

forts and collections for Home, French Canadian, Indian, Labrador and Foreign Missions, our arms will not be "nerveless" if we do well, what we have already on our hands. It is a very easy thing to pass resolutions at our annual gatherings, but that will not amount to anything where money is wanted. When a small contribution was asked from each member to liquidate our missionary debt, a few years ago, how much was collected? How many did not collect at all? You could not get five dollars extra from most of our churches if you had fifty missions in the north-west. Resolutions are very good but *money is the thing* to secure success. Let Dr. Wilkes, or those who have the financial engineering of the thing, speak out.

If any brother will go to the north-west, let him go and do all the good he can for Christ, and farm for a living. That is what it must amount to. Ontario is a better country than Manitoba or the north-west ever can be, and we cannot do the work here that comes to our hands. What claim has Winnipeg for a minister from us more than Windsor, Chatham, Strathroy, St. Thomas, Ingersoll, Wookstock, and fifty other towns? What claim has the North-west Territory or Manitoba more than the vast region lying between Lakes Simcoe and Nipissing? We have no minister in Muskoka, or Parry Sound region, or on the great Manitoulin Island. The fields are quite as promising as Manitoba, public opinion just now to the contrary notwithstanding.

In a population sparsely settled over a thousand miles of territory, an organised system of itinerancy, such as the Methodists have, is far better adapted to meet the spiritual wants of the people. The fact that our people when they find no church of their own denomination, connect themselves with other bodies, is quite a reason why we should *not* establish a number of weak rural churches that will not be self-sustaining for twenty years, if they ever are so. If there are enough Congregationalists who wish to leave their homes in this beautiful country, and rough it in the north-west, the colonization scheme suggested is a good one. But they had better deliberate. Everything now is being painted in high colours by agents and interested parties. It may be all true that is said, but there is much true that is not told. We shall get the other side of the picture by and by. Congregationalists should take their principles with them, and plant and propagate them.

The country is not without the Gospel. In a late paper from the north-west I read of a village not large enough to start a school which had two missionaries. Two of my congregation are out there. I should think they are five or six hundred miles apart, scarcely near enough to be under one pastor, and hardly sufficient to form two congregations. We can judge of the enormous breadth of the country when we are told that traders come 1,500 miles to Winnipeg, "where it takes them nine and a half months to make the trip one way." It is doubtless a fine country. So is this in which we live. We could truthfully describe Ontario so that they in the north-west would long for our fruits and sigh for our civilization.

W. H. ALLWORTH.

Paris, Ont.

CHURCH EXPENSES.

A ministers' club on one occasion discussed the question, "How to meet church expenses." "Meet church expenses?" said one, "why, pay them like honest men and good Christians, as you would the expenses of your own household. Exercise all reasonable economy. Do not go into extravagance for show or to gratify pride, and then as much expect to pay your 'church expenses' as you do those for your food and raiment. It is a very plain question, and can be only answered one way: *No church has a right to incur expenses which it cannot pay.*" The great trouble with "church expenses" is that they are often incurred regardless of the necessities of the case, and with little reference to the fear of God. The expenses of preaching the gospel to the poor are not necessarily so onerous as many suppose. It does not appear that our Saviour and His disciples had great trouble in paying "church expenses," though their treasurer

sometimes seemed to have some difficulty in making his accounts balance. If the expenditures for vain and empty show, and pomp and pride be dispensed with, and churches come down somewhere in the region of what is necessary and comfortable, instead of trying to excel each other in the height of spires, the splendour of architecture, or a first-class organ, there will be less heard about the difficulty of meeting expenses, and fewer churches will be burdened with debt. The fact is, a great portion of the expenses which so heavily burden the churches of the present day are incurred in direct opposition to the Word of God and the spirit of the Gospel. The churches can never expect the blessing of God to attend them or assist them in the incurring such expenses as these. With the enormous outlay of money for purposes of vain show, comes the necessity of winning the favour of the rich, whether godly or ungodly, so as to saddle upon them the charges resulting from these worldly practices.

Covetousness, greed, and hardness of heart, keep company with pride, vanity, and empty show; and churches which despise the lowly path of humility and obedience, as they become proud, become covetous and unwilling to recognize their responsibility to their Creator, or to pay their fair and righteous proportion of the expense necessary to carry forward this work. In consequence, when churches become honey-combed with worldliness and pride, and hide-bound with the love of sordid gain, we find the expenses forced up to the highest point, and the offerings diminished in a spirit of covetous meagerness. Then arises the great question, "How to meet church expenses."

Let the principles of Christianity sway the lives of men; let the Church put aside her pride; let ministers and office-bearers set the example of self-denial and of trust in God, and, as in the wilderness the people offered for God's service until they had enough and to spare for every needed purpose, so to-day, when the love of money gives place to the love of God, the people will offer willingly; and, instead of ministers coming together to enquire how to meet church expenses, sinners will gather, asking, "What shall I do to be saved?"—"R." in *Weekly Review*.

THE HANDS AND LIPS OF LONG AGO.

WHERE are the little hands we led,
Long Ago,
While culling flowers blue and red,
Long Ago?

Our little playmates' dimpled hands,
That often joined our merry bands
In building houses in the sands,
Long Ago?

Some little hands were folded dead,
Long Ago,
And tiny flowers blue and red,
Long Ago,
Over their little graves were found,
At eve, in silence shedding round,
Tear-like dew-drops on the ground
Long Ago.

Where are the rosy lips we kissed,
Long Ago?
Whose ling'ring touch our lips have missed
Long Ago?
I wonder if the smile that plays,
Still gives them such bewitching ways
As it did in by-gone ways,
Long Ago.

Some rosy lips were resting cold,
Long Ago,
And life's brief tale of woes had told,
Long Ago;
Their little griefs they'll miss no more,
But on the bright angelic shore
They've caught the same old smile of yore,
Long Ago.

Some little hands and lips were left
Long Ago,
Theirs was the lot to be bereft
Long Ago,
These hands had yet some work to do,
These lips must tell life's story through—
God help them always to be true,
Evermore.

SOME scandal has been created in English religious circles by the advertisement of an incumbency for sale of which the Prince of Wales is patron.

THE FIFTY-FIRST PSALM.

Since the publication of Gray's "Elegy," the fifty-first Psalm of David has been translated into all the languages of the civilized world. New versions of it, in the English, French and German tongues, have been multiplied beyond former precedent. So soon as the language of a Pagan Abbe has been reduced to writing, it has been made the vehicle for carrying this Psalm to the Pagan mind. What the "Elegy" is translated, it parts with many of its original beauties; but this Psalm retains its glow and power when transferred to even the rudest language of the rude. It is the favourite Psalm of slaves and freemen, the poor and the rich, the ignorant and the learned. Some of the most beautiful passages in modern literature have been suggested by it, some of the choicest hymns in our devotional poetry are founded on it. Its words have been repeated by men as they were dying on the battle-field, in prisons, on the scaffold, and also by the kings of the earth as they were breathing out their life in their palaces, and the ministers of religion as they were bidding farewell to the churches. It was the sacred poem of the Jews; it has been the still more sacred poem of Christians; it promises to be more and more the fresh utterance of good men in all tribes and all times.

In what manner, now, had David been educated for composing—and he had no leisure for spending eight years in composing—the Psalm which was to touch the sensibilities of the race? We first hear of him as pursuing the occupation ordinarily assigned to "females, or to slaves, or to the despised of the family." He is represented to us as carrying in hand a switch or wand, and carrying around his neck a scrip or a wallet. We read of him as in a conflict with the lion and the bear, as fighting with the giant, as a busy warrior; a fugitive and outlaw, a statesman, a king. He lived in a dark and barbarous age—not only without the aid of universities and libraries, but without the stimulus of literary companions or a refined public sentiment. Still the poem he indited will live, when the poem written by a master of the sciences and of the arts will have been forgotten, and the Psalm will speak to the heart of millions, while the beautiful "Elegy" will be speaking to a select few, and the Psalm will be the more highly prized, as the sentiment of man becomes the more choice and pure.

On what theory shall we explain this difference between the ancient and the modern poem? Various theories have been invented, but that one which most easily explains the disparity is that the modern poet wrote under the influences of his multifarious learning; but the ancient poet was elevated above his own ingenuity by communion with the Divine mind, and his powers were spiritualized by the inspiration of God, more than they could have been by the largest human erudition.—Prof. Park.

ELECTRIC SPARK PEN.

A new invention in the art of engraving probably suggested by the familiar electric pen has been brought out in Paris. A copper plate is prepared as for engraving, and over this is secured in some convenient manner, a thin sheet of paper. The plate is then connected with one pole of a Ruhmkorff coil. The pen (presumably a simple insulated metallic rod or pencil with a fine point) is also connected by means of an insulated wire with the coil. Then, if the point of the pen (which is bare) is touched to the paper, a minute hole is burned in it by the spark that leaps from the point of the pen to the plate. By using the pen as a pencil a drawing may be made on the paper in a series of fine holes precisely after the manner of the electric pen, except that in one case the holes are mechanically punched out and in the other case are burned out. When the drawing is finished the paper may be used as a stencil. A printer's roller carrying an oily ink is passed over the paper, and the ink penetrating the paper through the holes reproduces the drawing in ink on the copper plate. The paper may then be removed and the plate submitted to an acid bath when the surface will be cut away, except where the ink festers the acid, and those parts will be in relief and thus make an engraved plate ready for the printing-press. By this ingenious device, the artist drawing upon the paper with the spark-giving pen performs two operations at once, drawing the picture and engraving the plate at the same time.

FOREIGN BODIES IN NOSTRILS.

The curious disposition of children to insert foreign bodies, as grains of coffee, corn, peas, pebbles, etc., up the nostrils is too well known to be more than alluded to. If the body is soft, it absorbs moisture from adjacent parts, becomes swollen, and more difficult to remove. If the body is hard, the irritation and inflammation set up by it in contiguous parts in a short time materially increase the difficulties of removal. Hence the sooner these substances are removed, the easier it is to do so. If the foreign body is up the nostril, the child should be made to take a full inspiration ("a full breath"), then closing the other nostril with the finger, and the mouth with the hand, the air of the lungs, in escaping through the nostril closed to a degree by the foreign body, assisted by a sharp blow from the palm of the hand to the back, will often expel the substance. If it will not escape in this way, and it is near the opening of the nostril, compression by the fingers, just above, will prevent it getting further up, and it can be hooked out with the bent end of a wire or bodkin. Should these measures not remove the foreign body, the child should at once be taken to a surgeon.

Of the 27,000,000 of inhabitants of Italy, 14,000,000 can neither read nor write.