

there not be a fund for judicious assistance to ministers, contributed to according to means, or by donation? We need more of the spirit of giving. We have a duty to perform as well as ministers have, especially so, as we do not believe in a salaried ministry. We believe in a full and free one, and all the more care is demanded of us in order to make such a ministry possible. We consider a paid ministry more full than free, but the other extreme, the withdrawal of all help, is against both its fulness and freedom. And yet this is the way we support our testimony as a Society. We allow a minister to preach to us, to encourage us and to go elsewhere, but we too often charge it up as his duty to preach; and, consequently, feel under no obligations to him. If his circumstances should be poor, and he called to ministrate elsewhere, we would consider it so much the worse for him and his family who require his service. His duty and his disadvantages are *his* lookout and *his* misfortune. I speak more particularly of the way the church practically looks at it; but if a meeting has a right to control a minister to the extent of allowing him to visit other meetings, it has a right to prevent him. Now, what right has it to prevent him if it is his duty to go? If it is his duty it will be to the advantage of others as well as to himself, and if the Society owes anything to others, or to one another, and it is the duty of the minister to go to the advantage of others, it is the duty of the Society to have him go and to see that he has the means of going, and that he gets back when his duty is done. Surely this Society does not exist for the alone purpose of allowing the privilege to do good, but to assist in doing good. It matters not how, so long as it is judiciously done; for wherever there is duty and necessity there is both *assistance* and privilege to be granted.

W. G. B.

The amount of money paid for the support of the Public Schools of the State of New York in 1886 was \$13,284,986 64. The drink bill of New York city alone for the same length of time was over \$50,000,000.

THOUGHTS.

It is dark out to-night, but the lamplight renders it cheerful within, and as I take the pen to write comes the thought: "How like to the soul of man!" Often there is darkness without, but if the lamp of truth burns brightly within, a cheerfulness will be felt which will send its influence around, piercing even the darkness. But how sad when we forget to keep the lamp filled and burning. There is darkness within as well as without, and the soul in this darkness spreads a like feeling over all with whom it comes in contact. There is no life within, and it can only scatter death.

S.

The mariner looks for the land-marks guiding his course, not to the crazy earth, but to the glowing and immutable stars of heaven; so may we look for the guiding principles of our lives, not to earthly things, but to the glowing and immutable truths in the Heaven of heavens.

Z.

Again the wedding bells have chimed in our ears. Jonah D. Zavitz and Emily C. Cornell were married on the 23rd of last month. The sacred knot was tied after the custom of Friends, and under the care of Norwich Monthly Meeting, at the residence of the bride's father, William Cornell, at Sparta, Ontario. A new home is founded, may peace and prosperity reign within its borders.

OBITUARY.

Died, at Yarmouth, Ontario, on the 7th of 3rd mo., 1887, Merritt Palmer, in the 89th year of his age; and on the 26th of 3rd mo., Emily Palmer his wife, in her 69th year. Both belonged to Norwich Monthly Meeting and were, until sickness prevented, faithful, active and useful members in the Society. His was a lingering illness of many years and during the latter ones he became almost entirely helpless. But till the very last he preserved the serenity that early settled on his life. She, in his sickness, and her own, proved the faithful wife and the patient sufferer. Only a few days, after so many years together, did death separate them, till death again joined them, if indeed the ties of this world hold in the world to come.