

for £5000, is recorded in an uniformly grateful strain.

Nor is it to money alone that assistance is confined. One gentleman offers his services gratuitously as an architect, and another as a surgeon. Another gives glass for the three hundred windows of the new building, and others send jewellery and ornaments, silver spoons, and tea-pots, watches, gold and silver, old coins and needlework—to be sold for the benefit of the institution. On one day, 'three autographs of William IV., two of Sir Robert Peel, and one of Lord Melbourne,' were received; and on another, 'a Coverdale Bible of 1535, perfected almost sheet by sheet.' Perhaps the most singular gift of this kind was 'a silver medal, given to the donor for being engaged in the taking of Java; but, laying down his honour, he desires to have this medal used to lay a stone in the new building.' Then there are donations of books, of coals, of provisions, and of clothes—old and new; donations, indeed, in almost every conceivable form. And in this manner, to sum up all in his own words, 'without any one having been personally applied to for anything, the sum of £85,441, 6s 3½d. has been given to me for the orphans since the commencement of the work,' and greatly has it been needed, for, in addition to the expense of purchasing land, and building and furnishing the asylum, the present average expense for each of the orphans is stated at £12 6s 8d. per annum.

Not the least peculiar feature in the subscription list is the absence of all personal publicity. Those who give to the New Orphan Asylum must do so from a pure and unmixt feeling of charity, for their names are carefully withheld; even their initials are rarely given; nor would any offer induce a departure from this rule.

No sectarian doctrines are taught in the schools, neither is any interest necessary to obtain admission for orphans. If they be deprived of father and mother, and in distress, that is sufficient passport to the large warm heart and helping-hand of George Muller. Long may his life be spared, and his labours blest—*Chambers' Journal*.

"SPEAK NOT HARSHLY."

Speak not harshly,—much of care
Every human heart must bear;
Enough of shadows sadly play
Around the very sunniest way;
Enough of sorrows darkly lie,
Veiled within the merriest eye;
By thy childhood's gushing tears,
By thy griefs of after years,
By the anguish thou may'st know,
Add not to another's woe.

Think not that he doth not feel,
That his heart is cased in steel,
Though no passion fires his eye,
Though he hears without reply,
Or a cold and careless smile
Lingers on his lip the while,
Many a bitter pang hath pride
Or a settled patience bide.

Speak not harshly,—there may yet
Come an hour of wild regret,
When with deep and bitter wailing,
And with anguish unavailing,
Thou beside thy dying friend,
May for pardon lowly bend,
Do not act—that thou wilt rue,
In the moment of adieu;
Speak no word thou'lt wish unsaid,
When thy friend is with the dead.

Those, who lead and rule in other things,
Should be first in the service of God, and go
before in the best things.

Those, who are bound for heaven, must be
willing to swim against the stream, and not do
as most do, but as the best do.

Column for the Young.

ONE OF HANS ANDERSEN'S STORIES.

A great Queen once reigned, in whose garden bloomed the loveliest flowers from all parts of the world, at every season of the year. But above all other flowers she loved roses; and therefore she possessed the greatest variety of these, from the wild hedge-rose, with green, apple-scented leaves, to the most beautiful rose of Provence. They grew on the castle walls, twined round the pillars and over the casements of the corridors and saloons, and the roses varied in scent, form, and color.

But care and sadness dwelt in that palace; the Queen lay on her sick-bed, and the physicians said she must die. "There is, however, a remedy for her," said the wisest among them. Bring to her the fairest rose in the world,—the one which is the expression of the highest and purest love,—if that comes before her eyes ere they close, she will not die."

And young and old came from all lands with roses, the loveliest that bloomed in every garden, but none was the right one. The flower must be brought from the garden of love, but what rose could be the expression of the highest, purest love?

And the poets sang of the fairest rose in the world,—each one named his own. And messengers were sent through all the countries round, to every heart that beat with love—to every rank and every age.

"No one has yet named the flower," said the wise man. "No one has shown the place from whence it springs in its beauty. It is not one of the roses from the bier of Romeo and Juliet, or from Walburg's grave, though these flowers will ever bloom in legends and songs. It is not one of the roses that bloomed forth from Winkielried's blood-stained lance,—from the holy blood which flowed in death from the breast of the hero for the father-land, though no death is sweeter, no rose is redder, than the blood which then flows. It is, also, not that wonder-flower, for the cultivation of which man gives his fresh life away in years and days,—the magic rose of knowledge."

"I know where it blooms!" said a happy mother, who came to the Queen's couch with her tender babe; "I know where the fairest rose in the world is to be found—the rose which is the expression of the highest, purest love. It blooms on the blushing cheeks of my sweet child, when it opens its eyes refreshed by slumber, and smiles at me with its whole lore."

"Lovely is that rose, but there is yet a fairer one," said the wise man.

"Yes, a much fairer one," said one of the women. "I have seen it,—a holier rose blooms not. But it was pale, like the petals of the tea-rose. I saw it on the cheeks of the Queen; she had laid aside her royal crown, and was nursing her sick child in the long, sad night. She wept and kissed it, and prayed to God for it, as a mother prays in the hour of anguish."

"Holy and wonderful is the white rose of sadness in its power; but it is not the one sought for."

"No, I saw the fairest rose in the world before the altar of the Lord," said the good old Bishop. "I saw it shine as though an angel's face had shown itself. The young maiden went to the altar of the Lord, having renewed the vow of her baptism, and roses came and went on her fresh cheek. The young maiden knelt there; she looked up to God with her whole soul full of purity and love. That was the expression of the purest, highest love."

"Blessed is it," said the wise man; but no one has yet named the fairest rose in the world."

Then stepped a child into the chamber, the little son of the Queen. Tears stood in his

eyes, and on his delicate cheeks. He carried a large closed book, bound in velvet, with large silver clasps. "Mother!" and the little one, "oh, hear what I have read."

And the child seated itself on the bed, and read out of the book of Him who gave Himself to die on the Cross, in order to save men, and even unborn generations. Greater love there is not!"

And a rose blush spread over the Queen's cheeks, her eyes became so bright, for she saw the fairest rose spring forth from the leaves of the book—the likeness of the one which bloomed from the blood of Christ on the Cross.

"I see it!" said she. "They never die who look on this rose—the fairest in the world."

Proceedings of Presbyteries, &c.

PRESBYTERY OF MONTREAL.

The Presbytery of Montreal met on the 27th of January, in Côté Street Church, Montreal, there was a good attendance of ministers, and among others, Mr. McLaren from Boston, U. S.

The following are the most important items of business:—

A petition was read from Winchester and West Winchester, praying the moderation in a call for a settled pastor amongst them. The same was granted, and the Presbytery appointed to meet for the purpose at Winchester on Thursday, 18th Feb., at three o'clock; Mr. Campbell of Cornwall to preside.

Mr. Allan having accepted the call from the united congregations of St. Therese St. Eustache and Grand Freniere, was examined, and read discourses with satisfaction, and his ordination was appointed to take place at Grand Freniere, on Wednesday, 24th February;—Mr. Fraser to preach and preside, and Mr. Kemp to address minister and people.

A petition was read from Richmond, C. E., praying the moderation in a call to a minister. The same was granted, and Mr. Crombie was appointed to moderate in said call on Monday, 1st March, and to preach on the previous Sabbath.

The yearly collection for the College was brought under the notice of the Presbytery. It was resolved to direct the special attention of the congregations within the bounds to this collection; and considering the importance of this institution to the welfare and progress of the Church, the Presbytery enjoined diligence in this matter on the office-bearers of the Church, and that the result be reported to next meeting of the Court.

A resolution was read from Knox Free Church, Boston, thanking the Presbytery for the interest it had taken in the welfare of this congregation, to which the Clerk was appointed to return a suitable acknowledgement.

The Clerk intimated that a reference, in due form had been sent to the Presbytery from the Session of Côté Street Church, and that Mr. Fraser, minister, and Mr. Redpath, elder, were appointed to state the same. The relative documents having been read, and Messrs. Fraser and Redpath heard on the case, it appeared that the point referred was, whether the Session were justified, by the laws of the Church, in refusing to receive, by certificate, an applicant into communion with the Church, on the ground that said applicant is engaged in the traffic in intoxicating liquors.

After mature consideration, the Presbytery agreed to sustain the reference, and further resolve that: "Whereas the case referred to the Presbytery involves the question of the lawfulness of the traffic in intoxicating drinks, *per se*; and whereas, the supreme Court of this Church has not given any explicit decision on this question; whereas, also, very important principles are involved in any such deci-