

for change of air, and there he at length found change of heart and lasting peace. His preaching was blessed to many, and led to his appointment as pastor of a small congregation with a salary of £55 a year. In 1830, he married the daughter of a pious dentist in London, Miss Mary Groves, who entered enthusiastically into his plans, and was of the greatest service to him in after years in carrying them into effect. One of their first resolutions was to renounce his stated salary and "trust to the Lord for the supply of all their wants." Their faith was soon put to the test. They were sometimes reduced to great straits, not having enough money to pay their weekly rent, nor knowing where their next meal was to come from.—"Our money had been reduced to twopence halfpenny; our bread was hardly enough for this day. I had several times brought our need before the Lord. After dinner, when I had returned thanks, I asked him to send us bread for the evening. Whilst I was praying, there was a knock at the door. A poor sister came in and brought us some of her dinner, and another poor sister, five shillings. Thus the Lord not only gave us bread, but also money." In the meantime he made the acquaintance of a neighbouring minister, Mr. Craik, which ripened into intimacy and co-operation. They visited Bristol in company, and the result was the removal of both to that city, and the commencement of Mr. Müller's great life-work. Their ministrations were successful beyond expectation, but the number of children growing up in poverty and ignorance lay heavily on their hearts. Could nothing be done for them? This led to the formation of the "Scriptural Knowledge Institution," and the establishment of Orphan's Houses upon a principle hitherto unknown to practical benevolence. The objects of the Institution were, (1) to assist day schools and Sunday schools in imparting religious instruction to poor children; (2) to circulate the Holy Scriptures; (3) to aid missionary efforts; (4) to provide for the temporal wants of these poor children. All this without appealing to any man, or body of men for help—trusting entirely and unreservedly, to the Lord for means to carry them out.

(To be continued.)

The Religious Welfare of the Youth of the Church.

By REV. THOMAS MACADAM, STRATHROY.

THE action of last year's General Assembly in directing its Sabbath School Committee to "inquire into the working of the Scheme for the Welfare of Youth of the Free Church of Scotland," with a view to the preparation of a similar system of examination in our own Church, is besetting the reputation of the Church and likely to issue in good results. In the February number of the *Record* there was presented to its readers the substance of the Scheme suggested by Rev. T. F. Fotheringham of St. John. We hope members of Assembly will carefully consider it, so that the subject may be thoroughly and wisely handled next June.

There can be no doubt of the success of the Free Church Scheme. It is gaining in popularity every year. Last year it brought forward 3,420 candidates for examination, not to speak of many others who went through the prescribed course of study. It is a very significant fact, that candidates were sent up from *half the congregations* of that church, showing the extent to which careful and systematic work prevailed. Having had opportunity of examining some of the work done, we can testify to its general excellence. Great interest was taken in the subjects of study in many homes; and it is impossible to estimate the value of such work by thousands of young people, not only as regards direct gain in systematic religious knowledge, but in the stimulus to young lives which may prove the turning points in their career. It is with great satisfaction therefore that we contemplate the probable adoption of a similar Scheme in our church.

It is not our function to criticise the Scheme outlined by Mr. Fotheringham. It may appear too complicated in the judgment of some. Certainly it is very comprehensive, embracing as it does the following six departments, viz: (1) Biblical, (2) Doctrinal, (3) Practical, (4) Historical, (5) Evidences, (6) Essays; for all of which there are cheap and excellent text books already available. Probably many will be disposed to omit the branches of Evidences, and Church History, or to relegate them to the position of extra or supplementary subjects. It occurs to us to suggest that the Church should take care to secure a careful study of the subject of the Lord's Supper, which is one of the most important questions for our young people, both in their relation to the Saviour and to the Church.

Mr. Fotheringham also suggests a re-organization of the work of the Sabbath School Committee, which he would change into a committee on the Religious Welfare of the