

his patient, who was still rather weak, up the steps, he said with his hearty laugh:

"Haldane has watched over that case, that he and I told you of, long enough. We now turn the case over to you, Miss Amy. But all he requires is good living, and I'll trust to you for that. He's a trump, if he is a Yankee. But that him, I thought he'd spoil the joke by dying, at one time."

The sentiments that people like Mrs. Poland and her daughter, Mrs. Arnot and Laura, would naturally entertain towards one who had served them as Haldane had done, and at such risk to himself, can be better imagined than portrayed. They looked and felt infinitely more than they were ever permitted to say, for any expression of obligation was evidently painful to him.

He speedily gained his old vigour, and, before the autumn frosts put an end to the epidemic, was able to render Dr. Orton much valuable assistance.

Amy became more truly his sister than ever his own had been to him. Her quick intuition soon discovered his secret—even the changing expression of his eyes at the mention of Laura's name would have revealed it to her—but he would not let her speak on the subject. "She belongs to another," he said, "and although to me she is the most beautiful and attractive woman in the world, it must be my life-long effort not to think of her."

His parting from Mrs. Poland and Amy tested his self-control severely. In accordance with her impulsive nature, Amy put her arms about his neck as she said, brokenly:

"You were indeed God's messenger to us, and you brought us life. As father said, we shall all meet again."

On his return Mrs. Arnot's greeting was that of a mother; but there were traces of constraint in Laura's manner. When she first met him she took his hand in a strong warm pressure, and said, with tears in her eyes:

"Mr. Haldane, I thank you for your kindness to Amy and auntie as sincerely as if it had all been rendered to me alone."

But after this first expression of natural feeling, Haldane was almost tempted to believe that she shunned meeting his eyes, avoided speaking to him, and even tried to escape from his society, by taking Mr. Beaumont's arm and strolling off to some other apartment, when he was calling on Mrs. Arnot. And yet if this were true, he was also made to feel that it resulted from no lack of friendliness or esteem on her part.

"She fears that my old-time passion may revive, and she would teach me to put a watch at the entrance of its sepulchre," he at length concluded. "She little thinks that my love, so far from being dead, is a chained giant that costs me hourly vigilance to hold in life-long imprisonment."

But Laura understood him much better than he did her. Her manner was the result of a straightforward effort to be honest. Of her own free will, and without even the slightest effort on the part of her uncle and aunt to incline her toward the wealthy and distinguished Mr. Beaumont, she had accepted all his attentions, and accepted of the man himself. In the world's estimation she would not have the slightest ground to find fault with him, for, from the first, both in conduct and manner, he had been irreproachable.

When the telegram which announced Mr. Poland's death was received, he tried to comfort her by words that were so peculiarly elegant and sombre, that in spite of Laura's wishes to think otherwise, they struck her like an elegiac address that had been carefully pre-arranged and studied; and when the tidings of poor little Bertha's death came, it would occur to Laura that Mr. Beaumont had thought his first little address so perfect that he could do no better than repeat it, as one might use an appropriate burial service on all occasions. He meant to be kind and considerate. He was "ready to do anything in his power," as he often said. But what was in his power? As telegrams and letters came, telling of death, of desperate illness, and uncertain life, of death again, of manly help, of woman-like self-sacrifice in the same man, her heart began to beat in quick, short, passionate throbs. But it would seem that nothing could ever disturb the even rhythm of Beaumont's pulse. He tried to show his sympathy by turning his mind to all that was mournful and sombre in art and literature. One day he brought to her from New York what he declared to be the finest arrangement of dirge music for the piano extant, and she quite surprised him by declaring with sudden passion that she could and would not play a note of it.

In her deep sorrow and deeper anxiety, in her strange and miserable unrest, which had its hidden root in a cause not yet understood, she turned to him again and again for sympathy, and he gave her abundant opportunity to seek it, for Laura was the most beautiful object he had ever seen; and, therefore, to feast his eye and gratify his ear, he spent much of his time with her—so much, indeed, that she often grew drearily weary of him. But no matter when or how often she would look into his face for quick, heartfelt appreciation, she saw with instinctive certainty that, more than lover, more than friend, and eventually more than husband, he was, and ever would be, a connoisseur. When she smiled, he was admiring her; when she wept, he was also admiring her. Whatever she did or said was constantly being looked at and studied from an æsthetic standpoint by this man, whose fastidious taste she had thus far satisfied. More than once she had found herself asking, "Suppose I should lose my beauty, what would he do?" and the instinctive answer of her heart was, "He would honourably try to keep all his pledges, but would look the other way."

Before she was aware of it, she had begun to compare her affianced with Haldane, and she found that the one was like a goblet of sweet, rich wine, that was already nearly exhausted and cloying to her taste; the other was like a mountain spring, whose waters are pure, ever new, unfailing, prodigally abundant, inspiring yet slacking thirst.

But she soon saw whither such comparisons were leading her, and recognized her danger and her duty. She had plighted her faith to another, and he had given her no good reason to break that faith. Laura had a conscience, and she as resolutely set to work to shut out Haldane from her heart, as he, poor man, had tried to exclude her image, and

from very much the same cause. But the heart is a wayward organ, and is often at sword's-point with both will and conscience, and frequently, in spite of all she could do, it would array Haldane on the one side and Beaumont on the other, and so it would eventually come to be, the man who loved her *versus* the connoisseur who admired her, but whose absorbing passion for himself left no other place for any other strong affection.

(To be continued.)

A LITTLE ETYMOLOGY.

The "Nineteenth Century" gives its readers the following interesting scrap in relation to the derivation of monetary terms:

The derivation of the words relating to money and commerce are interesting and instructive. "Pecuniary" takes us back to the time when value was reckoned by so many heads of cattle. The word "money" is from *moneta*, because in Rome coins were first regularly struck in the temple of Juno *Moneta*, which again was derived from *monere*, to warn, because it was built on the spot where Manlius heard the Gauls approaching to the attack of the city. "Coin" is probably from the Latin *cuneus*, a die or a stamp. Many coins are merely so called from their weight, as for instance our pound, the French *livre*, Italian *lira*; others from the metal, as the "aureus;" the "rupee" from the Sanskrit "rupya;" silver; others from the design, as the angels, the testoon, from *teste* or *tele*, a head; others from the head of the state, as the sovereign, crown; others from the proper name of the monarch, such as a *daric*, from Darius, the Philip, Louis d'or, or the Napoleon. The dollar or thaler is from the Joachimstaler, or money of the Joachimsthal valley, in Bohemia, where these coins were first struck in the sixteenth century. Guineas were called after the country from which the gold is obtained, and the "franc" is an abbreviation of the inscription *Francorum Rex*. The "sou" is from the Latin *solidus*. The word shilling is derived from a root signifying to divide; and in several cases the name indicates the fraction of some larger coin, as the denarius, half-penny, farthing, cent and mill. The pound was originally not a coin, but a weight, and comes from the Latin *pondus*. Our pound was originally a pound of silver, which was divided into 240 pennies. The origin of the word penny is unknown. Some have derived it from *pendo*, to weigh; but this does not seem very satisfactory. Our word "sterling" is said to go back to the time of the conquest, but the derivation has been much disputed. Some have supposed that it was first attributed to coins struck at Stirling, but for this there is not the slightest evidence; others, that the name was derived from coins having a star on the obverse, but no coins which could give rise to such a name are known. The most probable suggestion is that it has reference to the Easterling or North German merchants.

EASTERN BEDS.

In India and other Eastern lands, the beds of the poorer classes are nothing more than quilts wadded with cotton, so large as to enable the sleeper to wrap part of his bed around him, while he lies on the rest. A pillow is sometimes used, made of fine cane matting stretched over a light frame-work of bamboo, hollow, and open at the end. In Southern India a strip of mat, six or seven feet long, is often all the bed that is desired. In Syria it is often only a strip of carpet, which can be easily rolled up; the end portion is left unrolled, to form a pillow.

Such beds can be easily washed and dried again, and can be rolled up like a bundle of flannel and carried away by their owners under their arms.

The fashion and form of these beds will enable us to understand these two texts of Scripture: "For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it" (Isa. xxviii. 20). "Rise, take up thy bed, and walk" (John v. 8). There were, however, "beds of ivory" (Amos vi. 4) and beds, or bedsteads, "of gold and silver" (Ezra. i. 6).

GIRLS.

THE IMPERATIVE MOOD.

Mrs. L. H. Tuthill, a lady who wrote several charming books for young women, once said, in speaking of good manners that "human nature resented the imperative mood."

Think of this, girls. If you ask a child to wait on you, say "Please." Be polite to servants and inferiors. Be courteous even to the cat. Why push her roughly aside, or invite her claws?

If kindness, good-nature, and gentleness ruled in every home, what sunlight would home enjoy! A great deal depends upon the girls—the sisters, the daughters.

HELPLESS HANDS.

"I would like to have a new dress, but it is so hard to get a good dressmaker," sighed Priscilla the other day.

Why not be your own dressmaker?

"We have to eat baker's cake," said Marianne. "Mamma says she has no time to make it for such a family."

Why not make the cake yourself? Mother's daughter should relieve her of such cares.

O! girls, whatever else you do, don't go through life with helpless hands. Hands should be instruments to serve our needs, not useless ornaments to hang rings upon.

SAVE THE ODD MINUTES.

Save the odd minutes. Use them in study, in bits of pretty sewing, in *something*. The waiting moments, the long tides in street cars, the times of attendance on the person who is late at breakfast, may all be turned to good advantage by our girls, if they are economists.

TWENTY-ONE boys in the Lutheran mission at Guntour, India, have sent a donation of three *rupies* or \$1.50, towards building a Lutheran Mission Church in Brooklyn, N.Y.

THE U. P. SYNOD, SCOTLAND.

The Synod of the United Presbyterian Church, Scotland, met on the 3rd inst., in the new Synod Hall, Edinburgh. The sermon was preached by the Rev. Dr. George Jeffrey, the retiring Moderator, from the words, "Pray for the peace of Jerusalem." After sermon, Dr. Jeffrey in a short address opened formally, the new Synod Buildings. The Synod was then constituted with prayer, and proceeded to the election of Moderator. The Rev. Dr. Calderwood, of Edinburgh University, was chosen unanimously. This was a "new departure." Hitherto only ministers in charge of congregations had been chosen. The Doctor, however, is simply an elder of the Church, and sits in Synod exclusively as such. In his opening address, Dr. Calderwood expressed the hope that he would soon see others in that chair who had never been ministers at all, but simply ruling elders. The resolution came to by the Accommodation Committee to charge for admission to the meetings of Synod was set aside and the old plan of free entrance to all continued.

From the statistical report read it appears that the membership had rather fallen off during the year, and that the income, both missionary and congregational, had also felt the pressure of hard times. The total church income for 1879 was £336,738, or an average to each congregation of £612. The total income for the past ten years was £3,571,046, and the grand total since 1843, raised by a Church which now is made up of 174,134 members, was £8,535,966, or more than FORTY-TWO MILLIONS OF DOLLARS.

The average annual stipend of the ministers for 1879 was £261 16s. 11d. or more than \$1,300, an increase of £54 17s. since 1870, and of £63 since 1868. The average contribution per member for the past year, for stipend, was \$4.12½, the highest ever reached, and about 60 cents above what it was ten years ago.

The supply of preachers promises to be superabundant at no distant day. Last session there were 94 students in attendance at the Hall, and at Glasgow University alone there are at present 142 students pursuing their Arts course with a view to the ministry in the U. P. Church. In the home Church there is no room for so many workers, and Drs. Cairns and Ker made earnest appeals to the Synod to devise some plan for extensively employing the students, during the summer, in evangelistic work. The proposal did not meet with a hearty response. A deputation to visit the South African Mission Stations was appointed with instructions to see if those missions could not be wrought in connection with those of the Free Church.

On the evening of the 4th there was a very strong demonstration in favour of the disestablishment of the Church of Scotland. The chief speech on the occasion was made by Principal Cairns and the chief amusement seems to have been given by a Mr. or Dr. Kennedy, who is represented as having entered the Church last year on a Canadian recommendation. The following newspaper description of Dr. Kennedy's effort, may be graphic but it certainly is not flattering:—

"It was somewhat difficult to learn—from the rambling address of the speaker, with which the audience, after it had time to note his calibre, became somewhat impatient—what purpose it was intended that the speech should be directed. It was a style of oratory new to the House, and presented a resemblance to a well-cooked sheep's head, in respect that it furnished some 'fine confused feeding.' Like those Calulese fanatics who were accustomed to run amuck through the bazaar of the city, resolved to cause a sensation or perish, Mr. Kennedy attacked everything and everybody; Dr. Cairns, who had the presumption to talk of a general Presbyterian union, and had failed to bring about a union with the Free Church; Dr. Hutton, on account of his failure to teach Mr. Dick Peddie and Mr. Middleton the perfect way of talking Disestablishment on all possible occasions; the Free Church, on account of its perpetuation of the evils of clerical patronage, seat rents, American degrees, and collections; and the construction of Dr. Cairns' sentences. He proclaimed himself a Voluntary to the extent of refusing even such endowments as are derived from payment for seats, and attacked United Presbyterians generally for not attempting to bring about a union with the Established Church without Disestablishment. At one point the speaker was called to order unsuccessfully by Bailie Hunter, of Innellan, on the general ground of incoherence, and at another by the Moderator because of personalities. But the speech, though tiresomely prolonged, excited more merriment than anger. Dr. Kennedy was followed and cruelly mauled—run through and through and battered to pieces—by Mr. Oliver, and then the resolution moved by Dr. Cairns was approved with the exception of a solitary No."

The missionary meeting was held, as usual, on the Wednesday evening of the Synod week. The spacious hall was filled on the occasion to overflowing, fully 2,500 persons being present. From the report read it appeared that while the congregational contributions to missions had fallen off by £7,100 the increase from personal donations and legacies had not only made up the deficiency but secured an excess of income in the whole of £1,100. The present mission staff of the U. P. Church consists of 49 ordained European missionaries, 6 European medical missionaries, 4 European male teachers, 10 European female teachers, 10 ordained native missionaries, 75 native catechists, 157 schoolmasters, 22 native female teachers, and 14 other agents—in all, 343 educated labourers at 63 principal and 145 subordinate stations, with 9,239 communicants, 1,905 inquirers, 176 week-day schools, and 6966 pupils.

Principal Cairns, Professor Wm. Graham of London, Rev. E. Barnard of France, Dr. Muir, of Edinburgh, and Rev. J. Ross of North China, delivered addresses.

The case of the Rev. Fergus Ferguson came up before the Synod on Thursday, the 6th, through an appeal taken against the refusal of the Glasgow Presbytery to reopen the discussion of Mr. Ferguson's orthodoxy. The finding of the Presbytery was so far confirmed, though no opinion was passed on the documents presented in favour of the appeal, as these were not specially before the court.