

lifted her hand to his lips in a manner that was at once so full of homage and gratitude, and also the grace of natural and unstudied action, that there came a rush of tears into the lady's eyes.

Laura held out her hand and said, "Mr. Haldane, you cannot respect me more than you have taught me to respect you."

He shook his head at these words, involuntarily intimating that she did not know, and never could, but departed without trusting himself to reply.

The ladies sat quite a long time in silence. At length Laura remarked with a sigh,

"Mr. Haldane is mistaken. The ice is thin here and there, but I had no idea that there were such depths beneath it."

Mrs. Arnot did not reply at once, and when she did perhaps she had in her mind other experiences than those of her young friend, for she only said in a low, musing tone,

"Yes, he is right. All storms will be over in time."

CHAPTER XLIX.—A KNIGHTLY DEED.

The year previous Haldane had buried himself among the mountains of Maine, but he resolved to spend much of the present summer in the city of New York, studying such works of art as were within his reach, haunting the cool, quiet libraries, and visiting the hospitals, giving to the last, as medical student, the most of his time. He found himself more lonely and isolated among the numberless strange faces than he had been in the northern forests. He also went to his native city for the purpose of visiting Dr. Marks, and as the family mansion was closed, took a room at the hotel.

His old acquaintances stood far aloof at first, but when Dr. Marks carried him off, with friendly violence, to the parsonage, and kept him there as a welcome guest, those who had known him or his family concluded that they could shake hands with him, and many took pains to do so, and to congratulate him on the course he was taking. Dr. Marks' parsonage was emphatically the interpreter's house to him, and after a brief visit, he returned to New York, more encouraged with the hope that he would eventually retrieve the past than ever he had been before.

But events now occurred which promised to speedily blot out all possibility of an earthly future. In answer to his letter describing his visit to Dr. Marks, he received from Mrs. Arnot a brief note, saying that the warm weather had affected her very unfavourably, and that she was quite ill and had been losing strength for some weeks. On this ground he must pardon her brief reply. Her closing words were, "Persevere, Egbert. In a few years more the best homes in the land will be open to you, and you can choose your society from those who are honourable here and will be honoured hereafter."

There were marks of feebleness in the handwriting, and Haldane's anxiety was so strongly aroused in behalf of his friend that he returned to Killaton at once, hoping, however, that since the heats of August were nearly over, the bracing breath of autumn would bring renewed strength.

After being announced, he was shown directly up to Mrs. Arnot's private parlour, and he found himself where, years before, he had first met his friend. The memory of the bright, vivacious lady who had then entertained him with a delicate little lunch, while she suggested how he might make his earliest venture out in the world successful, flashed into his mind, with thronging thoughts of all that had since occurred; but now he was pained to see that his friend reclined feebly on a lounge, and held out her hand without rining.

"I am glad you have come," she said with quiet emphasis, "for your sympathy will be welcome, although, like others, you can do nothing for us in our trouble."

"Mrs. Arnot," he exclaimed in a tone of deep distress, "you are not seriously ill?"

"No," she replied, "that is not it. I'm better, or will be soon, I think. Laura, dear, light the gas, please, and Egbert can read the telegrams for himself. You once met my sister, Mrs. Poland, who resides in the South, I think?"

"Yes, I remember her very well. There was something about her face that haunted me for months afterwards."

"Amy was once very beautiful, but ill-health has greatly changed her."

(To be continued.)

WHAT IS TO BECOME OF OUR YOUNG PEOPLE?

When vacant churches are looking out for a minister, what point, among others, is uppermost in their minds? Is it not that someone shall be called who can attract the young people? And further, is it not a complaint that is not infrequently made against a conscientious and faithful pastor, "The young people don't seem to be interested in him!" That will in all probability be made the entering wedge to his dismissal. Who are these "young people?" Why, in the majority of cases, they are children of members of the church. To whom, under God, are they primarily responsible? To their parents? Of course, will be the prompt answer. Who is responsible for their religious training and culture? Why, their parents. Is not the Bible very explicit on that subject? But, as a matter of fact, it is well known that many, very many parents are "very guilty" in this matter. Are they authorized to expect a blessing upon their children when they fail to do what God requires them to do? Is not the principle, "If I regard iniquity in my heart, the Lord will not hear me," as applicable to this as to all other departments of Christian duty? Reducing the subject down to its last analysis, what is the requirement that parents really make of pastors? Why, that they shall cure their defects; that they shall do a work which God says parents must do. The question, then, "Will this or that minister attract the young people?" is a question that has no right to exist. What, then, is to become of our

young people? Why, they must be cared for as the Bible directs. Parents and churches must get back to Bible principles on this subject. Parents should feel that they are to blame if their children do not love the church, and walk in the ways of truth and godliness. Take them with you to church from their infancy. Teach them the truths of our holy religion. Pray with and for them. Let parents do their duty, and the question, What is to become of our young people? will be satisfactorily answered.

"THE TIME IS SHORT."

I sometimes feel the thread of life is slender,
And soon with me the labour will be wrought;
Then grows my heart to other hearts more tender.
The time is short.

A shepherd's tent of reeds and flowers decaying,
That night winds soon will crumble into naught;
So seems my life, for some rude blast decaying.
The time is short.

Up, up, my soul, the long spent time redeeming;
Sow thou the seeds of better deed and thought;
Light other lamps, while yet thy light is beaming,
The time is short.

Think of the good thou might'st have done, when brightly
The suns to thee life's choicest seasons brought,
Hours lost to God in pleasure passing lightly.
The time is short.

The time is short. Then be thy heart a brother's,
To every heart that needs thy help in aught;
Soon thou may'st need the sympathy of others.
The time is short.

If thou hast friends, give them thy best endeavour,
Thy warmest impulse and thy purest thought,
Keeping in mind, in word and action ever,
The time is short.

Where summer winds, aroma-laden hover,
Companions rest, their work forever wrought
Soon other graves the moss and fern will cover.
The time is short.

Up, up, my soul, ere yet the shadow falleth;
Some good return in latter season wrought;
Forget thyself, when duty's angel calleth.
The time is short.

By all the lapses thou hast been forgiven,
By all the lessons prayer to thee hath taught.
To others teach the sympathies of heaven.
The time is short.

WHO WAS THE BAD BOY?

Little Annie was prettily dressed and standing in front of the house waiting for her mother to go out to ride.

A tidy boy, dressed in coarse clothes, was passing, when the little girl said:

"Come here, boy, and shake hands with me. I dot a boy dus like you named Bobby."

The boy laughed, shook hands with her and said: "I've got a little girl just like you, only she hasn't got any little cloak with passy fur on it."

Here a lady came out of the door and said: "Annie, you must not talk with bad boys on the street. I hope you haven't taken anything from her? Go away, and never stop here again, boy!"

That evening the lady was called down to speak to a boy in the hall. He was very neatly dressed, and stood with his cap in his hand. It was the enemy of the morning.

"I came to tell you that I am not a bad boy," he said; "I go to Sunday school, and help my mother all I can. I never tell lies, nor quarrel, nor say bad words, and I don't like a lady to call me names, and ask me if I've stolen her little girl's clothes from her!"

"I'm very glad you are so good," said the lady, laughing at the boy's earnestness. "Here is a quarter of a dollar for you."

"I don't want that!" said Bob, holding his head very high. "My father works in a foundry, and has lots of money. You've got a bigger boy than me, haven't you?"

"Yes, why?"

"Does he know the Commandments?"

"I'm afraid not very well."

"Can he say the Sermon on the Mount, and the twenty-third Psalm, and the Golden Rule?"

"I am very much afraid he cannot," said the lady, laughing at the boy's bravery.

"Does he not ride his pony on Sunday, instead of going to church?"

"I am afraid he does; but he ought not," said the lady, blushing a little.

"Mother don't know I came here," said the bright little rogue; "but I thought I would just come round, and see what kind of folks you were, and I guess mother would rather your boy would not come round our doors, because she don't want little Mamie to talk to bad boys in the street. Good evening!" And the boy was gone.

THE work of Protestant missions in China since 1842, when they were first planted there is thus summed up:

Chinese communicants 13,000, of whom two-thirds are men. Organized congregations 312, with nearly 700 church edifices and chapels. There are 473 foreign missionaries, 73 native ministers, 92 Bible women and 21 theological schools. Children attending Sabbath school, 3,000, and 7,000 receiving secular education from the missionaries. The converts contribute \$9,000 annually; 18 churches are self-supporting, 243 partially so.

BRITISH AND FOREIGN ITEMS.

DR. EDMOND DEPRESSENSE, a Protestant divine and well-known writer on theological subjects, has been appointed secretary of the French legation at Washington.

REV. DR. WILLIAM M. TAYLOR will sail for Europe with several members of his family on the 2nd of June, in search of rest and recreation. His congregation have voted him a four months' leave of absence and a gift of \$2,500 to defray some of the expenses of his trip.

THE Abbe Thibaut curé at Montiers (Oise), has announced his intention to leave the Romish Church, and has begun delivering evangelical lectures in Montiers and the neighbourhood. The curé in an important town in the next department has taken the same step, and is about to commence his studies for the ministry in a Protestant faculty.

AN English correspondent of the "Evangelical Churchman," speaking of converts from Romanism in Ireland, says: "Here are a few interesting facts in connection with the work of the Irish Society in Ireland: 1. About forty persons instructed by the Society, once Roman Catholics, have entered the ministry of the Churches of Ireland and England. 2. In the general Synod of the Church of Ireland sit many of the convert clergy, one a dean of his diocese, several canons and prebendaries. 3. Nineteen churches have been built for converts, and one church has been built in America by emigrant converts from Galway."

ON Sabbath afternoon, March 28th, the Rev. Mr. Borland, Clerk's Lane Evangelical Union Church, Kilmarnock, intimated at the close of the services that he thereafter ceased to be pastor of the church, and further, that his connection with the Evangelical Union body was at an end. It is thought (a Kilmarnock correspondent adds) Mr. Borland will join the Established Church, and the opinion prevails that possibly Clerk's Lane Church may take a similar course. It will be a rather curious theological turn to see the mother church of Mormonism absorbed in the Establishment.

AT the Easter vestry of St. Paul's Church, Pendleton, Manchester, it was stated that the number of candles used at the early celebration of the Holy Communion since the Rev. W. Wright, the present incumbent, entered upon his duties, had been increased from two to forty-two. Concurrently with this, the people's warden reported that the collections for church expenses had decreased from £115 to £41. The collections for the Sabbath school had decreased from £23 to £9, the income from sittings and pew rents from £105 to £35, and the number of sittings let from 187 to fifty-one.

THE war against the Ritualists goes on in the English courts without any great results. Lord Penzance has granted an inhibition against the Rev. T. V. Dale, of St. Vedast's, London, for continuing certain illegal Ritualistic practices after being admonished and after a monition had been served upon him. If the inhibition is not released by obedience after a period of three years a new rector will be appointed. Mr. Dale was ordered to pay the costs of the proceedings. Notwithstanding this judgment, Mr. Dale omitted none of the objectionable features of the service on the following day.

AN extraordinary tale of martyrdom in the Russian Church is told by the "Figaro." In 1853 the steward of a Russian landowner was murdered in the district of Kieff. A priest named Kobytowicz was accused of the deed, and, in spite of his protests of innocence, he was transported to Siberia, where he was forgotten. The other day an old peasant admitted on his death-bed that he was the murderer, that he had confessed the crime to the priest in question and obtained his absolution. The priest, however, having received the confession under the usual seal of secrecy, could not divulge it, and preferred to undergo the terrible punishment in the mines of Siberia to departing from his duty. The authorities at once sought for the priest among the prisoners, but he had died a few months before the disclosure.

AT the inquiry by the Board of Trade into the Tay Bridge disaster, Henry Law, C.E., further testified regarding the strength of the material of the piers, and stated that whereas the specifications required a tensile strength of twenty-one tons to the square inch, some of the tie bars gave way in testing at a tensile strength of fifteen tons to the square inch. He said some of the rivet holes were too large for the bolts, several nuts were defective, and in each of the piers two columns were cracked and had bands around them. At an adjourned meeting, Albert Grothe, civil engineer, was the only witness examined. His evidence was purely technical. In reply to a leading question regarding the cause of the catastrophe, he attributed it to the strong wind, and also stated there was no ground for suggesting that the bridge had been constructed of inferior materials, nor had he seen any indications of defective workmanship which would account for the accident.

ACCORDING to the Society for the Propagation of the Jewish Faith, the headquarters of which are at Berlin, there are at the present moment scattered over the face of the earth from six to seven millions of Jews, that is to say, the same number of Israelites, or nearly so, as it is alleged existed in the time of King David. Of these, five millions live in Europe, 200,000 in Asia, 800,000 in Africa, and a million or more in America. In Europe, Russia reckons the highest number of Jews, 2,621,000 being established in that country. Second on the list comes Austria-Hungary, which possesses 1,375,000 Israelites, of which 575,000 reside in Galicia. Germany gives hospitality to 512,000 Jews, Holland to 70,000, England to 50,000, France to 49,000, Italy to 35,000. Spain and Portugal together have but from three to four thousand Jews in their territory, Sweden 1,800, and Norway only twenty-five Israelites in the whole kingdom. In Berlin alone there are 45,000 Jews, nearly as many as in the whole of France. There are 25,000 Jews in Palestine, the majority being at Jerusalem, where the Israelite population is estimated at 13,500, of which 7,000 are Mussulmans.