

meal at home. The next year they persuaded the ministers about Boston to arrange their lectures in alternate weeks, that four contiguous towns might afford but two lectures a week. In 1639 the rulers again sought to regulate the hour of lecture, but this brought the clergy on their backs, and the next year all restrictions were repealed, and the week-day lecture long remained a time of common assemblage, of business convenience, of hospitality and of great social enjoyment.

AN EGYPTIAN FUNERAL.

A funeral in Egypt is indeed a strange sight, and the first one the visitor sees astonishes very much. At the head of the procession march a corporate body of the blind and a certain number of men, who proceed at a quick step, singing a most jubilant air, while swinging themselves from right to left. Behind them comes the funeral car, or rather a sort of bier, bearing a great red shawl, in which the body is deposited. At the extremity of the bier, on a perch, is placed the turban or the tailbouche of the defunct. Two men carry this bier. They follow with such high spirits the movement of the head of the cortege that the corpse, rocked in every direction, seems to jump under the shawl that shrouds it. The women bring up the rear, some on asses, some on foot. The first row is formed of weepers or rather screamers, who send forth toward heaven at each step the shrillest notes. The weepers hold in their hand a handkerchief, with which they are not solicitous of wiping their eyes perfectly dry, but which they pull by the two ends behind their head with a gesture that would be desperate if it were not droll. On arrival at the cemetery they take the corpse from the bier to cast it, such as it is, into the grave. The grand funerals, however, take place with much more solemnity. An important personage is hardly dead in Egypt before his friends and acquaintances hurry to the house; during one or two days they eat and drink at the expense of the dead, or rather his heirs, indulging in the noisiest demonstrations. When the hour of the interment arrives a scene of the wildest character is produced. The slaves and women of the household throw themselves on the corpse and feign determination to hinder it from passing the threshold. This lugubrious tragedy is played conscientiously; they snatch away the coffin; they delay each other with blows, and the most violent and frightful clamour is heard. At last the procession leaves the house and repairs to the cemetery, preceded by camels loaded with victuals, which are distributed to the poor hurrying in crowds along the road. All along the road the mourners and friends of the family fight for the honour of bearing the bier for an instant, and thus it passes or rather bounds from hand to hand amid the most frightful disorder. The interment ended, every one returns to the house of the dead to recommence the festivities, dancing and the mortuary demonstrations.—*Brooklyn Magazine*.

HOW A PARTRIDGE "DRUMS."

When I first came to Canada, I found there were various opinions as to the method of making the sound. One man, who read a good deal but rarely went into the woods, said the sound was produced by the bird's voice; some of the hunters told me the bird struck its wings on the log, and others declared that it struck them together over its back.

I did not much heed the book man's explanation, for all the woodmen laughed at it. I soon learned to discredit also the idea that the bird thumped the log with its wings, because, whether it stood on a stump or a stone, a rotten log or solid timber, the sound was always the same. Lastly, I did not believe that the wings were struck together, because, when a pigeon or a rooster strikes its wings together, the sound is always a sharp crack. At length, after watching the bird carefully, I came to the conclusion that it drums by beating the air only.

It is not an easy matter to get sight of a partridge when he is drumming, but I managed to do it by crawling on my hands and knees toward the bird, lying still while he was quiet, and only moving forward when he renewed his noisy courtship.—for it is to woo and win his mate that the Ruffed Grouse indulges in these musical exercises. In this way I contrived to come within twenty feet without alarming him. Through the alder thicket I could just see his shaggy form strutting about like a turkey cock; then, for a moment, he stood upright, with his feathers lying close. Suddenly his wings flashed, and at the same moment I heard the loud thump. Then, for a few seconds, he stood, looking about as though nothing had happened; but presently came a second flash and thump, and others rapidly followed at lessening intervals, until at last the serenade rolled away like the galloping of horses or the rumbling of distant thunder.—*Ernest E. Thompson, in St. Nicholas for April*.

A LONELY DWELLING-PLACE.

North of Scotland there is a little island called Kilda, where there are only six families composed of seventy-three persons. They have communication with the mainland only once a year, when the agent of the owner visits the island to collect rents, and carries with him a package of letters and newspapers. The families' provisions consist of barley bread, eggs and sea-birds. Fish abound in the waters, but the islanders do not like them as food, and catch them only to sell when the agent comes over.

To pay their rent they weave rough clothing and blankets to sell. In the summer they cultivate gardens, collect birds and eggs for winter stores, and fish for trade. But these poor people, while fighting a hard battle for life, are contented with their lot. Crime and intemperance are unknown among them, and courts are never held. All the adults are members of the Church of Scotland, and know a large part of the Bible by heart. A minister resides among them, and holds regular services on Sunday and during the week. This little world is in strange contrast to the busy life of the nineteenth century.—*Youth's Companion*.

SPRING.

Free from their prisons leap the crystal streams,
Once more the meadows feel their pulses stir,
The air again is conscious of the whirr
Of feathered jockeys, racing with their teams
Along the course of the sun's golden gleams,
And Time, that wonder-making conjurer,
Near sleeping Nature comes; and, touching her
With his light wand, breaks through her deathlike dreams.

"Awake," he cries, "awake, for now the snows
Have yielded to the heavens' glorious king;
The wind pays fragrant homage as it blows;
The brooks and birds in tuneful concord sing;
And in the woods the pale arbutus shows
Her blossoms—lights to guide the steps of Spring!"
—*Frank Dempster Sherman, in Brooklyn Magazine*.

INFLUENCE OF THE BIBLE.

While the Bible of the race is being written, from age to age, the Bible—as the Old and New Testament are rightly described—remains the most authoritative and the most valuable of all the revelations of the Divine will. It is not one book, but many books, some of which have influenced me deeply; others have not influenced me at all. The first time I felt the influence of the Bible was when I first went to a boarding school. I was unspeakably miserable and forlorn. I was only twelve, and had never been away from home before. It was then I discovered the consolatory influence of many of the Psalms. Take them all round, the Psalms are probably the best reading in the world when you are hard hit and ready to perish. After I left school, Proverbs influenced me most; and I remember when I was first offered an editorship, reading all the Proverbs relating to kings as affording the best advice I was likely to get anywhere as to the right discharge of editorial duties. When I was busy with active direct work among the ignorant and poor, the story of Moses' troubles with the Jews in the wilderness was most helpful. Later, when from 1876-1878 no one knew when he went to bed but that by morning Lord Beaconsfield would have plunged the Empire into war, the Hebrew prophets formed my Bible. In 1885 it was the story of the evangelists. If I had to single out any one chapter which I am conscious of having influenced me most, I should say the first of Joshua, with its oft-repeated exhortation to be strong and very courageous; and if I had to single out any particular verses, it would be those which were taught me when a boy, and which I long afterward saw on the wall of Gen. Gordon's room at Southampton: "Trust in the Lord with all thy heart; lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths."—*W. S. Stead*.

THE COMMUNE OF PARIS.

But few people are fully aware of the immense proportions which the Paris Commune had taken on before its final suppression. Its military strength was simply enormous. Cluseret told me of his furnishing rations, at the time he was delegate to the Ministry of War, to 125,000 soldiers in Paris. And the amount of war material found in possession of the Commune at the time of its collapse was prodigious. There were 548,000 guns, of different models, with sabre bayonets; 56,000 cavalry sabres, of every form and description; 14,800 Enfield rifles; 39,000 revolvers; making a total of nearly 700,000 weapons of every kind taken from the hands of the Communards. Independently of the vast amount of this particular material, the military authorities of the Commune had 1,700 pieces of cannon and mitrailleuses, which they had robbed from the city, and which they had used with such terrible effect. But what must ever excite amazement is the knowledge of the vast number of the people in Paris at this time who not only were in sympathy with the Commune, but who abetted and sustained it in its career of crime and blood. The minority, embracing the better class of Paris, was completely cowed and subdued by this vast insurrectionary mass of population.—*E. B. Washburne, in Scribner's Magazine for April*.

A MEMORIAL tablet has been placed in the porch of the West Church at Rotherham, under the bust of Dr. Edgar, containing the names, etc., of the pastors since the formation of the congregation in 1799.

THE mission workers of all Christendom in China are, by latest reports, 387 men and 420 women, including wives. They are connected with sixteen British, four Continental, and thirteen American organizations. Chinese communicants, 25,000. What are these among 350,000,000 heathens?

DR. MAXWELL, Chinese missionary of the English Presbyterian Church, in writing *apropos* of the jubilee year, calls upon English Presbyterians no longer to keep silence on the opium traffic. The Church, he says, is miserably handicapped by this traffic in preaching the Gospel to the Chinese.

THE Rev. G. D. R. Munro, B.A., presided at the annual source of Patrick Gaelic mission recently. The contributions of the mission for the year were \$1,650, and as it is clear of debt the hope was expressed that it would soon be raised to the status of the congregation. Interesting addresses were delivered by the chairman, Dr. Adam, Revs. H. Anderson, Patrick; W. Fraser, M.A., Mr. MacPhail, who has charge of the mission, and others.

PRINCIPAL CAIRNS preached in Broughton Place Church, Edinburgh, on a recent Tuesday afternoon in connection with the jubilee of Dr. Andrew Thomson. At a meeting in the Synod Hall in the evening Dr. Thomson was presented with addresses from the Presbytery, pastors who have attended his ministry, and various congregations at home and abroad. Lord Provost Clark, Sir William Muir and representatives of the leading denominations delivered addresses.

British and Foreign.

Of the 1,868 Baptist pastors in England 1,279 are pledged abstainers.

THE Rev. Ewan McLeod has been called to Hope Street Gaelic Church, Glasgow.

THE Earl of Hopetoun is to be Lord High Commissioner to the General Assembly.

THE widow of Principal Tulloch, of St. Andrew's, died lately after a brief illness.

THE Rev. A. H. Reid, M.A., who has been pastor of the McChesney Memorial Church, Dundee, for fifteen years, has received a unanimous call from St. Andrew's, Torquay.

THE Presbytery of Deer has overtured the Assembly to establish a judicial tribunal of the Church, and to secure an endowment of at least \$800 for new *quoad sacra* stipends.

A CENSUS is taken every Sunday of the Tweedmouth Presbyterian congregation. The people have become aware of it, and it is said that the audience continues to grow in numbers.

THE Rev. J. W. Wilson, of Alexandria, has 350 names on the roll of his Bible class, and fifty ladies and gentlemen attend another class which he has for the study of Greek and elocution.

THE service held in connection with the ordination of Mr. Bruce Meikleham, at Rockville United Presbyterian Church, Glasgow, was addressed by twelve ministers and several laymen.

THE establishment of a woman's missionary society with a membership of forty-one has been the principal event in the history of Waterloo Road Presbyterian Church, Blyth, during the past year.

THE Crown Court congregation in London, with its minister, Mr. Philip, are doing an excellent work among the poor people in the vicinity of their church. The collection when Dr. Donald Macleod preached was in behalf of the mission.

THE members of the Walsall Presbyterian congregation have gathered a class of 200 young people belonging to the least cared for among the community, and in a variety of ways have exercised upon them the graces of the Good Samaritan with most satisfactory results.

THE revenue during 1886 of Synod Schemes of the United Presbyterian Church amounts to \$434,295, an increase of \$41,450 on the year. There has been a slight decrease on the Foreign and Zenana Mission Fund. The general funds amount to \$1,347,060.

IT is stated that there is much less drunkenness on St. Patrick's Day, in Ireland, than there used to be some years ago. The shamrock, emblem of the Trinity and memorial of the Apostle of Ireland, continues to be worn; but the "drowning" of it is fast becoming a forgotten custom.

MINISTERS and students in the Free Church in favour of the movement for the revision of the Standards are, it is said, beginning to be anxious about its success. It has not as yet won a majority in any Presbytery. If it does not, it will not be brought before the General Assembly in May.

IT was agreed at a meeting at Cardonald, presided over by Dr. Macleod, of Govan, to take immediate steps for the erection of a permanent church. Mission services have been carried on for ten years under a joint arrangement between Govan, Bellahouston and Paisley Abbey parishes.

THE Rev. George Fairgrieve, Saltcoats, United Presbyterian Church, was presented on his semi-jubilee with an illuminated address, a silver salver, \$1,175, and a gold bracelet for his wife. He gave some interesting reminiscences of the town and the changes in the Church since he came to it.

AN extraordinary accession has been made to the membership in Montrose Parish Church. At a recent communion 112 were added to the roll, of whom seventy-one were young communicants. This is the largest increase which has taken place at any one communion in this church for upward of thirty years.

A SERVICE in connection with the associations of a leading congregation in Edinburgh is said to have been followed by a ball at which dancing was kept up till the small hours, and the police had ultimately to disperse the gathering. One of the company was afterward fined at the police court for being drunk and disorderly.

THE Rev. John Paton, St. Michael's, Dumfries, has, through Mr. Henderson, solicitor, paid the assessments levied on the other congregations in the town for the new manse. When payment was tendered for George Street Free Church the money was refused because payment had been made by Mr. Henderson.

THE committee for erecting the Diocesan Memorial to the late Bishop Fraser have been informed that the effigy and monument may be expected to be completed about the middle of May. It is understood also that the memorial chapel erected by the liberality of Mrs. Fraser, will be ready for the reception of the monument at the same time.

THE probationer in charge of an iron church in a new suburb on the south side of Edinburgh has been informed that his services will no longer be required. The reason alleged in a letter to the newspapers is that he had been seen carrying his baby, and afterward, when presented with a perambulator, giving the child a ride into the country.

THE Rev. W. W. Tulloch, B.D., Maxwell Church, Glasgow, was assisted at his anniversary services by Rev. David Macrae, Dundee, who preached in the afternoon and evening to crowded congregations. Mr. Macrae referred to the sad bereavement which had come upon Mr. Tulloch by the sudden death of his mother at St. Andrew's, the news meeting him as he entered the vestry at the close of the forenoon service.