

AT SUNSET.



WAS evening, while the slanting ray
Made roofs all gold, and streets all gloom ;
She rested at the close of day,
Her heart in peace, in peace her room.

And gently fell upon the calm,
The old cathedral's evening chime,
Making her soul a siller psalm,
Like some unspoken poet's rhyme.

She rose to see the quiet sky,
As called by some celestial lips,
And lo ! the golden gates on high,
Revealed a John's Apocalypse.

Opened by God's Almighty hand
To eyes that have the heart to see,
She gazes on that blissful land,
Which gives to time, eternity.

The lowing kine upon the mead,
The swallows in the sunny air,
The creatures which on matter feed,
See not Heaven's gate in vision there.

Within her, thoughts eternal glow ;
Eternal love breaks into prayer ;
Her room, the world, the street below,
Her new and vast compassions share.

Will all life's days so fairly close
Those in that street when shadows lie ?
Will they but fall in death's repose
To wake to Heaven's Epiphany.

The sick, the weary and the poor,
Who blindly seek Thy living street,
Will they all find that mansion door,
The place where want and fullness meet ?

She prayed, oh painter of the land,
For which all men and ages wait !
Grant that our tribes at last may stand
Within its everlasting gate.

THE Reformed Jews have long ceased to believe in a personal Messiah ; but how entirely even the orthodox Jews have lost the knowledge of the real purpose of His coming will be seen from the following passage of Maimonides : "The days of the Messiah are the time when the kingdom will return to Israel, and the period of their restoration to their own land. He will be an exceedingly great Monarch, and His metropolis will be Zion. His renown will be greater even than that of King Solomon. All people will live in peace with Him, and all lands obey Him on account of His righteousness and the wonders which it will be in His power to perform. All His enemies will be destroyed ; for the protection of God will be continually with Him. Numerous passages of the Scripture allude to His prosperity, and to ours with Him. In other respects the order of things will not in any way be changed from what it is now. According to the language of the Rabbanim : 'There is no difference between this world and the days of the Messiah, except the return of the kingdom.' In His days there will be rich and poor, strong and weak, and other varieties in the same way, excepting that in those times it will be very easy for mankind to obtain the means of subsistence, so that by a little exertion much may

be effected. . . . The great advantage of those times will be that we shall recover from the subversion of our kingdom, which will be restored to its splendor ; thus affording us greater opportunity of performing the commandments, and thereby of increasing wisdom ; as it is said, 'The earth will be full of knowledge ! Wars will cease : Nation shall not lift up the sword against nation ;' and in those days universal peace will prevail, and mankind will merit the life of the world to come. The Messiah, likewise, will die, and His Son and posterity will reign after Him. The prophet remarked concerning His death, that 'He will not cease until He establish judgment in the earth.'* Like His reign, men's lives will also be greatly prolonged ; for the absence of cares generally lengthens human existence. It is not to be a matter of wonder if His reign should even last two thousand years ; for, as the Rabbanim say, 'When good company meet, they are not soon separated.' —Preface to the Talmudic Treatise *Cheleek*.

"WHEN the famous Colonel Edwards, who during the Sepoy Mutiny of 1857 was stationed in Peshawur in the Punjab, said in a speech which he delivered three years afterward in Exeter Hall : 'The border station Peshawur is one of the most difficult and dangerous posts in India. But during the terror of the mutiny perfect quiet prevailed here. How came that. Because we honored God there from the very beginning, because we founded there a Christian mission, and I tell you, Dr. Pander, one of the ablest missionaries of India, went out in that time into the street of Peshawur, where 60,000 heathens and Mohammedans stood before him, and there he opened his Bible and preached the Gospel to them. He feared nothing, and did his duty in confidence of God's defence, and I testify here that we in Peshawur owed our security to a Christian mission which was among us, as it were, an Ark of the Covenant.' When Luther, against the will of the Elector of Saxony, returned to Worms, he wrote to him : 'In this matter no sword shall nor can give counsel or help ; God must deal here alone without any human care or officiousness. Therefore he who believes most will here defend most.'"

THE editor of the Japanese newspaper recently collected statistics of growth from all the Protestant churches of Japan, showing their increase during the last three years. From 38 churches they have grown to 151, and from 3,700 members to 11,000.

CAREY and his compeers (Baptist missionaries) labored seven years before the first Hindoo convert was baptized. Judson toiled on for years without any fruit of his labor, until those who were sustaining him began to get disheartened, and yet the result of their work is plain to be seen after all these years.

* Isa. xlii., 4 : "He shall not fail nor be discouraged, till He have set judgment in the earth."