

## CLERICAL STIPENDS.

The following taken from *Church Bells* applies very much to the Anglican Church throughout the world, and it suggests the question whether God is not in this manner bringing home to the clergy their neglect to teach the people the duty of paying tithes and offerings:—

"Few persons have an idea of the positively fearful condition of penury to which many of the clergy are reduced. Poverty has come down upon not a few with a force that cannot be resisted.

"Men of gentle birth and of high education—men, again, who by industry and a good use of natural ability have acquired a position in society, with excellent wives, equally well cultured and willing to share the anxieties of their husbands—are now frequently to be found quietly and without a murmur submitting to the pinching trial of penury, denying themselves almost the necessities of life, unable suitably to clothe themselves and their children, and abandoning all hope of securing for them such an education as they themselves enjoyed. Formerly, many a father was able to secure for his son the same room which he and his fathers before him had occupied at the same College at Oxford or Cambridge, and when he married he had every reasonable expectation of continuing the family custom. But this is changed, and the son will get no more education than a Board School will afford to him, for with the utmost frugality there are barely means to pay for coarse food and coarser clothing; while the fear is that the income of the clergy will suffer greater deductions, and the threat and endeavor of some unprincipled, noisy demagogues, are that the clergy shall lose all income if only their efforts shall succeed.

"All this has been borne with a patience and submission that is marvellous. The clergyman and his wife have taken counsel what to do for the best, and have manifested exemplary high principles in their proceedings. Day by day, it is believed they have sought to cast their burden upon a Heavenly Helper, and to do their duty, hoping, trusting, struggling, and looking for the time of trouble to depart. God is allowing a severe lesson to be taught and learned by bitter experience. Doubtless He has his own wide, great, and wise purposes in all He allows to befall His Church and the clergy, and one thing that He intends ultimately to secure may be perhaps the establishment of much more mutual sympathy between parishioners and the parish priest than, in too many cases, has existed.

"This appeal ought to touch every part of the United Kingdom. Easter Day approaches. It is a very ancient custom to make offerings at Easter to the clergy. Never were they so needed as now. To the Churchmen of England, Wales, Scotland and Ireland, let this Easter become more than ever before the time to show their practical determination 'that they that preach the Gospel should live of the Gospel.'

## DAVID LIVINGSTONE.

"**D**R. LIVINGSTONE, I presume." How strangely these words must have sounded in the ears of the great missionary and explorer, Dr. Livingstone, when, after a seclusion of six years in the wilds of Africa, during which he had not heard any white man's English, they were suddenly spoken at his tent door by Stanley on the 10th of November, 1871. Stanley's commission from his great employer, James Gordon Bennett, had been, "Find Livingstone," and with this single charge before him he had pushed his way with intrepid zeal into the heart of Africa, where he first found the town Ujiji, and in it the great Livingstone. His beard was grey, his clothing was faded, but never was a man more rejoiced to see another than was Stanley to see the long-missing explorer. That Livingstone was a great man there can be no doubt, and that he was a good man his missionary work abundantly shows. He was born in 1813, and spent his early years in a Scotch cotton mill, where, amid hard work, he taught himself Latin and other branches of education which afterwards proved so useful to him. From an early age the missionary spirit was in him, and with a view to satisfying it he studied medicine, rightly concluding that one who could heal the body would have ready access towards healing the soul. Owing to a war with China on the unhappy opium question his favorite field was barred against him, so he chose Africa, landing at Cape Town at the time that Robert Moffat, himself a noble missionary, was laboring to teach the Bekuena tribes the way of Christ. Here, in the person of Miss Moffat, the daughter of the missionary, he met his future wife, whom he married in 1844, and who for eighteen years, after which she fell a victim to the deadly African fever, was a brightness and joy to his anxious and too often dreary life. Once he paid a short visit to England, and during that visit he succeeded in arousing that missionary spirit which has since produced such good results.

Many are the books that have been written on the life of this truly great man and from these may be gathered those extraordinary deeds of exploration and missionary enterprise which are so intimately connected with his name. One year after Stanley discovered him the soul departed from the body in a low thatched hut at Kahenda. It left for its place of rest while the body was bent in supplication, for the great missionary died upon his knees. According to custom his African attendants took out his heart and buried it, with fitting grace, in African soil, on which his best affections had been lavished. Then they dried the body, wrapped it in bark and carried it with much toil to Zanzibar, from whence, across the water, it was conveyed to England and deposited in "that great mausoleum of Britain's mighty dead,—Westminster Abbey!"

"For a space the tired body  
Lies with feet towards the dawn,  
Till there breaks the last and brightest Easter morn."