

Wrestle with thy grief, my husband,  
Strive from midnight unto day,  
It may leave an angel's blessing  
When it vanisheth away.

Lay the gem upon my bosom,  
'Tis not long she can be there;  
See! how to my heart she nestles,  
'Tis the pearl I love to wear.  
If in after years beside thee  
Sits another in my chair,  
Though her voice be sweeter music,  
And her face than mine more fair:

If a cherub calls thee "father,"  
Still more beautiful than this,  
Love thy first-born! oh! my husband,  
Turn not from the motherless.  
Tell her sometimes of her mother—  
You can call her by my name!  
Shield her from the winds of sorrow;  
If she errs, oh! gently blame!

Lead her sometimes where I'm sleeping,  
I will answer if she calls!  
And my breath will stir her ringlets,  
When my voice in blessing falls.  
How her soft, blue eyes will brighten,  
As she wonders whence it came;  
In her heart, when years pass o'er her,  
She will find her mother's name.

It is said that every mortal  
Walks between two angels here;  
One records the ill, and blots it,  
If, before the midnight drear,  
Man repenteth:—if uncanceled,  
Then he seals it for the skies;  
And the right hand angel weepeth,  
Bowing low with veiled eyes.

I will be her right hand angel,  
Sealing up the good for heaven;  
Striving that the midnight watches  
Find no misdeed unforgiven.  
You will not forget me, husband,  
When I'm sleeping 'neath the sod?  
Dearest, love the jewel given us,  
As I love thee—next to God.

## SIGNS OF THE TIMES.



ORE THAN six hundred converts from Heathenism were baptized last year by the Church of Scotland Missionaries in India, China, and Africa. This gives an average of forty converts at every station, of which our Church has fifteen; with a devoted staff of 33 European Missionaries and 77 Native Agents; or 110 Missionaries in all. The same blessing attends the good work of our Missionaries this year, and still increases.

PROFESSOR FLINT opened the Divinity Class in Edinburgh University with an admirable address on the Religious Questions of the day, pointing out most skilfully not only the evil but also the good elements that deserve atten-

tion and recognition even in such systems as Agnosticism, Pessimism, Positivism, and Criticism. He also acknowledged heartily the profound obligations of Theology to the great masters of Mysticism.

ONE of the most delightful Signs of the Times is the giving of enormous sums of money for religious and charitable purposes. Baron Hirsch's offer of £2,000,000 for the benefit of the Jews in Europe was made in a letter to the Czar, his object being the foundation of primary schools in Russia. The Czar, we hear, has accepted the offer. The money has been deposited in the Bank of England. Baron Rothschild and Baron Henry de Worms have been appointed trustees.

CAMBRIDGE still presses for thorough reforms in the Church of England. Among the reforms named are abuses in the sale of patronage, inequalities in the distribution of revenues, and difficulties in the removal of "criminous and incompetent clerks." It also asks for a more complete development of the constitution and government of the Church, central, diocesan, and parochial; and especially the admission of laymen of all classes to a share in the control of Church affairs.

PROFESSOR DRUMMOND'S BOOK continues to form the subject of much keen discussion. We suggest that it should more properly be called, "SPIRITUAL LAW IN THE NATURAL WORLD." The view expressed by Canon Brooke strikes us as about right.—The question they were asked to discuss was, how far might they assent to the principles enunciated in Professor Drummond's book? They ought to consider what those principles were; and the first was that whatever law existed in the natural world had not simply an analogy in the spiritual world, but that the same law was projected into the spiritual world, and, in fact, that the natural world and the spiritual world were governed by the same laws. He thought they must feel that there was a very large amount of truth in that principle which really lay at the root of the whole arguments of "Butler's Analogy." But he seemed to him to have continually mistaken analogy for identity, and he appeared also to have forgotten that the law which existed under certain circumstances, and under certain kinds of existence, if it was to be projected in a different sphere, must necessarily be modified by other circumstances.

THE POPULATION OF THIS WORLD is about 1,500,000,000; one-third nominally Christians; of whom about 365,000,000 are Romish, Greek and Oriental; and 135,000,000 Reformed; of the remaining 1,000,000,000, about