Selected Artigles.

IN TWENTY YEARS. in to the years, all though cars, in the alm, the leaves highest high the time that the terms; Will do as to a few minutes of the cars, will do as to a few minutes of the cars. in twenty years, ah! twenty years, In loze, perhaps, then twenty years.

Where are the bitter grief and wos That thine were in the long ago There memory dim and vague appears, T will dimmer seem in twenty years, In twenty years, ah! twenty years' In less, perhaps, than twenty years.

The tongue that stung with venemed word No more in love or hate is stirred: And hands that once aimed poison dart, May reworks lie on pulseless heart, In twenty years, ah! twenty years. In less, perhaps, than twenty years

Wouldst learn the happiest way to hive? Thy ills forget, thy wrongs forgive; Think on them as will one day seem Thy whole of life a check red dream. In twenty years, ah' twenty years, in less, perhaps, than twenty years

Our Father's home liath "no more sea." There mansion fair is waiting thee . Thy barque e'en now the bright shore nears It moored may be in twentylycars, In twenty years, ah! twenty years, In less, porhaps, than twenty yours.

BE ALWAYS GIVING.

The sun gives over, so the earth-What it can give, so much tis worth, The ocean gives in may ways— Gives baths, gives fishes, rivers, bays, So, too, the air, it gives us breath-When it stops giving, comes in death. Give, give, be always giving; Who gives not, is not living The more you give. The more you live.

God's love hath in us wealth unheaped, Only by giving it is reaped: ody withers, and the mind Is pont in by a selfish rind. Give strength, give thought, give deed, give pel Give love, give tears, and give thy self. Give, give, be always giving, Who gives not, is not living. ie more we give, The more we live.

WOMEN IN THE CHURCH.

The "women question," as it is vaguely termed, seems continually turnng up in some of its aspects, asking the attention of those who chronicle the progress of thought. Just now the ecclesiastical side of the subject comes prominently forth in the question: Should woman take an active part as teacher or exhorter in the public services of the church, and in social prayer or conference meetings?

No one questions her right to take part in the common devotions of the hurch, as in responses and singing, nor the value of her labours in the Sabbath school and in meetings of her own sex, at home and in heathen lands : and the exceeding value of such labour, and the widening field for it, are more and more appreciated daily. The question hinges upon the propriety of her public participation in the promiscuous assemblages in the church. In the affirmative the following positions are earnestly advocated:-

- 1. That there is abundant evidence in Sacred Scripture that women in not a few cases exercised spiritual gifts, and, in some cases, supernatural gifts, for the benefit of the church. Miriam and Deborah and Huldah were prophetesses in Old Testament times, Anna and Philip's four daughters under the New Dispensation, while Phebe and other good women were "fellow helpers" with the apostles in the work of Christ. Why shall not woman, now that education purity the faith once delivered to the saints. has fitted her far better for the work, be "While the Princeton Review, under your has fitted her far better for the work, be "While the Princeton Review, under your permitted to take even a more promi- management, has continued from year to nent part in religious service?
- women are converted than men, possibly if female preachers were encouraged and multiplied, we might find this disparity removed. Woman's influence over men is almost unbounded in other spheres, Why would it not be so in the pulpit, if she were properly educated for the high ministry?
- 8. It is argued that God's blessing has most unquestionably fullowed the public ministration of devoted Christian women in the conversion of many souls; that noted female names, both of the dead and living, have won hardened and reckless men to Christ who had resisted all other influences, and there-fore it must be that God approves of family, your seminary, and the Church unitheir service, or he would not so bless it.
- To these arguments it is replied:-
- 1. That while there are few cases in Scripture of supernaturally endowed women exercising religious functions, there is no conclusive evidence that they occupied any official position in the public services of the church, but that, both in the Old Testament and the New, men only were called and set apart to lead the services of the church'; that Christ chose twelve men—no women—for his personal witnesses and apostles for the 1 Cor. 11, 8-16, and 14, 34,) the inspired union is rare, but irresistible.

RELIGIOUS SISTERHOOD.

From Boston Advertiser.

The commotion an action, the property of Miss Smiley in the Lafayette Avenue Presbyterist Church of Problem is promoting in a few alderful degree consideration of the office and work of woman in the church. However the question concerning the propriety of pulpit ministrations by them may be determined there is likely to result from its agitation an increased conviction of the fitness of woman for some sort of Christian ministry and of the duty of calling upon them to engage in it. In these days of wide-spread intelligence and various Christian activity, the ministerial work out of the pulpit become, if not quite as important as that in it, yet so important that it can rarely be well done by the same person who does the other well. What some of our religious friends are in the habit of calling pastoral work, to distinguish it from the preacher's work, is rapidly outgrowing the capacity of any divided energy, and perhaps it would not be far wrong to say the same thing concerning the preacher's work. A church in a wide-awake community at the present day demands more and more diversified labour of a clergyman than any not extraordinary man can perform. If any special department of it is done in a superior manner, the inevitable result in nine cases out of ten is that some other part is neglected. The individual church of the Congregationalists, the parish of the Episcopalions, is, we imagine a less symmetrically-developed, complete and sufficient instituthan in former times. This may be true without any reflection upon the vigour and power of the general organization of the churches which has accomplished by centralizing energies and aggregating influences great works, and will continue to do so. It begins to be thought, if we rightly interpret several recent manifestations of sentiment, that a more than just proportion of attention has lately been given to consolidating the corporations, and that which is now most needed is a reciprocal fostering of individual responsibility and dif-

One of the sign of the times is the movement in the Protestant Episcopal Church, both English and American, looking to a revival of the order of deaconesses and the establishment of sisterhoods. The existence of such an order in the primitive church is too well authenticated to be seriously questioned, but for some reason it did not survive the dark ages. It is easy enough to account for its decay without supposing any inherent weakness of its conditions which would make its reestablishment and successful working in this age impracticable. Within a short time, that s to say, during the present century, this order has been revived, most successfully in Prussia and France, but also in Switzerland, Holland, Sweden and England. In 1883, Pastor Fliedner of the Lutheran church, amidst much opposition, brought about the opening of an asylum with one inmate in the summer-house of his garden, under the care of a deaconess ordained by himself. There are now in Protestant Germany " motherbetween thirty and forty and more than 1700 deaconhouses' The institution founded by Pastor Fliedher at Kaiserwerth on the Rhme, called a school of deaconesses, has received wide notoriety because it was to it that Florence Nightingale resorted to acquire that training as a nurse which enabled her afterwards to do such noble work in the Crimea and in hospitals at home. Her success and fame directed the attention of the Eng-

fusive efforts.

on the subject. Last year five bishops of the Euglish church adopted and pubconnection with a thoughtful paper on the subject in the January number of The American Church Review.

Last summer a committee of bishops, clergy, and laymen made a report on the subject of sisterhood and deaconesses to the Board of Missions of the American Episcopal Church in session at Baltimore, and since that time the subject has been much discussed in the church papers, and is receiving so much consideration that it seems altogether probable something will yet be accomplished to utilize more efficiently the work of women in the Episcopal Church. One of the most suggestive and helpful of all the contributions to the solving of the difficulties that are supposed to lie in the way of the practical consummation of the end, is a paper read before the branch of the Ladies' Missionary Society, in the neighbouring city of Cambridge, by Mrs. Charles S. Peirce, which has been published in recent the points made prominent by Mrs. Peirce is, that married women should be would have at least half the deaconesses

expressed well-considered doubt whether expressed woll-considered doubt whether in this time and, this land it be either desirable or possible to effect great in sults by the establishment of the order. It is adveraged in the report of the order, it is adveraged being of missions, and dilates for the distribution required or exhaust to the desirable that the desire is a life. ly and exclusively to its duties in a life The duties of deaconlife of celibacy. esses, as defined by Mrs. Peirce, would be, training the young, parish visiting, care of the poor. the homeless and the sick, and various kindred services obviously appropriate to the capacity and the disposition of pious women.

Closely connected with this subject of leaconesses is that of sisterhood. Although the former has received in this country more discussion than the latter, t has not made so much experimental progress. Already in New York, Washington and this city, probably also in other cities, there are Protestant sisterhoods organized and at work in the ever-white field of charitable service. The Episcopal Church, into whose pulpits nobody expects women will enter, -we will not say ever, but for a long time to come, is really advancing faster than the other denominations towards ordaining women to the honourable work This step forward of the ministry. commends itself to the intelligence and better sentiment of the community, and promises to effect great and blessed results. It is true that women do Christian work without any special ordination, but the authority, dignity and liberty which ordination confers is certainly as great an advantage to one sex as to the other.

PAPAL EDUCATION.

While Romanism has always denounced secular education, yet never has it manifested such violent opposition as at the present time. This general and inveterate hostility is no doubt attributable to the increasing popularity of the public school system in this and other civilized countries. As intelli gence is detrimental to the growth of Romanism, that ecclesiastical system seeks to overthrow every institution which aims at the education of the masses. Hence our free schools, being a serious obstacle in the perpetuation of ignorance, are attacked by the Papal

In conducting this war against unsectarian schools, the Jesuits exhibit their proverbial cunning. They have suddenly become the defenders of public morals, and are carnestly appealing to the people to save the rising generation from the contaminating influences of our popular system of instruction. In the most forcible language they describe the demoralizing tendency of State schools, and call them "godless" and 'heathen." Their periodical priests, with one accord, demand the division of the school fund, so that Catholic children may be educated in institutions un der the control of that Church. These Jesuticul leaders are endeavoring to create sympathy by affirming that the parents of Catholic youth cannot conscientiously place their children in the It is remarkable that Protestants do not AN IMPOSITION ON NEWSPAPER unholy atmosphere of irreligious schools. condemn these "godless" schools, and seek to abolish them, because their children are there in greater numbers than those of Catholic families. And yet no complaint is made by the various relig-

ious denominations of the land. But is it true that Roman Catholic schools exert a more moral influence than those under the control of the State? In determining this question, we must take the Saviour's rule "Wherefore, by their fruits ye shall know them." In Papal countries we have striking illustrations of the moral effect of Papal education. The In the Quarterly Review for Septem- lence of superstition indicates the deber, 1860, Dr. John Howson wrote ably grading influence of Romish schools. The children are taught to believe all the absurd traditions and pretended mirhished a form of general principles and acles of their corrupt Church. Hence, rules to govern the establishment of even in this enlightened Protestant land, even in this enlightened Protestant land, such an order, which may be found by Romanists are as superstitious as they such as care to read them, reprinted in are in Italy. This seems unaccountable, and yet it is the fruit of Papal instruction. These ideas are instilled in the minds of the young, and are never eradicated, because there is no opportunity for investigation. For this reason Romanists are not permitted to read their own version of the Bible, and desire all versions excluded from our publie schools. They are more anxious to make their children bigoted Catholics than to have them intelligent, moral citizens. It is not surprising, therefore, that the Papal leaders are endeavoring to overthrow the common school system.

The predominance of crime in Roman Catholic countries does not speak favorably of the elevating tendency of their schools. From the most authentic sources, it appears that, while in England there are annually four murders to a million of inhabitants, in Papal France there are thirty-one; in Lombardy, forty-five; in Sicily, ninety; in the Papal States, under the immediate watch numbers of The Churchman. One of and control of the Pope, one hundred to a million; and in Naples, equally under him, two hundred—that is, just fifty eligible to the office of deaconess. She times as many as there are in Protestant England. 'The Roman Catholic nations in every parish married women, and of Europe and South America present

a similar record. Surely our secular schools, though denounced as "godless" and lienthen," are more moral than those Papal religious institutions, which ourse thosellands in which they have the controlling influence.
The priests in Franco made an effort

a-few years since, to procure an act of the General Assembly, restoring to the clergy the entire instruction and control of the national schools. Before the time of Napoleon Bonaparte, every school, even the primaries, was instructed by a priest; and very little was taught in them except the creed and the elements of the Papal faith. This system was entirely changed by the Emperor, and every priest was removed from the The Bourbons, at their restorschools. ation, restored the priests; but the last revolution set the schools free again. The recent effort to bring them again under subjection to the Church called forth some caustic utterances from the cloquent Victor Hugo. He said to 416 priests, "Ah! we know you! We know the clerical party. It is an old party. This it is which has found for the truth those two marvellous supporters, ignoris which forance and error! This it bids to science and genius the going beyond the Missal, and which wishes to cloister thought in dogmas. Every step which the intelligence of Europe has taken has been in spite of it. Its history is written in the history of human progress, but is written on the back of the leaf." After showing how the great scientific discoverers of the past were persecuted by the Popes, this earnest French patriot thus addressed the priests: "For a long time already you have tried to put a gag upon the human intellect. You wish to be masters of education; and there is not a poet, not an author, not a philosopher, not a thinker that you accept. All that has been written, found, dreamed, deduced, inspired, imagined, invented by genius, the treasare of civilization, the venerable inheritance of generations, the common patrimony of knowledge, you reject." The fearless author then referred to their opposition to the Bible, and closed with these significant facts: " And you claim the liberty of teaching. Stop; be sincere; let us understand the liberty which you claim. It is the liberty of not teaching. You wish us to give you the people to instruct. Very well. Let us see your pupils! Let us see those you have produced. What have you done for Italy? What have you done for Spain? For centuries you have kept in your hands, at your discretion, at your school, these two great nations, illustrious among the illustrious. What have you done for them? I am going to tell you. Thanks to you, Italy, whose name no man who thinks can any longa pronounce without an mexpressible filial emotion—Italy, mother of genius and of nations, which has spread over the universe all the most brilliant marvels of poetry and the arts-Italy, which has taught mankind to read, now knows not how to read. Yes, Italy is, of all the States of Europe, that where the smallest number of natives know how to read. In Spain the same dark picture presents itself.-- Pachange.

PUBLISHERS.

Many advertisers have a practice,

even when they have but a small advertisement in a paper, of getting up a puffing article far an editorial, from ten lines up to a hundred or more, and then modestly asking the publishers to insert it as reading matter, "free gratis for Now, at the moderate rates nothing." of ten cents per line, which most papers charge for inserting business notices in reading matter type, the free advertising that is thus cooly requested would come to considerably more than the advertisement which they pay for. It is true that there may be some great public enterprises which are worthy of a liberality on the part of the publisher in the way of free notices, but as a general thing, those who ask this free puffing. have no greater claims upon the press than any other advertiser. A publisher's advertising columns are his main source of income, and no one has any more right to ask for the gratituous use of the same than he has to request the freedom of a clothing store, that he may help himself to what suits him. Another imposition on newspaper publishers is practised by magazines, which expect, for an exchange, a notice every month, at least equal in value to their magazine tor a whole year. Not long ago, just after we had given a leading monthly a notice which at our regular rates amounted to just about a year's subscription to the magazine, we neceived a polite circular from the publishers stating that their exchakge list had become so large that they regretted being obliged to discontinuo sending it to many papers, and we have not received it since. It it not time that newspaper men determined no longer to submit to such impositions?—Journal, Fishkill, N. Y.

Finally, be calm and tranquil; cultivate a spirit of putience. Charge not that God is a slow worker; though the vision tarry, it will certainly come.—II. M. Scudder.

in the continuous them such again (interpretation of the problem o to pray or prophesy, but did not forbid mtelligent and talented females in these times, those in the negative reply that there is no hint of this limitation in the text; and further, that the reason given why women should keep silence is based in the relation of the sexes, (1 Cor. 11, 8, and 1 Tim. 2, 13-11,) and holds for 2. To the second argument above it is answered, that woman's confessedly great influence over men is always most effectively exerted in quiet gentle ways, rather than on the platform and in the promiscuous assembly; and that just in proportion as she departs from what they claim that the Bible teaches to be her relation to man, will she lose the influence she now has over him.

3. To the third position, that God's blessing has followed the public services of woman, it is said: Doubtless this is He constantly blesses the honest effort of his children to serve him, though they err in the mode of their service. If he did not overlook our failings of judgment, sad would be the state of the best Christian. Nor can any one wisely conclude that the same women who seem to be blessed in their public services might not do more for God and the permanent order and welfare of the church, if they would exercise their gifts in what all admit to be the chief channels of their influence.

Paul first reproved them for the manner

in which they conducted themselves and then enjoined upon them silence to

Such seems to the writer to be leading points upon each side of the question, so far as they can be compressed into this limited space. The final decision to every Protestant who accepts the Bible as his only rule of faith and practice, must rest upon a fair and full view of what that Bible teaches. What says the Word of God? is the vital spot. N. Y. Christian Weckly.

JUBILEE OF THE REV. DR. HODGE, OF PRINCETON.

The following address to Dr. Hodge has been signed by the principals and professors of the Theological Faculties of the Free Church at Edinburgh, Glasgow, and Aberdeen. It is to be presented to him at the great jubilee commemoration meeting at Princeton, towards the end of this month, along with other addresses of a similar kind. We understand that Dr. M'Cosh, President of Princeton College, has been requested to present it, as no Free Church professor will be present on the occasion. The address has been written on vellum. with illuminated letters, and is enclosed in an elegant morocco case.

To the Rev. Chas. Hodge, D.D., Princeton "Rev. Sir,-We, the Principals and Professors of the Theological Faculties of the Free Church of Scotland at Edinburgh, Glasgow, and Aberdeen, desire to offer our must cordial congratulations to you on your entrance on the liftieth year of your professorship in the Theological Seminary at

"We only express to yourself what, on occasions without number, we have expressed to others, when we say that we regard your services in the cause of revealed truth, extending over half a century, as of ines-timable value, and that we look on you as one of the chief instruments raised up by the Head of the Church, in these times of doubt and contention, for maintaining in its

year to bear testimony fearlessly, yet firmly, for the truths of Gcd's Word, and to 2. It is urged that there is something peculiarly winning in the exhortations and prayers of godly females, which will be far more likely to subdue the similar light before the mass of readers, rough natures of men than the colder your Systematic Theology, the crown of addresses of their own sex. Inasmuch your labours, has brought together the inas by the preaching of men many more valuable information and reasonings of your roman are converted than men uposses. of evangebeal truth, expressed in a spirit emmently calm and Christian, which vall extend still more widely the wholesome influence of your life and labours.

"We congratulate you further on the honourable and distinguished place you have ever had in the esteem of the whole Presbyterian Church—of all Churches that prize evangelical truth—on the affectionate regard in which you are held by your students past and present, and on the happy domestic in-fluence which, through God's blessing, has given to the Church sons like-minded with yourself, following in your footsteps, and aiding in your work.

"It is our earnest prayer, and that of the whole Church with which we are connected, and emmently blessed in such further labours as your strength may enable you to undertake, and that in God's good time an entrance may be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

In science, read by preference the newest books: in literature, the oldest. The classic literatur, is always modern. New books revive and decorate old ideas. Old book suggest and invigorate new ideas.—*Bulwer*,

The art of conversation consists in church; that in the Acts of the Apostles two fine qualities. You must originate men only were ordained to the gospel and you must sympathize; you must ministry; and that when women did possess at the same time, the habits of take parting social religious meeting (see