

not bear the tracts which were brought to the door, but since the coffee-room was opened he had found that she was a friend, that the Bible was a friend, and he loved to talk about it, and kept singing hymns. She continued to make the acquaintance of this family, and found that the man—who was a platelayer on the railway—was a decided Christian. About a fortnight ago, the men on the London and Brighton Railway—some eighty or ninety—whom she met at the Town Hall, brought her a present of two silver candlesticks, accompanied by a beautiful address, with the names of all the railway men who had subscribed to the testimonial, and among them was the name of this man—a friend to Christ and a friend to his servant. This was one of the earliest out of scores of cases that opened her eyes to the benefits resulting from coffee-rooms. One woman told her that her husband would not be induced to go to the coffee-room. She said "Try again, and we will pray that he may come in." One Saturday night, a stranger, a man of dirty appearance, was seen taking some coffee. It was the man referred to. She showed him the "Illustrated News" for the week, invited him to come on Monday evening, when there was to be some singing with harmonium accompaniment, and just to put on any dress he chose. He came on Monday night much improved in appearance, when she gave him a little book and bade him select a hymn for the night. About a week afterwards she saw his wife, who told her she had taken hold of her man. He inquired for the looking-glass, and said "That young lady has taken quite a fancy to me; she seemed to think that if I did not come nothing would be right; and there is the book she gave me. I must get tidied up a bit. No more public-house for me. There is some good to be got there, in that blessed coffee-room." In this way one got hold of the hearts of these poor people. There was a large room, with tables and seats, holding about 130 when packed, with a bar at one end loaded with viands of all kinds—tea, coffee, cocoa, cakes, and buns of various sorts. Broth and meat went on at certain hours of the day; and in the evening almost anything was taken, including meat of all kinds. A great deal of coffee was drunk, one man ordering as many as ten cups, not for himself, but that he might treat his friends. Every now and then a hymn was started; anyone who liked might join in, and the missionary said a few words. The people could not help hearing, and sometimes when engaged at draughts or some other game, words of the hymn would be impressed on them, and thus the thin edge of the wedge was introduced for their spiritual benefit. They also brought the hymn-books home, their children learned them, and thus the good was extended. There was no charge for admission, and if they would put any fee on the rooms, however small, they would shut out the very class whom it was intended to benefit. To meet the expense, there was a box at the door, where those who were disposed might put what they pleased, and they had always been found exceedingly generous; but if they wanted counter attractions to the free houses of vice, they must adopt the same course. There must be well-lighted windows, and nothing to pay for admission. To this coffee-saloon should be added one or two rooms for meetings, classes, temperance lectures, services of song, or any other effort for the spiritual and temporal benefit of the men and their families. In such rooms a night-school might be held, and singing practised. All these opportunities for spending a useful and pleasant evening are invaluable adjuncts to the coffee-room. The two parts of the work thus act and react upon one another, and, besides the actual good done at the time, the attendance is kept from falling slack. Another way in which the place might be made self-supporting was, that while the large front saloon was free, they could have lodging-rooms to let. They might also have a reading-room behind, for which those who wished to have more quiet and the use of the library could pay something. But the great thing was to watch what people wanted; and they must not let the majority have the vote, as their decision might be adverse to what was desirable, but to make their own rules. They must try to win people in, never preaching to them, but inviting them as friends. The open Bible, and the texts round the walls, while proving an attraction to the men, banished swearing and quarrelling. Lady Hope concluded by appealing to all to do the utmost they could to put down what was evil, and raise up what was good, and urged them to ask God to help them to show the light of his countenance to the poor discarded ones.

Lord Shaftesbury said he certainly should not have risen and have endeavoured to add one word to what had fallen from the lips of Lady Hope, lest he should weaken its effect on their hearts; but he could not resist the temptation to back up heartily all that she had said. He backed it up with the results of his own long experience, and he ventured to assert that in precept and in practice, in spirit and in method, Lady Hope had struck out the true course, and God had blessed her with signal success. In the management of these institutions there was very great difficulty and very great delicacy, for we had not yet hit the universal principle on which they could be conducted. They would see from what Lady Hope had told them—they would observe how much, in her instance, depended on her own personal character, her own personal attention, labour, and vigilance over all that was said and done in that establishment. If we could ensure for such establishments a lady, like Lady Hope, who would give her heart, soul, and intelligence to work, the whole thing would be completed. But that was not so. There were great varieties of management required, because we had not yet hit the true natural history of the various classes of working men. It was astonishing what minute misgivings, what peculiar tastes, what strange and indescribable feelings there were in the moral constitution of the people. We must respect their feelings and their prejudices, and do everything we could to win them over to us and avoid everything in the way of patronage or dictation. They had heard Lady Hope saying, and no doubt perfectly truly, that they must not leave the guidance of these establishments to the votes of the majority. In a vast number of cases, the votes of the majority, given by men not trained under the discipline of good order and of religious feeling, would be prejudicial. Nevertheless, when they came, in

some parts of London and elsewhere, to manage these establishments, they must leave a very great deal in the hands of the men themselves, who are so very sensitive and suspicious that unless they have the power of controlling a great deal they would not come there at all. Lady Hope was another instance of that which we saw in the present day for which we ought heartily to thank Almighty God. This was an age in which the services of women were more prominently called forth than in any period of the history of the world. They had heard Lady Hope speak; and talking of her as if she was not present—as if she had already gone to heaven, as she was certain to do—from the manner in which she had addressed them, and the tenderness and delicacy with which she had expressed her feelings, he asked whether the roughest of human kind could withstand the aggressive appeals, day after day, and hour after hour, of such a woman? The greatest of all the evils that afflicted the land were drink and the consequences of drink. Drink broke up domestic enjoyment, ruined the body, endangered the soul, filled our gaols and lunatic asylums. We had the highest political reasons—the highest moral, spiritual, and even religious reasons, for endeavouring to put down this accursed system of drinking. If the people of Scotland and England could be but moderately temperate, could but act on the principle of self-control, they would be not only the foremost people in morals, but the most affluent, the most comfortable and happy, and most independent of all the nations of the earth.

After a few words from Mr. John Burns, the hymn—"Tell me the old, old story," was sung, and the Rev. Mr. Boyd having pronounced the Benediction, the meeting separated.

A FATAL CHOICE.

She has chosen the world,
And its paltry crowd;
Sue has chosen the world,
And an endless shroud!
She has chosen the world
With its misnamed pleasures;
She has chosen the world,
Before heaven's own treasures.

She hath launched her boat
On life's giddy sea,
And her all is aloft
For eternity.
But Bethlehem's star
Is not in her view;
And her aim is far
From the harbour true.

When the storm descends
From an angry sky,
Ah! where from the winds
Shall the vessel fly?
When stars are concealed,
And rudder gone,
And heaven is sealed
To the wandering one

The whirlpool ope
For the gallant prize;
And, with all her hopes,
To the deep she hies!
But who may tell
Of the place of woe,
Where the wicked dwell,
Where the worldlings go?

For the human heart
Can ne'er conceive
What joys are the part
Of them who believe;
Nor can justly think
Of the cup of death,
Which all must drink
Who despise the faith.

Away, then—oh, fly
From the joys of earth!
Her smile is a lie—
There's a sting in her mirth.
Come, leave the dreams
Of this transient night,
And bask in the beams
Of an endless light.

"WHERE are those, then, that go about to divide Christ from Himself; Christ real from Christ mystical; yielding Christ one with Himself, but not one with His Church; making the true believer no less separable from His Saviour than from the entireness of His own obedience; dreaming of the uncomfortable and self-contradicting paradoxes of the total and final apostasy of saints? Certainly these men have never thoroughly digested the meditation of this blessed union whereof we treat. Can they hold the believing soul a limb of that body whereof Christ is the head, and yet imagine a possibility of dissolution? Can they assign to the Son of God a body that is imperfect? Can they think that body perfect that hath lost his limbs? Even in this mystical body the best joints may be subject to strains, yea, perhaps, to some painful and perilous luxation; but as it was in the natural body of Christ, when it was in death most exposed to the cruelty of all enemies, that upon an overruling Providence not a bone of it could be broken; so it is still and ever with the spiritual; some scourgings and blows it may suffer, yea, perhaps some bruises and gashes, but no bone can be shattered in pieces, much less dismembered from the rest of the body. Were we left to ourselves, or could we be so much as in conceit sundered from the body whereof we are, alas! we are but as other men, subject to the same sinful infirmities, to the same dangerous and deadly miscarriages; but, since it hath pleased the God of heaven to unite us to Himself, now it concerns Him to maintain the honour of His own body by preserving us entire."

BRITISH AND FOREIGN ITEMS.

THE receipts of the principal Religious Societies of England are this year larger than usual.

THERE is a project for introducing the culture of silk on an extensive scale among the colored people of Alabama.

EIGHT of this and last year's graduates of Andover Theological Seminary intend to go out as foreign missionaries.

MESSRS. MOODY AND SANKEY closed their five weeks' labors in New Haven, May 3. Messrs. Pentecost and Stebbins succeed them.

GREAT numbers of Roman Catholic priests in Germany are taking unto themselves wives, the law of the empire giving protection to such unions.

MR. TOOTH has been preaching in St. Andrew's Cathedral, Singapore, and the anti-Ritualistic parishioners are indignant with the Archdeacon who gave him permission.

THE Brotherhood of Locomotive Engineers have been robbed of \$15,000 by the man to whom their funds were intrusted. Who was the "oppressor" then?

IT is roughly estimated by competent authority that 120,000 persons entered the Paris Exposition on the opening day. This number includes exhibitors, workmen provided with tickets, invited guests, and those who paid for admission.

A DAILY half-hour religious service, established a quarter of a century ago by the proprietors of the Thomas Adams & Co. immense lace-houses at Nottingham, Eng., has been continued without intermission; it has an average daily attendance of 500 out of the 800 employees.

THERE died at Prestwich Asylum, near London, the other day, a lunatic in whose stomach 1,841 indigestible substances were found, namely, twenty buckles, fourteen bits of glass, ten pebbles, three pieces of string, a piece of copper, a fish hook, a pin, nine brass buttons, 1,782 tacks and nails.

THE Christian philanthropy shown by the missionaries in China in relieving the sufferings caused by the terrible famine has been greatly effective in breaking down the prejudice and hostility against them and their work, and Chinese merchants are now selecting them as the most trustworthy almoners of their gifts.

ENGLISH yachts belonging to the Royal Squadron are bound to render service in time of "national danger and great emergency," in consideration of which they are allowed to use the royal dockyards. Lord Ellington's schooner "Cruiser" is flying the naval ensign preparatory to a visit to the Sea of Marmora.

THE natives of India to the east of Tinnevely are embracing Christianity in a remarkable manner. Not less than 16,000 have sent in their names to Bishop Caldwell, and placed themselves under instruction for baptism. His lordship reports that village after village is laying aside its heathenism and seeking admission into the fold of Christ.

THE Free Church Assembly, this year, will have its share of judicial business. Prof. Robertson Smith's case comes up from the Synod of Aberdeen, and that of Dr. Marcus Dods from the Synod of Glasgow and Ayr. The decisions of these cases, by the Synods, were by small majorities, and sharp discussions may be expected in the Assembly.

MR. FRANCIS HENRY MORAN, one of the Light Brigade in the Crimea, has just died at Chatham, England. He was the trumpeter who sounded the memorable "Charge" at Balaklava when the order was received. He was dangerously wounded. For the last sixteen years he had been bandmaster of the Second Battalion of the Fifth Fusiliers. He had been in the service more than thirty-two years.

IT is reported that in view of the attack made upon the Emperor, the German Government has resolved to propose, or even to introduce, by administrative decrees, serious restrictions on the freedom of the press and the right of public meeting. Efforts will, it is said, be made to bring about common action on the part of Germany, Russia, England, the United States, and other countries where Socialistic or Communistic symptoms have lately appeared.

A PHILADELPHIA company has received the contract from the Russian Government of dredging a channel in the river Neva ten miles long, 280 feet wide, and twenty feet deep. This will open the river, which is not navigable between Cronstadt and St. Petersburg, except for small vessels, to ships of 1,200 to 1,500 tons burden. The contract was obtained through the favorable report of a party of Russian engineers, who, while visiting the Centennial Exhibition, were mysteriously inquisitive in inspecting dredging machinery.

THE Sisters of Charity are employed in all the civil hospitals of Paris, and in most of the provincial towns. They are the nurses, and have the management of the laundry, the kitchen, and often of the pharmacy. They exercise also a superintendence over the male and female attendants, and are in reality supreme in all the wards. It is objected against their further employment that they take advantage of their position to make proselytes among the non-Catholic patients, and even resort to persecution when other methods fail. It is proposed to dismiss them and employ ordinary nurses.

THE Catholic Review declares, concerning the sensational dispatch about the 3,000,000 English people going to Rome, that the whole story is absurd, and that its only foundation of truth is the fact that some three years ago a number of the Ritualistic ministers of the Anglican Church got together, and agreed that it would be a good thing to make a bargain with Rome. They drew up a sketch of what they would like, sent it privately to those who they thought would sympathize with them, obtained very many adhesions, and then one of their number went to Cardinal Manning, and laid the project before him. He treated his visitor kindly, but explained that the doors of the Romish Church stand wide open; her arms are always extended to receive the penitent and the believing. But every one must come for himself, and on his own account; and he must come without "conditions."