

inate in such ways in order to get real equality."

"How would you manage, then, as to method?" asked Mr. Erwin. "Would you have all the congregations to pay their quota into a central fund from which the distribution would be made?"

"That is just what I would like," said Mr. Stuart. "You see we follow such a plan in part now—at least some branches of our church do. The Irish church, for instance, has a Sustentation Fund. All the churches pay into that fund in proportion to their means, but all the ministers draw the same amount from it, and in many cases the Sustentation dividend is more than the stipend. Now why might not we apply that principle to the whole of a minister's income instead of a part of it?"

"Why not indeed?" said Mr. Erwin. "But as Mr. Winstall said, wouldn't any congregation be still at liberty to pay its own minister an additional amount? You could not rob the people of that right, surely."

"No, certainly not," said Mr. Stuart. "And I presume there would still be inequalities in that way. But as the people would be educated into the justice of the scheme I hope such inequalities would grow less and less."

"Would there not be room for favoritism in the administration of such a scheme?" asked Mr. Erwin.

"Hardly," said Mr. Stuart, "if the right basis were first adopted. Each minister's case would not have to be passed on separately, but as one of a certain class. He would be a city minister, we shall say, and that would give him a fixed proportion. If he had a family of so many children, say, that would give another fixed proportion, and so on. Get the basis right and I think there would be no cause for individual complaint. The total sum, and therefore the individual salary, would vary of course from year to year, but the basis would be one of proportion, and not of actual amount."

"It seems a feasible enough scheme, as you put it," said Mr. Erwin. "If it could be adopted, wouldn't it settle some other difficulties too, as for instance the too frequent changes in the pastorates?"

"Ah, you have struck one of our weak points," said Mr. Stuart. "We have far too many changes. Many of our men are restless, and keep constantly on the outlook for a better position. Now if all were comfortably sustained, that evil would be very much reduced. If a man has to keep up a life struggle for a bare existence you cannot blame him for seeking a change. And there is nothing that demoralizes our people more than such frequent changes, and the election of new ministers. The movement we speak of would cure a great deal of evil."

"And wouldn't the ministers be more secure, especially in the smaller charges?" asked Mr. Erwin.

"Yes, I think that would be one of the best results of such a plan," said Mr. Stuart. "Any serious disturbance of the income of a weak charge at once makes the minister's position less secure. Sometimes a man will take umbrage at the minister, and by withdrawing his subscription, try to run him out. Now if the minister's salary was not dependent on the offerings of his own congregation the person who wants to give trouble would find his occupation gone."

"Well so far as I can see, the scheme you propose does seem just, and not at all difficult to administer," said Mr. Erwin. "But I can imagine one other objection that might be made to it. If there was a fair salary for every man in your ministry, would you not soon get over-loaded with ministers, and so

your scheme might collapse by its own weight?"

"The e might be trouble at first," said Mr. Stuart, "but I apprehend the main difficulty would be in reference to the men we have already, rather than those whom we would receive. What ought to be done for our men who are without charge would have to be seriously considered. But in regard to new men, we would be more cautious about receiving them. Every man in our ministry would have a direct interest in not receiving any man for whom there would not be a very good prospect of work. And we would have more choice of men then, with the result that we could take only the best. Then if the supply from our colleges should be found in excess of the demand, we would certainly take means to reduce the supply, and in doing so we would naturally improve the quality. I believe the ultimate effect would be an elevation in the character of our ministry."

"Well, I must say," said Mr. Erwin, "that I think you make out a strong case for some such reform. I hope it may be realized in time. As you say the people need to be educated into the justice and expediency of some such movement. And the contagion may spread to my own church, where we need something of that kind more than you do."

In such discussions our two friends found much congenial intercourse, and a widening of the horizon of both. The evenings at Briar Farm house were especially enjoyable, when the whole party would often sit together on the verandah, and enjoy each other's society, or watch the changing hues on the bald hills, as the sun sank in the west.

On this occasion Mr. Stuart had arranged to stay over the Sunday if some urgent duty did not call him to the city. When he could spend a Sunday here the people made it a point to have him preach, and the resident minister always invited him to do so. It so happened, therefore, that Mr. Stuart preached the next Sunday morning in the old church where he used to worship when a boy. No one who has not had such an experience can realize the tender memories that crowd on one's mind on such an occasion.

It was a great day for Mrs. Stuart. Of all the happy days in all the year this was the highest and the best, when she heard her son preach with so much power in the old church, and when she listened afterwards to the admiring comments of her neighbors. It was her custom to drive to church every Sunday morning, Katie occupying a seat beside her in the small vehicle. Then Katie would walk to the Sunday school in the afternoon. In the evening Mrs. Stuart did not go to the church. It was more like home, she felt, not to go to church in the evening. Instead of doing so, she would question Katie about the sermon and the Sunday school lesson. On this particular Sunday morning Katie stayed at home, Mrs. Erwin taking her place in the vehicle. The gentlemen walked. We shall not stay here to discuss the sermon, save to say that it was one of eloquence and power.

In the evening the gentlemen walked to church again, and heard a sermon by the resident minister, the Rev. Charles Edward Symington. Of this gentleman we shall only say just now that his matter and manner seemed to our two friends to be singularly out of harmony. The words were good, but they were not spoken as if the preacher knew their meaning, or felt their power. That undefinable something which we look

for in the man himself was missing in Mr. Symington. Possibly some explanation of this may appear later.

On the following Wednesday our friends returned to the city in renewed health, hope and spirits. Dan was hitched to the carriage with all the slowness and solemnity which Tim usually brought to bear on such occasions. The greatness and importance of such an enterprise was not discounted by any lightness or flippancy or trifling talk. And Tim and Dan always started in good time, for there must be no show of impatience or haste upon the way. The train for the city was due at Tandragee at two o'clock, so Dan and Tim were under way at twelve. But Mrs. Erwin chose to wait this time. Starting in due time, our three friends arrived at the station to find the baggage neatly piled on the platform, and Dan and Tim actually contemplating the commencement of the return journey!

(To be Continued.)

Books Boys Should Read.

Child life, like grown life, has its troubles, and the refuge is in the imagination. Let the mind be exercised in the best books, and the escape will be into a holy land. The liking for works of the imagination should then be cultivated as a normal growth, not killed as a weed. Besides furnishing us with resources for pleasure and an escape from care, the best works of the imagination are better than most historical composition. They make other times living and real, and are as little likely to mislead us as history is, which by its selections and evasions, has as often been the handmaid of falsehood as of fact—history, which so loves the mountain peaks and so seldom touches the lowlands. In the great writers, always and everywhere, sin comes up for judgment before a jury of the peers of the realm, and righteousness finds in some way, not always patent to us at first, its reward. The writer holds the balance even. He has gone over the evidence for us, and his decision is as clear as is that of the chief justice. What do we care what the Macbeth of Scottish history was, when Shakespeare has drawn the Macbeth of all the generations? The great writer is the student of emotions, passions, principles, of which wars and constitutional amendments are only the dry recorded results.—Prof. Morse, in Harper's Bazar.

Shoes for Home Wear.

Too much care cannot be paid to the dressing of the feet, and the same rule that applies to wearing a street suit in the house applies equally to foot-wear. Heavy stockings and boots should be removed when one enters one's house, and a more fancy stocking and light shoe or slipper be substituted. The favorite slipper at present is of kid or patent-leather with a long vamp.—Harper's Bazar.

A very important difference between alcohol and ordinary food materials is that it has an action upon the nervous system, and through that upon the body and the mind, which ordinary food do not exert. In consequence of this only comparatively small quantities of alcohol can be taken without serious derangement.

Give until you feel it, and then give until you don't feel it.—Mary Lyon.

True greatness consists in being great in little things.—Johnson.