

First of all I think that everyone will admit that I have too many denominational societies pleading for support from the churches, and too many annual collections asked for; but some relief for this state of things might be found by merging the Manitoba Mission in the Home Mission Society. Moreover, when the school of the prophets is once endowed, I suppose that another of our collections may be dispersed with. All that the Supernumerary Ministers' Society and the Church Edifice Society have obtained by their appeals of late would not do much to impoverish our churches. Many of our church members give to nothing but Home and Foreign Missions, and I might say Home or Foreign Missions, as some deem it too great a task to give to both of these societies; and even if we take the generosity of our churches, it would be safe to say that they trouble themselves with nothing beyond Home Mission, Foreign Missions, and Ministerial Education. I for one can see no reason for any friction in the collection of funds for the support of these three branches of our Christian work.

I have no desire at present to criticize the particulars of the consolidation scheme, to which I have already referred, though I cannot help thinking that the sooner Boards that contain "all pastors" are done away with, the better. Turning however to the great question of uniting the Home Missionary Convention of Ontario with part of the Foreign Missionary Society of Ontario and Quebec, one is led to ask, what will become of the other part of the Foreign Missionary Society of Ontario and Quebec? Are we going to have two Foreign Missionary Societies in fact if not in name? So it seems to me to believe our brethren of the Maritime Provinces are thinking about a union of their two or three Home Missionary Societies, while we are talking about a division of our one Foreign Missionary Society. "Union is strength"; and it seems to me that such a union in Foreign Mission work as we have now will prove a greater source of strength than a union with the Home Missionary Convention.

The second question that arises, is this; after our society has been cut in two, how is the property in Cocanada and Toonee to be cut in two? Is the fine property in Cocanada to all to one of our new societies, and the small property at Toonee to fall to the other, or—how?

Besides, we must remember that our missionaries in India were sent out by the Baptist Foreign Missionary Society of Ontario and Quebec. Which of them will be represented by the "Regular Baptist Missionary Society of Ontario," and which of them claimed by the sister society of Quebec. These must be deeply interesting questions to every true friend of our work among the Telugus.

The author of the consolidation scheme says that in preparing his draft he had in view the fact that our Canadian Methodist brethren have but one society in existence for carrying on their entire work in Canada and Japan. But our brother has failed to see the difference between the Methodists of the whole Dominion having one society for Home and Foreign Mission work, and the Baptists of part of Ontario having such a society. I do not know how many Cana-

dian Methodist missionaries there are in Japan, but I am under the impression that notwithstanding the numerical inferiority of the Baptists in Canada, there are more Canadian Baptist mission-ries in India.

Finally, our brother asks: "Are our present modes of working the best, or can we not improve them? If I might aspire to answer the question I would say that our present modes of working are not the best; they may be improved, but the adoption of the consolidation scheme would not be likely to bring about the desired end.

If any change is desirable in our Foreign Mission work, it seems to me that it is to be found, not in dividing what is small to begin with, but in seeking to unite our not over-strong forces with those of our fellow-workers in the Lower Provinces. When our brethren entered the northern part of the Telugu field, some of us hoped that the Baptists of the Dominion had taken the first step towards a general union in Foreign Mission work. The adoption of the proposed consolidation scheme would be a step in the other direction. The missionaries of the two Canadian Baptist societies act in concert as much as possible in selecting new stations and other work, and a union of the societies under whose auspices they labour would doubtless be much more acceptable to them than a division which would make the two societies, three.

Asking pardon for the length of this communication, I remain,

Yours fraternally,

F. L.

SABBATH SCHOOL LIBRARIES.

PROPOSED LIBRARIANS' ASSOCIATION—
NEEDED WORK BY LIBRARIANS
AND S. S. WORKERS IN A
NEW DIRECTION.

To the Editor of the CHRISTIAN HELPER.

SIR.—Sunday School work, in most of its departments, has been discussed by individuals and conventions from so many points of view, that at first sight the subject appears to be exhausted, or at any rate, nothing connected with it appears at all new.

First impressions, however—as a rule—are generally imperfect. And in confirmation of this opinion, I beg leave to direct the attention of those interested, to a field of labour lying fallow—viz: The work of Sunday School Librarians.

Yesterday, to-day, to-morrow—We have got, and shall pick up reports of meetings and discussions at congresses and conventions, upon every variety of subject relating to the superintendent, secretary or teacher; but alas! the poor librarian, the willing drudge; is left to plod on and work out his own ideas, (if he has any?) or drop into forgetfulness. Why is this? Does it not partake of the marvellous, that the man who is in a position to quietly, stealthily offer poisoned draughts receives so little notice? Is the cause of the neglect to be found in the fact, that in commencing to seriously consider the work of this department of toil, the questions suggested by it are so many and weighty, that nobody cares to "open the ball?"

If this surmise be the key to the enigma, the sooner some abler pen than mine is em-

ployed in this direction, the better for the cause; in the absence of such a one however, I beg to continue.

The need—and the positive, trying need—of more thought being given to the important work devolving upon the Sunday School Librarians is apparent from the fact that the press is pouring forth a deluge of most pernicious literature. Periodically there is an outburst of righteous indignation that it should be so, but beyond a number of adjectives of more or less expressiveness, it seems to me it is good honest anger thrown away.

Now, if these good Christian brethren wouldn't subside quite so easily, but instead of indulging in "adjectives" which hurt nobody, combine together and try to illuminate each other's darkness, I verily believe they would be on the highway towards accomplishing a good work.

In brief, if the devil is to be hurt, it won't be by expletives, but by downright hard work and the use of means.

The means are in our hands, but we are unskillful in their use; and those I refer to are to be found in existing institutions—the Sunday School Library.

To obtain anything like value from this institution, I would propose that an association be formed, to be called the "Sunday School Librarians' Association." The object of such an Association may be comprised under three heads: comparison of plans for carrying on the mechanical part of the library; comparison of plans for making the contents or the reading, valuable and systematic; and lastly discussion of plans to counteract the pernicious literature of the day.

I am persuaded such an association would do a great work. The different librarians would be brought together with their varied experience, and out of the mass of testimony the standard of the library work might be indefinitely raised and have an object and aim, which in too many cases it does not possess.

Should this suggestion meet with approval, on a subsequent occasion I would feel at liberty to sketch an outline of work under the heads mentioned, which without considerably intruding upon your space I could not now give.

F. W. W.

CLERICAL SHARP PRACTICE.—A facetious parson of a country parish was employed, upon one occasion, to unite a rustic couple in the holy bonds of matrimony. As soon as the knot was tied, says the bridegroom, "Well, parson, what's the damage?"—"Nothing, I hope," replies his reverence; "if there is any damage done it is no fault of mine, you alone are responsible for the consequences of the proceedings."—"But I mean, parson, what's to pay?"—"Oh, that depends upon circumstances. When I marry a couple, if the bridegroom is rather indifferent towards his bride, he hands over only the usual fee. If he is pretty fond of her, he will pay a sovereign or so; and if he is very deeply in love with her he will not think of giving less than three or four." What effect this gentle hint had on the heart of the bridegroom must be left to the imagination of the reader.