

inform them? Surely if parents, and pastor, and elders, and Sunday School teachers are duly thoughtful and watchful, they will prayerfully consult together, and will find the most suitable way in each case of leading the little disciple to a consciousness of his state and a modest recognition of his privilege. Ought not this more than it is to be a matter of watchful consideration and of frank consultation on the part of all these official guardians and nourishers of infant piety?

In conclusion, suffer me frankly and fervently to testify to the experimental value of the communion to the youngest of Christ's disciples. These visible, tangible tokens, these emblems which our eyes look upon, and our hands handle, and our lips touch, are more helpful, more needful to the young than to the mature. Children are more dependent on sensible tokens than mature men for vivid impression and distinct remembrance. The child wants something which he can keep "to remember you by" when you go away from him. The Lord gave us these tokens for just that—to remember Him by. "This do in remembrance of me." This communication will be read, I trust, by not a few who were welcomed to the Lord's Supper as little children. I ask all such if, as a means of grace, it was not more important to the then than now. The solemn self-examination in preparation for the communion, the calling to remembrance of faults and sins into which you had fallen, and asking forgiveness for them, the renewal of vows and the earnest prayer for help to keep them, the distinct mental beholding of Christ crucified, the tender thoughts of Him as you sat in the impressive silence while the bread and the cup were passed through the congregation of communicants, the fixing and completing of all these impressions by the reverent touch and taste of the elements, do you not remember all these as helps to your subsequent endeavours to keep your steps faithfully onward in the narrow path, even more needful to you then than now?

I think that this will be read by some who have come first to the Lord's table later in life, but not as hoping that they had just then found the Saviour. They had feebly hoped in Him for years, but cannot have courage openly to confess Him by this act of obedience to His dying request. You have lost much by this delay, much of enjoyment and much of strengthening. Do not you feel this to be so? Then testify thus, I pray you, to your pastor and brethren, and entreat them to look after the little disciples.

When the Church is doing so much to instruct the children, so much to secure that they shall early know all the elementary truths of the Gospel, shall she not ex-

pect the Divine Spirit to make her teachings early effectual? And shall she sternly or thoughtlessly shut away from the table of Christian communion the little ones in whose hearts Christian faith and love are implanted? In every Church which Christ blesses with true spiritual motherhood, will there not be little communicants? If anywhere on earth now, is it not at His own talk that we may hear our Lord's gentle voice saying, "Suffer little children to come unto me, and forbid them not."

## THE PRESBYTERIAN CHURCH IN CANADA

The following article, written from the point of view of Ontario, and copied from the *Globe*, will be read with interest:

The lately effected union of the different Presbyterian Churches in the Dominion of Canada has attracted a large amount of attention, and has already, we doubt not, had a very beneficial influence. It will take, however, some time to show what may be the extent of that influence, and how specially it has been exerted. In the meantime, as the minutes and statistics of the different contracting Churches to the Union in the last stage of their separate existence come in, we can at any rate see with what strength the United Church starts, and also what progress the several sections had made within the few years last past.

The Canada Presbyterian Church has for nearly the whole period of its existence aimed at having as full and complete statistics as possible; and though, from congregations not reporting, as well as from other causes, these statistics have never been absolutely correct, yet the approximation to such a desirable state of things has always become greater, till we come to the report laid before the Assembly at its meeting in June last, which is now before us, and which gives as full a view of the strength, contributions, and operations of that Church as could almost be expected. It so happens that the Canada Presbyterian Church had a General Assembly for six years; if we take the statistics at the union in 1861, and 1870, the year of the first Assembly, and compare them with those of last, we shall have some very unmistakable intimations of progress during the intervening period.

In 1861, when the union between the Free and United Presbyterian Churches took place, there were, all told, 225 ministers of both bodies. In 1870, when the General Assembly was held, there were 294; and in 1875, at the time of the