

Teacher with their wistful eyes! Who does not imagine them telling the parables over again at home to other children who had not heard about the Good Samaritan, or the woman who lost her coins, or the story of the Prodigal Son.—*Dr. J. O. Murray.*

It was "question night" at a church prayer-meeting. One of the questions read: "A clerk, who in the course of his duties is expected to do what is neither just nor upright, asks at whose door the sin lies, his own, or his employer's?" One business man after another arose and answered: "Both are wrong; the employer for asking, the clerk for obeying!"—*Homiletic Review.*

HOME MISSIONS.—*Appropos* of some of our Mission Churches in the country parts, who never were financially strong, and have been giving for years their best sons and daughters to the cities, we quote two lines from a Connecticut letter to the *Religious Herald*: "It seems like leaving one's own father and mother to shift for themselves, to leave these churches to suffer!"

THE eye sees what the eye brings for the seeing. A Christian man going into a strange city will find Christian things. A bad man going into a strange city will find bad things. An Englishman returning from India, depreciated the work of the missionaries, saying that he had never seen a missionary. Asked what his purpose was in India, he answered, "To kill tigers." A missionary who heard the remark said, "I have been in India ten years, and I never saw a tiger; I went as a missionary."

ABOUT CREEDS.—Dr. Parker has the following sentences:—"Aye, that is the worst point of all, that growing men should sign non-growing creeds. No creed have I ever signed. I would not sign a formulated, detailed, metaphysically-reasoned creed drawn up even by my own hand except as representing a stage on a journey—a form of belief that may be at any moment modified or enlarged through deepening communion with the Spirit of Truth. Creeds are but an aspect of scepticism. Creeds can neither preserve orthodoxy nor resist heterodoxy. They are idols that must be utterly abolished.

ALONG the Nile valley, up to the first cataract, are said to be 70 Mission stations, with 4,000 scholars; and in day and boarding schools are over 5,000 pupils. All mission operations are quietly and successfully going on, under British protection. By the way, we heard Rev. Dr. Wild prophesy this change of government. He said in December, 1881, "*Something* is going to come to an end in Egypt in 1882! I don't know what it is; but something will end then. You'll see!" And sure enough, the next June the British fleet bombarded Alexandria, and native rule came virtually to an end.

WILL contributors and correspondents bear just *one* word more. We have already spoken of this matter. *Please sign your articles!* Now we had an article of great value, in last issue—"Our Missionaries"; and we were not allowed to put the writer's name to it. Do our esteemed contributors know, that the reader takes *double* the interest in an article, when he knows who wrote it? And we ourselves consider, that as a matter of value to the Magazine, a signed article is worth any *two* anonymous ones. We always send, unsolicited, from two to six extra copies to each of our writers for the month. But, we shall pass over the writers of anonymous articles after this.

TAKE CARE of the invalids; the poor ones that are shut in! A poor old gentleman wrote to us the other day, "I now spend most of my time in bed." And this month we posted a parcel of good reading to a Christian young woman, who has not been able even to sit up, for more than twenty five years! Let the sick-room be large, and let the little girls come into it to play with their dolls, and the little boys to tell their marvellous adventures, and let the windows have a cheerful aspect; and flowers, and loving faces, and a soft-stopped organ, and every cheerful novelty find their places there! If they feel they have a part of the family-life, their affliction will have lost half its burden.

A VERY noticeable thing—nor is it a pleasant thing to mention—in the turmoil and discussion over the Revision of the Presbyterian Confession of Faith, is the condition always made, even by those who are strongest for revision, that the Calvinistic features of the