

ion; and also that we may be able to appreciate the advances toward it which other bodies are making with a view to the same end.

To sum up on this point, I think such denominational instruction desirable, 1st, to prevent the loss of our young people; 2nd, to equip them for more intelligent and effective work; and 3rd, in the interest of that wider union whose great hindrance next to prejudice is that ignorance which is doubly afflicted in that it fails to discern the beam in its own eye while officiously proposing to remove the mote from a brother's eye, and magnifies mole-hills into mountains.

II. We now come to inquire. By what method shall that instruction of our young people be promoted? Taking for granted the instruction which, in the new and better order of things we hope to see established, will be imparted by the pulpit and the home, I confine my view to the work to be attempted in the Sabbath school.

1. One method that may be suggested is the study, by the classes deemed sufficiently advanced, of a text book on the subject. Three such works were noticed and commented on by the Editor of the *Canadian Independent* in the December number of that magazine. There are "A Church Manual for Congregationalists," by G. B. Johnson, London, Eng., 86 pp.; "Manual of Congregational Principles," by R. W. Dale, L. L. D., 248 pp.; "A Pocket manual of Congregationalism," by Rev. A. Hastings Ross, D. D., Port Huron, 190 pp. I have not examined these manuals myself, but the article referred to, while finding much in each to commend, expresses the conviction that we need a book which would treat the whole subject from our Canadian standpoint.

2. The second method that I submit for your consideration is the use of a Catechism. I have examined "A Catechism for Protestant Dissenters," by the late Rev. Samuel Palmer, Cambridge, England, 32 pp. It presents 1st, The History of Nonconformity; 2nd, The reasons for Nonconformity. Its sketch of the History is good; but the general treatment I am disposed to think is too highly polemical. It gives much space to the evils of the Church of England as by law established. In its present form it would not be suitable for use among us in Canada. Still it furnishes a model on which some thoughtful mind among us might improve. I invite your careful consideration

of this entire subject, in the hope that our deliberations may result in the adoption of some mode of meeting an acknowledged want. As a consequence may our churches be increasingly endowed with the spirit of wisdom, power and a sound mind," making them a joy to our Divine Master, and a constant threat and peril to the Prince of Darkness.

Correspondence.

MR. HALL'S LETTER.

Dear Editor,—The Canada Congregational Missionary Society, in common with kindred institutions, has fallen upon evil times, and for a couple of years past has suffered from a diminishing revenue, while new fields of labor have been entered and work in several old ones resumed. This may be the right time to review our missionary operations, and learn needful lessons from the past, as well as devise plans by which we may escape from our present financial difficulties, and still continue our work of extension and consolidation.

I cannot think of any work undertaken during the past three years that could have been wisely neglected. I think the results in almost every instance justify the action of the Society. It would not be strange if in the multitude of interests dealt with mistakes were made, but it must be admitted that these have been as few as could be expected from fallible men. Perhaps one or two grants might have been refused, one or two churches might have been pushed off on their own resources, and we might have neglected one or two needy fields, but if we had done so would not the Society have laid itself open to blame.

We have assumed responsibilities in the Maritime Provinces, which during the past two years have called for an outlay of from four to five hundred dollars more than the income from the churches there, this principally on account of the debt of the Nova Scotia and N. B. society at the time of union; but it was necessary for the salvation of most, and remotely, of all our churches in these parts that such a change be made. There is scarcely any room for a difference of opinion on this point, of course this enlargement of our field has increased our expenses, but we have no reason to regret the course that has been adopted. Our churches in those parts have felt the pressure of hard times very much more than those in the west, and they need all the sympathy and help that the stronger and more numerous churches can give them.

As is often the case, those years of commercial depression, have been years of spiritual quickening and growth, years of trials and triumphs. This is the