

scheme. There are but two difficulties in the way, neither of them insuperable; first, to get the Sultan's consent to the project, so that no obstacle shall be placed in the way of emigration; second, to get money enough for transportation expenses and settlement. The money that is being raised so abundantly to relieve distress, is proof that money would be forthcoming were the scheme properly handled, and there would be this satisfaction, that it would be well invested.

As Europe is not in the mood to save the lives of these people from the ruthless Turk, surely it is bound to pay for placing them in a place of safety.

The Churches of Canada should not allow the suggestion to die.

Gratuitous Service.

MANY ministers in the Church are invited by other congregations than their own to take special services, in order that by their gifts the occasion may be made attractive and helpful in more ways than one. This is true of many who are not ordained ministers as well. No doubt, these brethren feel it to be an honour to be invited to do special work. They are delighted to increase the number of those to whom they have an opportunity to speak the Word. There is much in this to give them joy and to awaken gratitude. Much to inspire them to high endeavor. But how far should these services be gratuitous? We have knowledge of two instances that are not singular, a minister, and a member went out of a metropolitan city to another city one to speak to a society, the other to preach to a congregation, and both did their work so well that they were thanked for it, but neither was offered even travelling expenses. We have knowledge of others who having done capital service, remunerative service to the congregation, did not get their travelling expenses for weeks after. We know others who have given days to congregations and were asked what their expenses were.

Lectures are usually paid for. Tract Society and Bible Society addresses secure to the worker five or six dollars for each address, but special services on Sabbath days and Monday nights, to which popular ministers are so frequently called, are regarded as being well remunerated if they are safely carried to the place and back again. They are not supposed to entail any loss. This is a matter that needs to be considered in the light of all a minister has to do. We know some congregations whose sessions will not allow their ministers to go away on the Sabbath day as it entails loss upon them. And if a congregation thinks of the loss it sustains, surely it is not out of the way if a minister is made to think of the loss he may sustain too. He ought to think of it in justice to himself. And a congregation having a sense of right will see to it, that while he helps them, he is not a loser, they will honor themselves by generous treatment. At the very least there will be a covering of all known expenses and a margin left for anything unforeseen. While this does not reach what may be called payment, yet it is the very least anybody, whether church or society, should think of doing. Suppose a case with a contrast! A minister leaves home on Saturday morning or afternoon, he takes two heavy services on the Sabbath, he remains to the tea-meeting on Monday night, he reaches home some time on Tuesday—the best part of four days away from home. And he gets his railway fare to a cent, while a singer, or it may be quartette at the tea-meeting on the Monday night get five or fifteen dollars for a couple of songs.

One may be told, "Ah, but the minister is paid his salary"—true, so we hope are the singers. But the salary is not paid by that congregation, and it is not at that, that they ought to look, but at their own indebtedness for the special service rendered to them.

We do not plead for the payment of services on the plan

of the Bible and Tract Societies, only this, that the one giving them should be secured against possible loss. That there should be generous treatment rather than niggardly treatment. That the payment should be made at once and not weeks after the time.

Congregations do a great deal toward impoverishing themselves by dealing meanly with those who help them. It eats by and by in upon them like a cancer. Sometimes not the congregation, but an individual is responsible for the treatment.

Those who are called upon for such work as we refer to, are usually very busy men with heavy charges, and a day's absence means loss. Extra visiting is to be done. Extra time given to study. Extra expense incurred in entertaining. None of which is thought of. We are strongly of opinion that no Christian congregation, unless it wants to be regarded as among the poor, should accept gratuitous special service from any one. It is a sound Scriptural principle, the worker is worthy of his maintenance, let him work for whom he will, and when he will.

Chinese in Montreal. Most gratifying reports are to hand of the mission work carried on among the Chinese in Montreal. For some time past Dr. J. C. Thompson has devoted his energies in this field, and the other day he has been able to state that he has gathered into seventeen Sabbath schools some 500 Chinese scholars. Those in connection with the Knox Presbyterian church, Montreal, recently sent to Dr. Warden \$168 as their contribution to Foreign Missions.

Anglican Mission in Toronto. A mission has been opened in Toronto under the auspices of the Anglican church which promises great results. It is conducted by Rev. G. C. Grubb, and his associates, and has so far attracted much attention in the community.

Honored Abroad. The Chicago Interior of last week contains a well engraved picture of Rev. Principal Grant, D.D., accompanied with a short sketch of his life, in which the writer dwells with unfeigned appreciation on the leading traits of Dr. Grant's character.

Guard Against Ruts. Says an exchange: "It is said that the action of the Salvation Army authorities in removing Commander and Mrs. Booth from their positions in this country was in accordance with a custom not to allow leaders in one field for more than five years, lest the work should get into ruts. It is suggestive, whether true or not. Other religious bodies and religious workers need to be on their guard against ruts. It hinders their usefulness and power. Almost better that the wheels should go slightly astray occasionally than that they should stick fast or get confined in a rut."

Free Church of Italy. The sad news comes to hand that the Free Church of Italy, founded by Father Gavazzi, is practically disorganized. Rev. Mr. Angelini, who, for several years, represented it in the collections in this country, has withdrawn, and, with his congregation, become independent. Several ministers have been received into the Waldensian Church, and the remaining congregations and ministers seem not to have the vitality for growth. Dr. McDougall, of Florence, who has been its patron towards the churches of Scotland, a year ago wrote to a friend his "conviction that there is no future" for it. He added: "It was a mistake to put up a free independent, native Church, without competent men to form it, guide it, sustain it, and well represent it in foreign lands." When Father Gavazzi came out from the Catholic Church the conditions were quite different from the present; now the historic Waldensian Church is the one to lead in the evangelization of Italy.