

who was a stay and comfort to her in passing through the dark valley. Would not other schools like to be of the same use to some other heathen children? The last *News of Female Missions* contains several references to the disappointments sustained by the Mission at Madras, in the unavoidable departure of Miss Johns of Halifax, who has been forced to return home, in consequence of prostrating illness. Miss Johns went to India about a year ago as the Missionary of St. Matthew's Church Halifax and was welcomed as a valuable addition to the Mission staff, being in every respect well fitted for her work. It is a mysterious providence that has laid her aside, and she will have the sincere sympathy of many in the enforced inactivity which is so painful a discipline for those who long to "be about their Father's business,"—who may however, at such times, take comfort in remembering that.

"They also serve who only stand and wait."

## MISCELLANEA.

Owing to the large space occupied this month with original matter of a very important kind, what we had proposed giving under this heading is unavoidably crowded out.

## THE EDITORS' SANCTUM.

MOODY AND SANKEY have returned to their own country, but not to lay by in idleness. Very much after the manner in which they prosecuted their evangelistic labours in the old country, and with like results following, they have taken hold of the American people. At Brooklyn, we are told that towards the end of their visit, their audiences numbered from 15,000 to 20,000 daily. It is estimated that at least 100,000 persons listened to the words spoken by them in that city, and, of those who heard them once, most were eager to hear them again. Their meeting in Philadelphia was commenced on the 21st November, in a railway depot, fitted up for the purpose at a cost of \$25,000, and in which seats were provided for about 10,000 persons. But even this accommodation appears to have been too small for the numbers who pressed to hear them. The work is assuming proportions far beyond the expectations of the most sanguine, and a great revival seems to have begun which

we hope will sweep over all the land. At one time Mr. Moody speaks specially to young men, at other times exclusively to women, and again to the impenitent of all classes. He has the one message for them all: "YE MUST BE BORN AGAIN."

IT IS DISTRESSING TO HEAR OF DISPEACH arising in large, wealthy and intelligent congregations from the introduction of instrumental music—whether in the form of Organ or lesser Melodion. But it is becoming an every day occurrence. St. Paul, so far as we remember, never pronounced himself on the "organ question;" but we know his mind on such matters,—“If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.” Peace and harmony are of more value than many organs.

THE CHURCH SERVICE SOCIETY of Scotland has now been in active existence for upwards of ten years, and it is claimed for it that it has justified its existence by the influence it has exercised in the direction of greater decency and decorum in the observance of the externals of public worship. There are those who think with Dr. Story, that while it would be an unwise and dangerous thing to attempt thrusting a liturgical service upon Presbyterian Churches, it is yet desirable to rescue the service from Ministers who may be incompetent to conduct it, or, to put it in the milder form of expression used by the Marquis of Lorne, who "think it best that the forms of service should not be entirely dependent on the officiating minister." On the other hand there are not a few who chafe under the dictation of a private association in no way amenable to the control of the General Assembly or other courts of the Church, and who look upon the "so-called improvements" already effected, as the thin edge of a wedge that may cause another deadly breach in the church. And so an association has been formed "for the Maintenance of Purity of Worship." "Let us reject every thing in worship not expressly prescribed in Scripture," says the latter. We want an *attractive* service, say the former, and, instead of shal ow, unmeaning, and often misleading expressions so long used in prayer, let us use and hand down to later generations the faith and aspirations expressed in the venerable liturgies of earlier days. The difficulty in the one case is to find a clear warrant for any mere outward form of worship in the Bible, and in the other, to assign such limits to the movement as would reasonably satisfy its promoters, and that would induce compliance with the injunction, "hitherto shalt thou go, but no farther." Dr. Begg has come out very