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good business habits, so that he was well fitted to become the bursar of Trinity College, Ningpo, which post he still holds. His daughter, the little bride of our acquaintance, grew up as most Chinese girls do, except that she started with the great advantage of having Christian parents. She probably knew very little of heathen superstition. She was baptized as a baby, was taught the Bible, and went regularly to church. She had little friends to play with. The Chinese master at the college, whose sermons she often listened to on Sundays, had several little boys and girls. His eldest boy was just about her own age. When our little friend grew to be a big girl she could not play with the Sing boys as she did when she was younger. If she went out, it must be with some grown-up person—her mother or a maid; and if, when she was out, she met one of her old play-fellows in the street, they must not notice each other; and she must never, never let her eyes wander in church to the men's side, where they were sitting. But though the young people might not talk or look, the elders might and did, and nobody was very surprised when the engagement was announced of young Sing and Miss Wong. The bridegroom-elect had not finished his college course, but dear Mrs. Wong was failing in health, and all were anxious that such an important and happy event as the marriage of the master's eldest son should take place before the shadow that was already beginning to creep over the Wong family should change into sad reality. So preparations went briskly on, and the wedding day was fixed in the New Year's holidays. Christian influence and acquaintance with Western ways are making their impression on Chinese ideas regarding courtship and marriage.

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age. In one of China's standard novels, representing the old views of propriety, the whole plot turns upon the fact that because the hero and the heroine had met and begun to regard each other with something more than interest, therefore all principles of honor forbade their union! It was only when the girl's father stepped in, and, finding the match in every way desirable, ordered them to marry, that a higher law—filial piety—compelled them to overcome their scruples. But times are changing. A young Christian schoolmaster dared to have the photograph of his fiancee in his possession. This was thought shocking by his old-fashioned friends, but it was nothing to what young Sing did, for he even wrote letters to his lady-love, and admitted the fact—though shyly! After the marriage service of course there was a feast—the men in one room, the women in another. The bride, in her gorgeously embroidered robes and headdress with its beaded veil, appeared for a few minutes and then retired to some inner sanctuary till the time came for the bridal chair to take her to her husband's home. The end of the story is rather unromantic. The bridegroom has gone back to his college life and the bride to her mother's home. It is very rare for a young couple to set up for themselves; the husband brings his wife to his father's home. In this case, however, the bride has been allowed to return to her mother, who much needs her care. Young Sing is a Christian of the third generation, and is preparing for the ministry; so in due time there is every hope of an ideal little Christian home being set up to become a centre of life and usefulness. Sing is very fond of his little wife and will be very good to her. He is well educated, speaks English well, plays football, would scorn to tell a lie, and is altogether a fine specimen of a manly young Christian. It has cost years of work, money, and prayer to produce such a life. Why should there not be more? There might be if there was more prayer, more work, and more self-denial.

To love for the sake of loving is almost the characteristic of an angel. A Church was only alive in proportion when all its members were really workers. A united and organized ministry of the laity was indispensable.—Dr. Leeper (of Melbourne).

Any scheme for intercommunion which did not embrace the Roman Church would be like the play of Hamlet with Hamlet left out.—Bishop of Gibraltar.

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A new carved oak reredos and panelling have just been placed in the chancel of Goole Parish Church. In addition to the reredos, the east and north and south sides of the sacristy have been panelled with oak. Three of the panels are in memory of the late Mr. Charles Denby and the late Mr. William Bessington, both churchwardens of the church, and the late Mr. Thomas Newton, for some years a sidesman.