

Precious Thoughts,  
FROM LIPS NOW SILENT.

It was Thursday night again. The subject chosen was the 11th of Hebrews.

To save looking up the passage in the Bible, which few readers will do, it may be well to give enough of it to bring its line distinctly back to memory.

"Abraham... went out, not knowing whither he went... sojourned in a strange country, dwelling in tabernacles with Isaac and Jacob. For he looked for a city which had a foundation... These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth... And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is an heavenly *wherefore*. Here the preacher paused "wherefore—wherefore God is not ashamed to be called their God! Why is He not ashamed to be called their God?"

My own mental answer was ready enough "Because they were men and women after His own heart. Because especially they made His promises their inheritance, and were willing on account of these promises to be 'strangers and pilgrims on the earth.'"

But the answer from the earth was very different.

"Wherefore God is not ashamed to be called their God. Why is He not ashamed to be called their God? Because 'He hath prepared for them a city.' He hath prepared for them the fulfilment of all their hopes. He led them to 'look for a city which hath foundations, whose builder and maker is God,' and 'He hath prepared for them a city.' If He had failed to do so, He would be ashamed. He would need to be ashamed 'to be called their God.' But 'He hath prepared for them a city, wherefore He is not ashamed to be called their God!"

"When God speaks a word of promise, and a human soul is led to lay hold upon that word of promise, to lean upon it, to rejoice in its richness and faithfulness, to act upon the faithfulness of this promise, if God were to allow that promise to fail of a triumphant fulfilment, He would then be, and He would need to be eternally ashamed in the presence of that trusting one.

"Could the grounds of our confidence be put stronger? As we would resent the idea of 'shame' attaching to the name of our God of faithfulness, let us resent the faintest whisperings of unbelief, and glory in the everlasting reliability of the word of the living God."

In the above passages I do not pretend to remember the words used, but think the thought has been given.  
Brucefield. ANNA ROSS.

The Hasty Word.

To think before you speak is so wise an axiom that one would hardly think it needful to emphasize it by repetition. And yet in how many cases the hasty temper flashes out in the hasty word, and the latter does its work with the precision and the pain of the swift stiletto! Singularly enough, the hasty word oftenest wounds those who love one another dearly, and the very closeness of their intimacy affords them opportunity for the sudden thrust. We know the weak points in the armour of our kinsman and our friend; we are aware of his caprices, and ordinarily are tender and compassionate even of his vanities and his small fancies and whims; but there dawns a day when it is written in the book of fate that we shall be as cruel as we are loving. We are cold, or tired, or hungry. We are anxious over unpaid bills, or our expected letters have not arrived, or one of the children is ailing, and we dread the outcome of the malady. So politeness fails us, forbitude is vanquished, philosophy is in abeyance, and we say that which we repent in sackcloth and ashes. But though the hasty word may be forgiven, it is not at once forgotten. It has flawed the crystal of our friendship; the place may be cemented, but there is a shadowy scar on the gleam-

ing surface. Oh, if the word of haste had but been left unspoken, if the strong hand of patience had held back the sword as it was about to strike.—*Harpers' Bazar*.

Protecting Children.

It is pleasing to note in the benevolent work of caring for and protecting its dependent children. Ontario bids fair to occupy a prominent position among progressive countries. The department recently created under the direction of Mr. Kelso is accomplishing much good, and as the principles of the Ontario Children's Act are more fully brought into operation it will be found that we have adopted the most practical, and at the same time, the most economical system of dealing with this class:—Namely, to rescue neglected children from evil environment and place them out in family homes, where they will have opportunities for acquiring and developing habits of sturdy independence and thrift. No country can ignore its helpless children, who are to be its future citizens, and the heirs of all it has achieved. In a recent magazine article, the Hon. J. M. Gibson concludes a careful exposition of this question with the following words of wisdom: "There is no surer and more effective mode of improving society than the rescuing of neglected and dependent children from dangerous environments, wisely caring and providing for them during their early years, and giving them a good chance for a fair start in life. This is a busy world, and philanthropic work is too much confined to the few, but a movement of so vital importance to society should enlist the active co-operation and practical sympathies of all."

Horace Greeley on Proof-Reading.

In the latest batch of published letters of Horace Greeley, there is one addressed to a young man who aspired to the position of a proof-reader on the "Tribune." Here is Mr. Greeley's appreciative tribute to the occupation of a proof-reader, in reply to the application.

"As to proof-reading, I think a first-rate proof-reader could always find a place in our concern within a month. But the place requires far more than you can learn; it requires a universal knowledge of facts, names, and spelling. Do you happen to know, off-hand, that Stephens of Georgia spells his name with a ph, and Stevens of Michigan with a v in the middle? Do you know that Eliot of Massachusetts has but one l in his name, while Elliot from Kentucky has two? Do you know the politics and prejudices of Oliver of Missouri and Oliver of New York, respectively, so well that when your proof says 'Mr. Oliver' said so and so in the House, you know whether to insert 'of Mo.' or 'of N.Y.' after his name? Would you choose to strike out 'of Mo.' and put in 'of N.Y.' if you perceived the speech taking a particular direction respecting slavery, which shows that it must be wrongly attributed in the telegraphic dispatch? My friend, if you are indeed qualified for a first-rate proof-reader, or can easily make yourself so, you need never fear. But don't fancy the talent and knowledge required for a mere Secretary of State, President, or any such trust will be sufficient."

The Origin of Zenana Work.

The first Zenana teaching ever attempted in the East was in Siam in 1851, as Zenana work in India did not begin until 1858. Twenty-one of the thirty young wives of the Siamese king composed the class. In India the beginning was on this wise: A missionary's wife in Calcutta sat in her parlor embroidering a pair of slippers for her husband. A Brahman gentleman admired them! The lady asked if he would not like to have his wife taught to make them. He answered "Yes." That was a fatal word to those who wished to cling to idolatry, but a joyous answer it has proved to be to them. As this lady was teaching the women of India to twine the gold and purple into the slippers, she was twining into her heart the fibres of the sufferings and love of our Lord and Saviour. After one home was opened to the missionary, it was easy to gain access to others.