Sabbath, was carefully written from beginning to end. Such was his familiarity with his subject, that it was only on some rare occasions that he hampered himself with notes when preaching. He made it a rule always to be done with his pulpit preparation by noon on Saturday, or, at latest, by four o'clock in the afternoon, and then he would spend the evening either in walking in some solitary field, or else in his closet with some good devotional book. This was a practice he always took care to in-

culcate upon young ministers. The books that he especially read on such occasions were Baxter's Reformed Pastor, Payson's Life, Brainerd's Life, Howe's Blessedness of the Righteous, Owen's Spiritual Mindedness and Archbishop Lieghton's Commentary on the Epistles of St. Paul.

Though Mr. James from the first was a popular preacher and soon became a prominent man in the denomination to which he belonged, he was always easy of access by those who might be considered beneath him in social position. He took deep interest in the welfare of young ministers, and for several years was accustomed to have the young men by turns, who were studying at Spring Hill College, to dine with him on Saturdays, and after dinner they would retire to his study and hold intercourse for some hours on spiritual matters relating to the ministry. In this way not a few of the young Nonconformist ministers learned to imbibe his spirit, and formed attachments to him which only terminated in death.

As might be supposed, while the pastor of Carr's Lane Church felt himself under special obligations to look well after the interests of his own flock, yet he was always ready, as far as circumstances would allow, to co-operate with the friends of the various benevolent institutions which have become so numerous in this nineteenth century. At the May meetings in London, he was for many years a constant attendant, and the announcement of his name in Exeter Hall, which he would sometimes facetiously say, "comprised an angel between two apostles," always called forth loud cheers, indicating his popularity in that far-famed place.

In one of the sermons which Mr. James preached on behalf of the London Missionary Society, he said, "If, one hundred years hence, Christianity shall have found a lodgement in the city of Canton, we shall have