

ties was combined a very sensitive, tender heart. His family were loved with a most devoted affection. His brethren in the ministry could count on his "brotherly kindness," in illustration of which—as we may speak with more freedom and propriety of the dead than the living—we may refer to his relations with Dr. Lillie, and Mr. Burpee. The sick and the bereaved always commanded his ready sympathy and service. The poor and distressed received his most generous help—but the right hand did not know what the left hand did! In Theology, Mr. Porter was a moderate Calvinist, of the Payne and Wardlaw school, and viewed with apprehension departures

from such old paths. As to church government, he remained a firm Nonconformist and Congregationalist. But he was anything rather than narrow in his sentiments or sympathies; open to truth from every quarter, and loving good men of every name.

Mr. Porter leaves a widow, one son and two daughters to mourn his loss. His first-born son, James, died in infancy; another bearing the same name in 1867; his brother, Rev. S. T. Porter, recently retired from the ministry in Glasgow, to reside in Highgate. One of his sisters is the widow of the late Rev. T. T. Lynch, author of the *Rivulet*.

F. H. M.

Home and School.

A QUESTION FOR YOU.

Oh, what are you going to do, brother?

Say, what are you going to do?

You have thought of some useful labour,

But what is the end in view?

You are fresh from the home of your boyhood,

And just in the bloom of youth;

Have you tasted the sparkling water,

That flows from the fount of truth?

Is your heart in the Saviour's keeping?

Remember He died for you!

Then what are you going to do, brother?

Say, what are you going to do?

Will you honour His cause and kingdom,

Wherever your path may be?

And stand as a bright example,

That others your light may see?

Are you willing to live for Jesus,

And ready the cross to bear?

Are you willing to meet reproaches,

The frowns of the world to share?

Your lot may perhaps be humble,

But God has a work for you—

Then what are you going to do, brother?

Say, what are you going to do?

—Selected.

DOMESTIC ECONOMICS.

Due attention to *Domestic Economics* will provide needful funds for benevo-

lence and religion, as many commingled streams form mighty rivers. The largest worshipping assembly is a gathering of families; and the wealth of nations is the aggregate property of many households. Domestic influences work the machinery of commerce and the labour of life. The counsels of home regulate national affairs. The energies of home set in motion science and invention. The tenants of home crowd the mart, the museum and the workshop. The motives and affections of home are the ever-vitalizing force of toil. Pitiable is the man who has not, who cares not for a home! It is for the loved ones of his home that man daily treads with agile steps the rough path of danger and industry.

Home is the very centre of man's being—the study in which he trains for action—the watch-tower whence he discerns his duties and dangers. Here he acquires principles and strength for the labours and trials of life. From its stores he nourishes and attires his person; from its treasury he replenishes his purse; from its joys he refreshes his heart.

The deeds of Thermopylæ and Marathon evinced the valour of home loving