

place in which to preach the Gospel, but is not the only place in which it may be preached with effect. Truth proclaimed from the pulpit is neither purer nor more influential than the same truth when spoken in the ear from house to house. One who makes himself acquainted with the lives of the apostles, will be struck with the fact that they did a great part of their work in this homely way. And whatever excuse we may offer for the neglect of pastoral visitation, none of us can neglect it and be wise in winning souls. Unless a minister does something for his church and congregation during the week by which he honestly earns the salary they pay him, it might be difficult for him to show that he is at liberty to receive it for work done on the Sabbath. The man who rests from his labors for six days, and does all his work on the seventh, reverses the divine order, and secularizes a day that God has set apart for holy uses. But the length to which this article has grown, admonishes me that I may not pursue this subject further. One suggestion more I must make. We often fail in our efforts to save souls for the reason that we *are not penetrated and possessed by the conviction that we are entirely dependent upon the Spirit for success in our work.* In other undertakings, the employment of talents of a certain order justifies us in looking for corresponding results. When we know what a man's capacity and energy are, we infer with tolerable accuracy what his success will be in his business or profession. But the case is different when we come to those who preach the Gospel. Christianity owes its success to the Holy Spirit alone, *"not by might, nor by power, but by my Spirit, saith the Lord of hosts."* The weapons of our warfare are not carnal. It is not the talents or zeal of the preacher that saves the souls of his hearers. There is no intrinsic power in the truth he utters to bring men to Christ. Preaching is nothing unless it be accompanied by an unction from the Holy One. Paul may plant, and Apollos may water, but neither is he that planteth anything, neither he that watereth, but God that giveth the increase. No matter how faithful or able the minister may be, the excellency of the power is always of God. The prophet may stand in the valley of vision, and with rapt and fiery energy prophecy to the dry bones;—but it is not till the breath of the Lord breathes upon them that they live, and stand upon their feet. The great want of the world at present is, not an increase of eloquence or learning in the pulpit, not an increase of wealth or culture in the church, but an increase of men who are full of the Holy Ghost, and full of faith in the power of the Holy Ghost to raise sinners from a death of sin to a life of righteousness.

Our Home Missions.

A Glimpse of Home Mission Work.

The following extracts from a report of Home Mission labours by one of our Probationers will convey some idea of the nature of a Missionary's week-day work, in connexion with our Preaching Stations throughout the country:—

In none of the families in the Upper Settlement have they ever been in the custom of having family-worship or asking God's blessing on the food with which he provides them, or rendering them thanks. I think the latter is attended to if I rightly remember in one family. In most cases the children have been taught, to some extent the Shorter Catechism. They also commit passages of Scriptures and other lessons for Sabbath-School, which at present is kept up principally through the efforts of the School Teacher. In the Lower Settlement family worship is kept up in all the families visited except one. Bible class is generally held on Sabbath. The children are instructed in the Shorter Catechism and to some extent in the Scriptures. In both settlements the majority report that part of every Sabbath was spent in reading the Scriptures in the family, all capable of reading being required to join. The Presbytery will, from these remarks gather what has been my object in visitation.

More particularly, I enquired who of the family were in full communion with the Church,—the reasons for non-membership, what was done in the family by way of acknowledging the claims of God, both on the individual and on family; whether private devotion was attended to—if the children were taught to approach the throne of grace—if they were baptized, &c. In cases in which religion was professed, I endeavored to urge the absolute necessity of consistency—insisting particularly on the name by which the Scriptures were wont to denote christians—"Saints"—"Saints in Christ Jesus." In cases in which no profession—no conversion was pretended, I dwelt on the danger of an unconverted state, the folly of it, the cruelty of parents in manifesting so much indifference to religion, seeing the evil consequences fell also upon their children,—the happiness or misery which on a death bed would be theirs as the result of their present conduct. I insisted also on the duty of family worship, not as if it were all that was required, but only one thing, yet a very important one; as God claimed to be the God of the family as well as of the individuals. I insisted on the difference between being 'in the Church'