

and supplementary sums for the Missionary Society. But we are afraid both these, when put together, will not be enough to allow the grants to go on as before. It cannot be considered either wise or possible to let the *deficit* increase. Neither large bequests nor large subscriptions from individuals are likely to come in, in the near future. The dependence of the Society must be on the large number of small contributions in the churches, and on these being constant and increasing, in both number and amount.

We don't know anyway as good as that indicated in our last—missionary collectors, who shall call every month on subscribers for the amount of their monthly missionary gift. We have looked through the list of churches in the current Year Book, and can't find where two pastors are laboring so near together, that one could do the work. So there is no "doubling up" thus possible. It may be concluded that none of the aided churches could do with a smaller grant. We do not yet know the grants of this year; some—a very few—of last year's grants might perhaps be somewhat reduced—no doubt that is already done. The churches must do better. Better in two directions: (1) The missionary subscriptions must be for weekly or monthly sums; and *somebody's duty* must be to collect them. (2) The members must do more in keeping up the services. You cannot hire a man to do your public worship for you, any more than to believe for you. With the aid of two or three active members, (and two or three younger ones in training for it), a pastor could cover a far larger field, and do a far larger work; and the "support" would be in proportion.

Here is a practical point. A pastor takes a holiday for a much-needed "rest." Or he is sick and ailing, and unable to preach. The church sends for some minister to come and "supply." Fifty dollars are spent that way; which sum might have been contributed to the Home Missionary treasury, if some deacon or member had been available to preach in the pastor's absence. And why not? Scores of men who read this can speak effectively on Temperance, Reform, Missions, Education, Literature; why not on Religion? Have they done their duty in this respect? Have they fulfilled the vows they took when they came

into the Church? Have they indeed been "growing in grace," when they cannot speak to sinners in Christ's name? Have the pastors been doing their duty, in working in a church where they have not been training a single member to speak in public worship?

Now let some brother say, the very next time the pulpit is "vacant"—"I'll *preach* for you, if you are willing, on the condition that you put the fee of a 'supply,' every Monday morning, in the Home Missionary treasury." Try it.

### THE SERMON BIBLE.

The Third volume of this work is before us, issued by the Willard Tract Society, Yonge and Temperance Streets, Toronto; \$1.50 each. This volume comprises from Ps. 77, to the end of Solomon's Song. It is what the title indicates, a "Sermon Bible"; each psalm, for instance, is taken up by two or three verses being separately treated, one page on the average, by way of analysis and outline of exposition, till the reader has the pith of a sermon, by some leading divine, on that particular text. So—while there are many portions untouched, and no perfectly-connected whole, as in a commentary, given—the pivot-verses are pretty sure to be taken up, and preached upon. It is a book, which, like the homiletic portions of *Matthew Henry*, will never become obsolete. Here is a little bit from Dr. Vaughan, on "Singing the Lord's song in a strange land," Ps. 137:—

But there is a Land, could we but reach it, where praise is, as it were, indigenous. In Heaven praise is the universal tongue. It takes a lifetime to make Heaven our own land. How many things go to this, what a multitude of tears and sorrows, of falls and risings again, of resolutions and repentances, of prayers and watchings, of communions and communings with the Unseen! If Heaven is to be our land, it must be by our knowing God—God in Christ. We can never sing the Lord's song even here below intelligently or spiritually, until we know the Lord. Life itself is only just long enough to educate us for God's eternal praise.

No Editor's name is given; nor is one needed. The Editor never says a word. His work was bringing forward a vast number of Christ's servants to speak. There are few better books for the preacher, or the Christian student—in which latter term we include all thoughtful men and women who love Christ, and desire to know more