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Poetry.

AFTERWARD.

"But afterward it yieldeth the peaceable fruit unto them that are exercised thereby."

Where Sorrow lieth buried
The greenest herbage springs;
There chant the birds unwearied,
There come no worldly things.
The deepest wells of pleasure
Are lying close beside;
Nowhere so sweet is leisure,
Or sky so high and wide.

I raised no mound above her,
No stone her name to tell;
In life I did not love her,
But death has changed her well.
Her sweetness cometh after,
Her work is peaceful things;
The very air grows softer,
The silence broods and sings.
All blooms, as nature willeth,
Grow o'er her, white and red;
Some mystic fragrance filleth
The growth by Sorrow fed.
And when we pause where flowers
Of sweetest odours wave,
The friend of tenderest hours
Knows not it is a grave.

CARL SPENCER.

Religious.

HEIRS TOGETHER OF THE GRACE OF LIFE.

If a man goes into a business transaction that he dare not tell his wife of, you may depend that he is on the way either to bankruptcy or moral ruin. There may be some things which he does not wish to trouble his wife with; but if he dares not tell her, he is on the road to discomfiture. On the other hand, the husband ought to sympathize with the wife's occupation. It is no easy thing to keep house. Many a woman that could have endured martyrdom as well as Margaret, the Scotch girl, has actually been worn out by house management. There are a thousand martyrs of the kitchen. It is very annoying, after the vexations of the day, around the stable or the table, or in the nursery or parlor, to have the husband say, "You know nothing about trouble: you ought to be in the store half an hour." Sympathy of occupation! If the husband's work cover him with the soot of the furnace, or the odors of leather or soap factories, let not the wife be easily disgusted at the begrimed hands or unsavory aroma. Your gains are one, your interests are one; your losses are one; lay hold of the work of life with both hands. Four eyes to watch for the danger. Four shoulders on which to carry the trials.

It is a sad thing, when the painter has a wife who does not like pictures. It is a sad thing for a pianist, when she has a husband who does not like music. It is a sad thing when a wife is not suited, unless her husband has what is called a "genteel business." As far as I understand a "genteel business," it is something to which a man goes at ten o'clock in the morning, and comes home at two or three o'clock in the afternoon, and gets a large amount of money for doing nothing. That is, I believe, a "genteel business;" and there has been a wife who has made the mistake of not being satisfied until the husband has given up the tanning of the hides, or the turning of the banisters, or the building of the walls, and put himself in circles where he has nothing to do but smoke cigars and drink wine, and get himself into habits that upset him, going down in the maelstrom, taking his wife and children with him.

There are a good many trains from earth to destruction. They start at all hours of the day, and all hours of the night. There are the freight trains—they go very slowly and heavily; and there are the accommodation trains, going on towards destruction, and they stop very often, and let a man get out when he wants to. But genteel idleness is an express train—Satan is the

stoker, and Death is the engineer; and though one may come out in front of it, and swing the red flag of "danger," or the lantern of God's Word, it makes just one shot into perdition, coming down the embankment with a shout, and a wail, and a shriek—crash, crash! There are two classes of people sure of destruction: first, those who have nothing to do; second, those who have something to do, but who are too lazy or proud to do it.—*Talmage.*

BE STEADFAST.

An English admiral, who rose to his high station by his own steady exertions, used to be fond of relating, that on first leaving an humble lodging to join his ship as a midshipman, his landlord presented him with a Bible and a guinea, saying, "God bless you and prosper you, my lad, and, as long as you live, never suffer yourself to be laughed out of your money or prayers."

The young sailor carefully followed this advice through life, and had reason to rejoice that he did so; while thousands have regretted, when too late, that they have pursued a different course. Never let your honest convictions be laughed down. Be true to yourself, and in the end, you will not only be respected by the world, but have the approval of your own conscience. See to it, that whatever you lose, whether it be money, or place, or reputation, you do not lose courage, honesty, simplicity, or truthfulness.—*Ref. Church Monthly.*

MUSCULAR POWER.—The great problem is how to train and keep the physical system at the top of its capacity for work and enjoyment all the time. Those who do not get an abundance of out-door exercise in their regular avocations must secure its equivalent in some other way, or suffer the consequences. The more exacting the work of the brain the more needful is it to keep the whole system toned to the highest degree of endurance and vitality. How to do this each must settle for himself as best he can, with such professional advice as he can command; but to do it in some way is both an interest and a duty. There is a religion of the body as well as of the spirit; indeed, true religion includes both body and mind. It is not a crusade on calisthenics and the other methods of physical training that is wanted, but a wiser and more general use of them. We have mastered the art of making a perfect tree, and persuading a rose to bloom in any color we may choose; we know exactly how to rear such a horse or dog as we desire; but who shall tell us how to develop and train the human body to perfection?

I don't suppose any one can hope from the teachings of science to learn anything clear or distinct of the reality of the Almighty. That always lies infinitely beyond our conceptions, but it is well for us to find, and this astronomy especially does, that everything, even material things, are not within our power to understand, that by the mere study of scientific facts we are brought into the possession of the inconceivable. And, therefore, if it shall be shown, as some men of science say it is, if it shall be shown that the idea of a personal God is inconceivable, we are not, therefore, to reject it. We are to remember that it is only one of the many inconceivables that lie around us.—*Prof. Proctor.*

Jesus Christ, without riches, without any external display of science, stands in his own order, that of Holiness. He neither published inventions, nor reigned over kingdoms; but he was humble, patient, pure before God, terrible to devils, and altogether without sin. Oh! with what illustrious pomp, with what transcendent magnificence did He come to such as see with the eyes of the heart, and are discerners of true wisdom!—*Pascal.*

WHO ARE THE BAPTISTS?

Rev. Dr. Fyfe claims a high and honorable position for our denomination. He says:—

God has committed to the Baptists, a noble trust; and has watched over them ever since the day when Christ walked with the first Baptist on the banks of the Jordan, that they might maintain, by word and by example, at all times and in all places, in prosperity and in adversity, through good, and through evil report, in life and in death this great truth, viz: *that the Bible alone binds the conscience in matters of religion, and that the Christian should ever cheerfully perform what the Bible commands and abstain from what it forbids.* In bearing witness to the great truths flowing from this central position, they have left a most worthy record on the pages of history. They have furnished a larger proportion of the "noble army of martyrs," than any christian denomination on the face of the earth! To their number belonged the first Englishman who wrote on perfect liberty of conscience for all, so that in after years, the great American historian, Bancroft, said of them: "Freedom of conscience, unlimited freedom of mind, was from the first the trophy of the Baptists." Less than a century and a quarter since, they were the only denomination who contended for a purely spiritual church membership, when all others had obliterated the line between the church and the world. Baptists also led the way in the great work of modern Foreign Missions. A Baptist suggested the idea of the "British and Foreign Bible Society," and Baptists have translated the Bible into a greater number of languages than any other religious body in existence. A proper appreciation of the mission and history of the Baptists, is therefore well calculated to inspire both gratitude to God, and a legitimate pride in being a Baptist. As one has eloquently said: "Their's is a history stained with no blood but their own; lighted by no martyr flames, save those in which their faithful perished. Others have contended as stoutly for their own chosen creed, but none so firmly for the creeds of all. In this they stand alone."

FOREIGN MISSIONS.

The following extracts from the English Baptist Missionary Herald will be read with great pleasure, especially by the members of the Mission Aid Societies. The "Zenana," it will be remembered, is that part of a Hindoo house which is exclusively appropriated to the female members of the family:

A few words about our Zenana work.
—Mrs. Robinson writes from Calcutta:

"I hope the friends in England will be stirred up more than ever to feel the importance of this quiet work in the homes of the Hindus, and judge from the slow but sure leavening that is taking place, of the great and happy results that may be hoped for in future. Such cases as those of G—, and K—B—, must fill us with encouragement and hope. The change in their character, and the patient endurance, on their part, of much suffering for Christ's sake, prove the sincerity of their profession; and may we not look forward to many more who may testify to the truth of the Gospel in the same manner? Yes, we have already most promising tokens that the seed has been sown in good soil, and is fast springing up to bear fruit in the life. In four Zenanas that I lately visited with Mrs. Saunders, I had the great satisfaction of seeing and hearing things that made me very thankful; some believed in the Word, and were happy in the comfort and peace which it offers; and there were others most interesting, women who evidently felt that something very rich and precious was within their reach and they must strive to attain it at any cost; there was an eagerness

and a longing to understand the Word that was spoken, expressed by their looks, by questions put in now and then, and in their unwillingness to leave us even for a little while. These women who live in seclusion are far more sensitive and easily impressed than those accustomed to outdoor engagements. To me they appeared very sincere and genuine and their sad and troubled lives in some cases claimed our tenderest sympathy. G— I wished me to tell you that she is very happy in mind since she has trusted her all to Jesus. She read part of the 14th chapter of John to us, and paused and took comfort from the words, 'I will come again and take you to myself.' She can smile on her troubles now, for she understands the design of afflictions, and realises the good that has come from Christ. I think with much pleasure of these dear women in their heathen homes, and can hardly wish for any change in their circumstances. They can be truer lights and shine more brightly for the deep darkness around them, than can many who are placed in more favourable circumstances. Yes! they are shedding a blessed influence in their homes, for we know of friends who come to them for guidance and instruction, and servants who are taught and led by them to the only Saviour."

Mrs. Saunders also writes very encouragingly of her work in Calcutta:—

"I believe I mentioned in my last letter that a family residing in Comar Durgah, had invited me to their house to tell them more of Jesus. I used to meet the lady occasionally in N—'s house, and she became quite interested in Gospel truths; various things hindered me from going there before yesterday. God led me there then. I met the Baboo at the entrance; he very courteously welcomed me, and called to his sister to conduct me to the female apartments, where I was received very warmly. The mistress of the house said, on seeing me to-day, 'Will our house become sanctified?' I said to her, 'Why do you use that expression?' She said, 'Are you not one of God's people?' 'Yes,' I replied, 'I have that honour.' Then she said, 'I have a great desire to know more of the religion of Christ; as you have come to-day, I wish you to remain a long while to speak to us and teach us.' We had a nice time. N—spoke of what Jesus had done for her, that she never experienced such peace and joy till she found Him. I next called on K—B—. It does one's heart good to see how she is bearing testimony for Christ. During the Poojah she was invited by two families to go and witness the annual celebration of the great goddess Door-gah, but she declined, on the plea that she did not believe in it, and did not care to witness the obscene sights that are too common in Poojah houses. Wonderful to say, that her husband approved of her refusal, but from what motives I could not tell."

Mrs. Trafford, from Serampore, has sent us the following appeal on behalf of the work which was under her superintendence:—

"For the last five years an earnest Christian lady has been working in the homes of the poor women in Serampore. She gained admission which had been denied to others, and until her own resources failed, laboured without remuneration of any kind. Her work has now increased, and she is aided by native helpers and by funds from the Zenana Society. The work of the Zenana teachers is for the most part among the wealthier classes of Bengal society, and hers has been chiefly among such; but she has also a school of poorer women, begun through the importunity of one who, longing to be taught more than her priests could tell her, stopped the teacher as she was riding to her work, and getting into her conveyance, entreated that she would come to her small home; she assured her that if she would, she could bring others to learn too, and that she would

give part of her house as a place of their instruction. The teacher's hands were already full, but she could not refuse this poor woman. She went, and found seven or eight gathered together; it was indeed a pleasure to see their earnest faces. They learnt to read the New Testament, the Peep of Day, and committed texts to memory. The result now has made it necessary to hire a hut and the teacher longs to build a small room, which might cost £20. Will not some kind friends enable her to do this?"

Did space permit, similar accounts could be given from friends who are labouring in Delhi, Benares, Soorie, Allahabad, and other stations. We may just quote the remark made by one, "That the women are getting more earnest in their inquiries, very eager for religious teaching, and bolder in avowing their belief in the truth."

STRANGE FUNERAL CEREMONIES.

The people of Sikkim have strange funeral ceremonies. When the late sister—a nun—of the Raja was interred, a lay figure, dressed in the clothes of the deceased, was placed on a throne to the right of the great altar in the principal chapel. Before the figure was a table on which were different kinds of food; on another were various things which had belonged to the woman when alive, while on a third, 108 little brass lamps were arranged in rows. Long lines of monks, in dark red robes and with tall caps of bright crimson on their heads, sat on carpets placed in the middle of the chapel, and chanted litanies throughout several days. "On the third day the relations, friends, and dependents of deceased brought or sent gifts of food, clothing, or money, which were all laid before the figure."

Towards evening the tea-cup of the nun was freshly filled with tea, and her murwa jug with murwa, and all the monks solemnly drank tea with her. Then her friends took a last farewell, kissing the hem of her robe. At about nine o'clock the chanting ceased the Lama made a long speech to the soul of the nun, in which he told her that all that could be done to make her journey to another world easy had been, and that now she would have to go forth alone and unassisted to appear before the King and Judge of the dead. "You will have to leave your robes, your mitre, and your veil," said he, "and you will be shown in the mirror of the just King clad in the black garment of your sins or in the shining garment of your good deeds. Your gold and silver, your rank, your dependents, your good name in this world, will not help you now, when your good deeds will be weighed in the scale of the King, against your evil deeds." When the Lama had finished his address some of the monks took down the lay-figure and undressed it, while others formed a procession, and conducted the soul of the dead lady into the darkness outside the monastery, with a discordant noise of gongs, conch-shells, thigh-bone trumpets, Thibetan flutes, cymbals, tambourines and drums.

SINGULAR OBSERVANCE.

Several converts were added last year by baptism to the little flock of Christians under the care of the Moravian missionaries at Kyelang, on the borders of Thibet. Still more recently—on Whit-Monday—Schredel, a native of Spitti, employed by the missionaries as school-master, openly professed his faith in Christ, and was baptized. It appears from the interesting letters of Messrs. Redlob and Heyde, that indications of the Gospel making itself increasingly felt as a mighty power are not wanting. Positive results of its influence in the shape of Christian converts are still few and far between; negative ones, manifesting themselves in disbelief in and opposition to the bigotry and superstition of the lamas and their doctrines, are growing in a striking degree. The missionaries