

EVENING IN MUSKOKA.

Like shrouded stars within a shrouded sky
 The lilies lie upon the lonely lake
 And gleam among the rushes. Slowly break
 The last faint dying flashes from on high.
 Around the island lies a purple sheen
 Of mist and twilight folding it from view,
 While far within the narrows, passing through,
 The shadowy glimmer of a sail is seen.

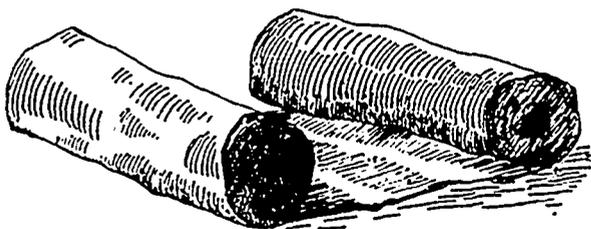
A kingfisher, shrill chattering, swiftly flies
 Far down the lake more lonely haunts to seek ;
 The night winds from the deepening shadows rise,
 And whisper slumber songs that softly creep
 From point to point, until the echo dies
 Far o'er the lake, and night folds all in sleep.

STUART LIVINGSTON.

HOW, WHEN, WHERE, AND WHY WE GOT
OUR BIBLE.

One of those men, who were bitterly opposed to the new law of love to others which Christ had taught, was Valentinus. He seems to have been what we should now call an erratic genius. A *genius* is a man who shews a very special ability in any special work ; and *erratic* means erring or wandering. So that when I say that Valentinus was an erratic genius, I mean that he was a very clever man, but his cleverness was not applied in a direction which would do good to his fellow men.

All men at the time of Christ were expecting the Messiah to appear. When the Messiah did appear upon the earth, very few believed it possible. Valentinus



A VERY ANCIENT BOOK.

showed his *cleverness* in working out a great theory or plan of all he considered necessary to happen before the Messiah could appear. He showed his *erring* or *wandering* by taking all that trouble for nothing, for no good to any one. For the Messiah had already appeared. Nevertheless he wrote a remarkable book to explain his ideas of the Messiah he expected. Now when I said last week that we should see how the actions of these men made the Gospels shine brighter and brighter, I just meant that in this book by Valentinus we find such expressions as, "The Word," "The Only Begotten," "The Redeemer," "The Comforter," "The Truth," "Grace." These expressions bear such a striking resemblance to St. John's Gospel that we are forced to believe they must have been copied from it. So that while Valentinus fancied he was going to destroy the new law of love, by building up a very fine dream of what the master of that law should be when he came down to the earth, he added one of the strongest proofs we possess that the Messiah must already have come, when he quoted the expressions which above all others were peculiar to the language of the Messiah. In this way, Valentinus got himself into what we call a *dilemma*. A dilemma is a position from which one can't move either forward or backward without the risk of injuring himself. Valentinus could not go on to prove that the Messiah had not come without admitting that the words he used were the words spoken by the Messiah ; and he could not go back to prove where he had got these words without at the same time giving up forever his fine fanciful theories of the Messiah that he thought was still to come.

SUGARING OUT LONG AGO.

When the spring suns and the mild rains began to tell upon the snow, our farmers took a look through their barns repairing and replacing what was required for the sugar season. The big sleigh, with the favourite horse, was turned out, and all piled in—a large cask to hold the sap ; buckets to hang on the trees ; a tin basin with a long handle to bale in the sap ; another to skim the liquid ; a home-made shovel cut out of a piece of timber ; a long strong poker, made of a piece of beech ; an auger and a large iron gouge, and the never-failing hatchet.

Off they went, the fine fresh air lending a smile to their rosy faces, and the prospect of spring throwing a new life over all nature around.

The weather is just the very thing ; warm sunny days after frosty nights. It is then the sap commences to flow. When the nights are mild the sap stops ; but a sharp frost and a bright sun will keep it running day and night.

The white maple gives more than the black, and there is more sugar in its sap ; but it is not so common in our sugaries. The butternut too will give sugar in its sap, and the birch gives a sap from which we get good vinegar, and possibly sugar if we tried. The sap of the birch has a peculiar characteristic. Wherever it flows it leaves a substance like fungus which is very sticky, and which is a sure resort for insects. Sometimes it may be seen trickling out of trees which have been felled during the winter.

We get sugar from the cane and the beet, as well as from the maple and other trees ; but in itself it is the same in all cases. Indeed sugar may be found in very many members of the vegetable kingdom where it is not suspected to exist, and even in some animal substances.