

The Family Treasury.

New Year Counsels.

BY H. BONAR, D.D.

Do not dream away thy lifetime;
 'Twas not given thee for a dream;
 'Tis a fragment of the eternal
 Which thou must, thou must redeem.

Every hour is more than golden,
 Every moment is a gem;
 Treasure up these hours and moments;
 There are precious pearls in them.

Be not selfish; earth's great sickness
 Needeth self-denying men;
 To go forth among the dying,
 And to soothe the beds of pain.

Do not the purple, don the armor,
 Take the helmet and the shield;
 Drop the garland, seize the weapon,
 Make thee haste to take the field.

Lie not down among the roses,
 Carry high thy cross and sword;
 What! a Sybarite disciple
 Of a self-denying Lord!

Be not weary; for the warfare
 Hard and fierce will soon be o'er,
 And the rest will be unchanging
 On the green, unfading shore.

Way-Marks.

BY HOPE HAPPEY.

As we sat, the other evening, watching the purple shadows deepening about us, some one noticed a blaze of light in our neighbor's window across the way. It was early for lamp-lighting, and for a moment we wondered what had occasioned it; then we saw that our east window was bathed in the golden light of the setting sun, and this, without detracting any from the splendor at home, was communicated to the one opposite. Just so, thought I, should those whose hearts are filled with the sunshine of God's love let the light shine until others catch it, and everything about them is filled with the radiance. Some of the Lord's dear ones are continually panting after Him; they are ever at the waters drinking, but fail to repeat Isaiah's cry, "Ho! every one that thirsteth, come." The assurance that I am secure in the cleft of the rock is not enough. It is not enough that my soul has grown white under the clear light from the throne, that I am filled with the glory of God, but I must constantly bear in mind the words of Jesus to the twelve, as He sent them out to the lost sheep of the house of Israel: "Freely ye have received, freely give."

I attended a meeting for the promotion of holiness, and as much that I heard there was in accord with what I have written, I have concluded to repeat it. One brother prayed: "Lord, save us from the intolerable selfishness of living to ourselves!" A dusky sister closed a prayer of unusual pathos with the petition: "Help us to let our light shine, but O, keep us out of the way of the great light." A brother thought it remarkable that such supreme attention was given to the affairs of this life and so little to the eternal. Many persons visited his home who talked of nothing beyond their business, their clothing, or their neighbors. A minister said that some were of the opinion "that God's object in putting them through the crucible was to prepare them for a proper appreciation and enjoyment of life when, in reality, it was to fit them for becoming co-workers with Him—that God did not desire our holiness for the happiness such a condition would occasion us, but for the use we might make of it for His glory."

To sum it all up in one simple sentence, we must let the world see that we have been with Jesus and learned of Him. All the glory is His for what we are. If He fills us with light, our duty is to shine. The thought of shining reminds me of a single sunbeam I saw this morning. It had crept through a crevice into one of the dingiest of apartments, and there was nothing evil within the range of that ray of light that wasn't disclosed. Very like it seemed to the operation of the Holy Spirit upon the human heart. Only let an entrance be effected and "there is nothing hidden that shall not be made known." The mission of that sunbeam was accomplished—it shone. May our lives be equally luminous.

Conditions of Successful Scientific Work.

One hears a good deal talked now-a-days of scientific research, and amongst it a good deal of what I cannot but think mischievous nonsense about the peculiar powers required by scientific investigators. To listen to many, one would suppose that the faculty of adding anything whatever to natural knowledge was one possessed by extremely few persons. I believe, on the contrary, that any man possessed of average ability and somewhat more than average perseverance, is capable, if he will, of doing good original scientific work. Any hard working and commonly intelligent man, who likes his profession, will make a good soldier or lawyer, or doctor, though that combination of powers which makes the great general, or the great jurist, or the great physician, is given to but few.

So it is with the pursuit of Science: assuredly not every one of her followers, very probably not one among us now present, will become a Linnaeus, or a Cuvier, or an Agassiz. It may not be given to any of us to make some brilliant discovery, or to first expound some illuminating generalization; but we can, each and all, if we will, do good and valuable work in elucidating the details of various branches of knowledge. All that is needed for such work, besides some leisure, intelligence and common sense (and the more of each the better), is undaunted perseverance and absolute truthfulness; a perseverance unabated by failure after failure, and a truthfulness incapable of the least perversion (either by way of omission or commission) in the description of an observation or of an experiment, or of the least reluctance to acknowledge an error once it is found to have been made. Moreover, this love of truth must extend to a constant searching and inquiry of the mind, with the perpetual endeavor to keep inferences from observation or experiment unbiased, so far as may be, by natural predilections or favorite theories. Perfect success in

such an endeavor is, perhaps, unattainable, but the scientific worker must ever strive after it; theories are necessary to guide and systematize his work, and to lead to its prosecution in new directions, but they must be servants and not masters. I may, perhaps, seem to be insisting at too great length on a self-evident point; but the more one knows of scientific work and workers, the more does one realize the importance and the difficulty of attaining a perfectly-balanced mind and of arriving at an unprejudiced deduction from observation. — *Professor Martin, in Popular Science Monthly for January.*

Sayings of Mr. Moody.

"When I began my Christian course I tried to work in the Churches in Chicago, and I was told that I had better not speak. I went into the dark lanes and got meetings together. I kept my mouth open; I did not let the Church close it. Confess Christ, in season and out of season, and let the devil and the world talk and throw stones at you. Your reward will come by-and-by. Take a bold stand for Christ. You will never be good for much for God's service until the world calls you crazy. If the world has nothing to say against you, you are not much of a Christian."

"A man came to me at a Manchester meeting, and said that it was his feelings that kept him from believing. Said I, 'Was it Noah's feelings that saved him in the ark, or was it the ark?' 'Ah, I see it!' he exclaimed. 'I've got to make a train. Good-bye!' and he went; but afterwards became one of the best of Christian workers. One instant Lot stood inside of Sodom, and in the next he was outside. The blood of the paschal lamb is placed on the doorposts in a second, and the Hebrews are safe from the destroying angel. That's an instant salvation. Six cities of Joshua, on the banks of the Jordan, and once within the walls, and the murderer is safe! As soon as we get into the city we may stop running—we are free!"

"If you can get two or three ministers and congregations agreed in a town of five thousand inhabitants, let your meeting be appointed, and have it advertised; and when the meeting is organized, do not change the speakers each night to please the different denominations, but let one man speak each night for at least one week, and then the people become acquainted with his way of presenting the Gospel to them. Let the meetings be short. Send the people away hungry and they will come back again. Look well after the ventilation, and have good singing. Have godly men and women to sing from the heart, and sing new pieces once in a while. The songs of John Wesley go farther than my sermons. There is no general rule as to how to pull the net and gather in the harvest of souls. There are various ways, such as getting them to go into the inquiry-room, or to rise for prayer. Get them to do something."

"At a union-meeting do not speak on controverted subjects, if they are not cardinal points; but if they are, we must take a firm stand. At these meetings all denominations have given up something. If there are members who cannot pray or speak, and yet are good, conscientious members of the Church, ought they to be encouraged to speak or pray? That is an important question. When I was converted I got up in a good many prayer-meetings to speak for Christ. I had zeal without knowledge. A minister took me one side; he colored up, and I knew something was coming. He hesitated, and then hung his head. He said, 'I have no doubt but that the Lord has converted you; but don't you think you could serve the Lord by keeping silent?' The man was honest; and if I had been in his place I might have given the same advice. He should have told me, 'You have some work to do.' And so I had; but I was two years in finding it out. These years I spent in the lanes and among the ragged boys."

How a Hymn-Writer Died in Trust.

Henry Francis Lyte is author of the hymn: "O Thou! whose touch can lead life to the dead, Thy quick'ning grace supply, And grant me, O my life, my last breath to spend In song that may not die."

In this hymn the poet's wish was fulfilled. It was written two months before his death. And although several of the lyrical pieces and hymns written by the same hand are full of rich Christian thought poetically expressed, yet it is by this hymn—sung by thousands of worshippers who in tender response make melody in their hearts to the Lord—that the poet will always be known and remembered with loving remembrance.

The hymn has a solemn interest as a dying utterance. It speaks of the true solace in the hour of dissolution and departure. And it is worthy of remark that although the poet had always through life shrunk with nervous apprehension from the act of dying, yet, when the last conflict came, this terror did not harass him, but he fell asleep in Jesus with smiles of hopeful joy on his countenance and words of peace on his lips. It was also by a dying scene that he first learned by personal experience what it was to have Christ abiding in the heart. In a letter from Marazion, March 30, 1818, he gives an account of a visit paid to a neighboring clergyman, and of the deep impression produced upon his mind by the dying confession he then heard. He says, "My blood almost curdled to hear the dying man declare and prove, with irrefutable clearness, that both he and I had been utterly mistaken in the means we had adopted for ourselves and recommended to others, if the explanatory epistles of St. Paul were to be taken in their plain and literal sense." His friend died resting on the atonement as the only ground of his salvation, and he from that time regarded life and its issue with a different eye, and began to study his Bible and preach otherwise than before. As that death-bed testimony left its impression on the life of the poet, so its influence is evident in this hymn, its closing, crowning utterance. Lyte was accustomed to compose the music for the hymns sung at the anniversaries of his Sunday School as well as to write the words; and it very much adds to the charm which belongs to this favorite hymn, that having the music the poet himself composed for it, he knew the pensive sentiment with which he

desired the words should be invested. The tune "Eventide," to which this hymn is often sung, has both beauty and adaptation, but the admirer of this hymn will find pleasure and advantage in using Lyte's own music.

Of Self-Sacrifice.

But the most beautiful of all self-denial, and perhaps the most difficult to practise, is that which is, or ought to be, carried on in the sacred precincts of home. At home it is very probable that, if called upon, each would be willing to lay down his life for the other. But we are not required to perform heroic deeds; if we were, and they became common, probably that very fact would cause them to lose their influence, and we should give them up also. Life is made up of small things, and it is precisely in these that it is most difficult to be self-sacrificing—everyday matters, which seem too trivial to mention; arising with the hour and dying with it, to give place to something equally unremarkable. The constant giving way in trifles and trifling inclinations; sacrificing personal wants and whims to each other. One wishes to go here, another there; one wishes to do this, another that; two wish for some new bauble, or object of necessity—the purse will admit of the gratification of one only. The key to solve these difficulties, the only spirit able to meet them, is that of self-sacrifice. This will go far to form beauty of character; to render home that abode of harmony which all homes should be; giving up one to the other.

The spirit of self-sacrifice is one of the great beauties of holiness. It is a spirit that will sweeten happiness and lighten troubles; and when the soul is ready to wing its flight to its eternal home, it will have the unspeakable consolation of knowing that it has not lived to itself; that it has left the world happier and better in some degree than it found it; that it has been faithful to its earthly mission. So will it listen with unutterable bliss to the sentence: "Well done, thou good and faithful servant; enter thou into the joy of thy Lord!" — *Argosy.*

Keep Your Promises.

We received a letter the other day, says the *Southern Churchman*, from a very prominent man, in which was the following sentence: "I have great faith in the salvability of those who keep their promises; but I have not much hope for the future of those who do not." This sentence set us to thinking, and some of our thoughts we venture to express. The first thought we had was as to the sacredness of a promise. It is a pledge, and a pledge given to another. We take our word, our veracity—in deed, our whole character—and give them as security that we will do what we have agreed to do. When we borrow money we give a note, or other security, that it shall be paid at the time promised. Now, it does not make our promises any more binding by giving security. It may make the party to whom we promise more secure; but, morally and religiously, we are just as much bound by a promise made in a word without security as when made in writing with security.

Another thought was; How much anxiety, trouble and disappointment would be saved if men and women would only keep their promises. We have no time to enlarge upon this thought; but we commend it to our readers, and ask them to look into their own habits in this respect and see if there is anything which needs correction. When we have taken every beam out of our own eyes, corrected every deficiency in our practice, then may we point out the faults of others.

One other thought: Our promises should be fulfilled promptly. A little delay often destroys the value of a promise. Some things, unless they are done at the time, cannot be done at all. — *Nashville Ch. Advocate.*

Woman-Nature.

Those who would elevate the standard of womanhood should begin by learning that it is only through love and kindness that woman can ever attain her largest growth toward the purest ideal in which the womanly graces centre. They should learn that snubbing and slighting and envying are not what call out the good in woman. . . . She does not care to be a pet or plaything, but she does care for affectionate regard and the manifested respect of all good people. She needs to be drawn out, and not forced or pushed hither and thither either by friends, or foes, or circumstances. Hardship and unhappiness may have brought forth the brightness of some already pure samples of womanhood, but they have driven many more into the blackness of misery, or left them to drift hopelessly, aimlessly on, either to the good or bad, as the tide of chance might bear them. In almost every instance the poor wrecked and degraded specimens of women are driven to wreck either by a loveless childhood and youth or an after-life of unhappiness which kindness might have averted or love led on to the highest plane of living.

It is a lesson which fathers, brothers, husbands and rulers should learn, that a woman must have attention, must have latitude, and must have the right to be true accorded her, or she can never be true to herself or others. Chafed by even personal slights and wrongs, if they be home wrongs, she loses her relish for trying to do well, and sinks into an irredeemable apathy, or, what is worse, grows hard and harsh, stern and bitter, with all of womanly loveliness crushed out or hidden under the deformity of her misfortune. . . . A woman who devotes herself to the interests of home, does not like to feel a forced slave there. Neither does one who yields to necessity, and makes herself a slave, like to be considered an incumbent, and constantly reminded that she is such. She does not wish to be a dictator, neither does she wish to be the subject of dictation. A woman needs leisure for improvement, and something of reward for well-doing. She grows quite as much upon little things as upon grand things, and her very strength is gained by indulging her artistic sense and leaving her to laugh and revel among things which

a man may affect to despise. It is not that she is weaker in intellect than man, or has a narrower grasp of comprehension for great things, but she delights to revel among the beautiful; and if happy, a woman even to old age will always retain something of her child-nature, her innocence and sweetness. — *Madge Maple, in the Phenological Journal.*

"How It Was."

"I'll tell you how it was," said a new convert. "You know that I moved here a year ago, and settled down right between Deacon Giles and Squire Tucker, both of whom were professors of religion. Well, I had business dealings with them both, and so I soon took their measure. The deacon I found to be kind, true and trusty; but neighbor Tucker was selfish, grasping and unreliable. The latter did not give me a good opinion of religion, and couldn't have persuaded me to wish for it, if he had tried. But when Deacon Giles told me that he wanted me to be a Christian, and had been praying that I might be led to seek the Saviour whom he so loved and trusted, I felt my conscience second his appeal."

"True, I tried at first to shake off the subject by telling him that I didn't think Squire Tucker was a Christian; but the good man replied: 'You have nothing to do with your neighbor's religion; your salvation lies between yourself and Jesus.' He knows, and you know, that you are a sinner, and need to be saved, and that you cannot save yourself. So in His great love and pity He has given His own life a ransom for yours. Cannot you see Him standing and holding out to you, as a free gift, eternal life, on the simple and easy condition that you will take it trustingly at His hands? Jesus has been my Saviour forty years; and in sickness and health, in prosperity and adversity, He has never failed me. Won't you take Him for yours?"

"I did; and that is the way I was brought to Jesus." — *E. N. H., in Congregationalist.*

Two Sorts of Christians.

There are many who are very zealous, very regular, very orthodox, amazingly diligent in upholding the Church, shocked at false doctrine or irregular practice; but they are bitter, intolerant, unloving, and even malignant. In vain you listen for the soft answer that turneth away wrath; in vain you look for the sympathetic spirit that considers the case of others, or the charity that suffers long and is kind. Hard to their servants, exacting to all their dependants, nursing hatred and cherishing the memory of wrongs, they are as bad as the disciples who would have called down fire from heaven to consume the Samaritan village. Well for them if they hear the Master's rebuke in this life: they run such a risk of hearing, in awful tones, on a future day: "I never knew you. Depart from Me, ye that work iniquity." On the other hand, we sometimes find both men and women deficient in many ways, but rich in the spirit of ministering. We find them, perhaps, in churches of which we do not think well, or in connection with a creed we abhor. Let us not for such reasons think little of their spirit, but rather magnify the grace of Him who makes the flower to bloom in the desert, and the birch and pine tree to spring from a cleft of the naked rock. And for ourselves, surely the right lesson must be: if the desert or the rock can show such fruitful plants, how much richer fruit should be found on those in reference to whom God asks, "What could have been done to My vineyard that I have not done in it?" — *Rev. John Service.*

A Good Price for Preaching.

The Rev. Henry Davies began his labors in Pembrokeshire, but was soon dismissed from his station on account of his faithfulness; afterward he frequently preached in the open air. An anecdote is related of him that, as he was walking early one Sabbath morning to a place where he was going to preach, he was overtaken by a clergyman on horseback, who complained that he could never get above half a guinea for a discourse.

"O, sir," said Mr. Davies, "I preach for a crown."

"Do you?" replied the stranger; "then you are a disgrace to the cloth."

To this rude observation he meekly replied: "Perhaps I shall be held in greater disgrace in your estimation when I inform you that I am going nine miles to preach, and I have but sevenpence in my pocket to bear my expenses out and in, and do not expect to bring home the poor pittance that I am now in possession of; but I look forward to that crown of glory which my Lord and Saviour will bestow on me when He appears before an assembled world."

Another Hoop.

Two neighbors, says Spurgeon, a cooper and a farmer, were spending the evening together. Both were professors of religion, both of different communions. Their conversation was first upon topics relating to practical religion, but after a time it diverged to the points of difference between the two denominations to which they belonged. It first became a discussion, and then a dispute. The cooper was the first to perceive its unprofitable and injurious tendency, and remarked, "We are springing apart from each other; let us put on another hoop—let us pray." They knelt down and prayed together, after which they spent the remainder of the evening lovingly together, conversing on the things of the kingdom in which they both felt an equal interest. The suggestion of the cooper was an excellent one, and it were well were it acted on more frequently by those who, like him, are members of the household of Christ.

Truth itself is of no value, only as it conduces to an upright, holy and benevolent practice. — *J. Bromley.*

He who has good health is a rich man, but does not know it. He who has on Trouble's Perfect Fitting Shirt, knows that they are the best shirts he ever had. Made to measure at Treble's, 55 King Street West, Toronto.

For the Young Folk.

Rescued.

Little lad, slow wandering across the sand so yellow,
 Leading a life as lonely as the lone, little fellow,
 Whither go you, loitering in the summer weather,
 Chattering like sweet-voiced birds on a bough together?

"I am Robert, if you please, and this is Rose, my sister,
 Youngest of us all"—he bent his curly head and kissed her;
 "Every day we come and wait here till the sun is setting,
 Waiting for our father's ship, for mother dear is fretting."

"Long ago he sailed away, out of sight and hearing,
 Straight across the bay he went, into sunset steering,
 Every day we look for him, and hope for his returning;
 Every night my mother keeps the candle for him burning."

"Summer goes and winter comes, and spring returns,
 But never
 Father's step comes to the gate. Oh! he is gone for ever!
 The great, grand ship that bore him off, think you some tempest wrecked her?"

Tears shone in little Rose's eyes, upturned to her protector.

Eagerly the bonny lad went on. "O, sir, look yonder! In the offing see the sails that east and westward wander:
 Every hour they come and go, the misty distance thronging,
 While we watch and see them fade, with sorrow and with longing."

"Little Robert! little Rose!" The stranger's eyes were glancing;
 At his bronzed and bearded face, up-gazed the children listening;
 He knelt upon the yellow sand, and clasped them to his bosom,
 Robert brave, and little Rose, as bright as any blossom.

"Father! father! Is it you?" The still air rings with rapture;
 All the vanished joy of years the waiting ones recapture!
 Finds he welcome, wild and sweet, the low, thatched cottage reaching,
 Bat the ship that in the sunset steered upon the rocks lies bleaching!

—Wide Awake.

Fidelia Fiske.

In a farmhouse far away among the mountains of Massachusetts, in the United States, on the first of May, 1816, a little baby girl was born, who was called by her parents Fidelia. Fidelia was a very rich little girl, for though she did not possess great wealth she had many for grander blessings. She had several brothers and sisters whom she loved very much, and they all lived peacefully together in their quiet mountain home. Then God had given her almost the best blessing a child can have—parents who loved Jesus and tried to train their little ones entirely for Him.

When she was about four years old, Fidelia began to go to school. It was only a little country school, not far from her father's house. Here she could not of course study many subjects, but what she did learn was thoroughly mastered. Many children have a great dread of using their own wits, they like to have the hard tasks done for them, and almost wish their teachers would learn the lessons instead of them. But Fidelia Fiske liked to find things out for herself. She had two valuable qualities which are often found together, *perseverance* and *self-reliance*. She would never throw down her book because the lesson was difficult. So you will not be surprised to hear that she was generally at the head of her class. The book that was most loved and honored in Fidelia's home was the Bible. Mr. Fiske delighted to talk of its sacred truths as he sat in his house, and to "teach them diligently" to his children. But though Fidelia, like many of my little readers, had heard the story of the Cross from her earliest childhood, and her heart had often been touched by the thought of the wonderful love of Jesus, she did not really give her heart to God and begin to serve Him in earnest till she was thirteen years old.

One Sunday Fidelia's Sabbath School teacher had been talking very earnestly to her girls about deciding for Christ. Fidelia went home feeling very unhappy because she did not know her teacher's Saviour. She was in great distress for many months, feeling the burden of her sins, but not knowing how to leave them with the Saviour, who had borne the burden for her. She could not make up her mind to speak to anybody about her trouble. This was a great mistake. If she had told either of her parents, or her teacher, how thankful any of them would have been to have led her to Jesus, and thus to save her from this dreary, anxious groping in the dark!

At last her mother noticed that something was troubling the little girl, and guessing the cause, she gently inquired what it was. "Mother," said Fidelia, "I am a lost sinner." Then her kind mother talked to her about the tender Shepherd who had come "to seek and to save that which was lost," and who was even then seeking her. Very soon, instead of the anxious, troubled feelings, came "the peace of God which passeth all understanding." Now that Jesus had found her she began to "tell others the story," and how much she longed that "loving Saviour" were their "Saviour too." She had a class of her own in the Sunday School, and very earnestly she pleaded with the little ones for Jesus.

In 1839, when Fidelia was about twenty-three years old, she began to study at *Mount Holyoke Seminary*. This was a kind of high school or college, where not only young girls were educated, but where many grown-up young ladies of eighteen and twenty, or even older, pursued a course of study for examinations, in something like the way that young men in England do at the Universities of Oxford and Cambridge. For in America girls do not generally leave school when they are about sixteen or seventeen and have just learned to love knowledge for its own sake.

At the head of the seminary was a lady called Miss Lyon, who, as you may suppose, was a very wise woman. She had to know a great deal about many different subjects, so as to be able thoroughly to teach such advanced pupils; but, best of all, she knew and loved Jesus, and tried by all the means in her power to lead all under her roof to know Him too. Miss Lyon strove to make the thought of pleasing God and working for Him mix with and hallow all their stud-

ies. Her pupils worked very hard, and passed their examinations better than those at worldly schools; and yet they were not too busy to have special days of prayer for the Spirit of God to be given to the unconverted ones among them, to show them their sin and their Saviour; and, of course, the Holy Spirit was poured out, and very many who had come to Mount Holyoke seeking only secular knowledge, were made "wise unto salvation." This was just the place for Fidelia Fiske. You may imagine how useful and happy she was here. For in any school a girl who loves Jesus, and seeks to be a witness for Him, has a powerful influence for good.

After studying with Miss Lyon for two or three years, and successfully passing her examinations, Fidelia became a teacher at Mount Holyoke. She loved Miss Lyon very dearly, and was very thankful in this way to work for Jesus with her.

But the Lord soon called her to work of a very different and much more difficult kind. Even when she was quite a little child Fidelia had taken a deep interest in Missions, and had loved to read about the labors of God's servants in foreign lands.

Well, one day, in the year 1842, Miss Lyon called all her teachers and pupils together and talked to them about the mission cause. Then they prayed for the poor heathen, and consecrated themselves to God, agreeing to ask Him to give them more of the missionary spirit; which means, the spirit of self-denying toil in obedience to the constraining love of Jesus. "The Lord," Miss Fiske afterwards wrote, "accepted the offering; but asked not only that they should give silver and gold, but that half of the twelve teachers who were present should, sooner or later, go in person to the heathen."

Miss Fiske was the first to go abroad. Very soon after this meeting a missionary, named Dr. Perkins, came to Mount Holyoke, asking if one of the teachers would go out with him to Persia, to work among the heathen there. Fidelia felt the Lord was calling her, and so she sent a note to Dr. Perkins, saying, "If counted worthy I should be willing to go."

At first Mrs. Fiske was unwilling to let her daughter go, fearing her health would not be equal to the difficult undertaking; but, at length, for Christ's sake, she consented, cheerfully saying, "Go, my child, go."

I can't tell you how sorry all Miss Fiske's friends and pupils were to part with her, nor what a trial it was for her to leave Miss Lyon and her much-loved work; but for Christ's sake and the Gospel's the sacrifice was made. So, followed by many prayers, she embarked with Dr. Perkins, and after a long and tedious journey reached Urumiyah, in Persia.

Next month I will try to tell you something about her work there.—*Early Days.*

Famous Early Risers.

For very many years a learned Frenchman, M. Dureau de la Malle, took special notice of the times at which various birds left their nests and began their songs or betook themselves to the duties of the day. For thirty years this gentleman was in the habit, during a good part of the spring and summer, of going to bed at seven o'clock in the evening in order that he might rise again at midnight and be ready to watch the very earliest movements among his feathered friends. By uniformly treating the birds who built in his garden and grounds with kindness, giving them food and protecting them from harm, M. de la Malle had made the birds into real friends, and he could move about quietly among the trees and shrubs without exciting any alarm on the part of those who would otherwise have been quick to notice his approach and fly beyond his reach.

The most common birds whose habits were noted by the gentleman in question, appear to have "turned out" in the morning of May and June at the following hours:—

The greenfinch from one to half-past one.
 The linnet from two to three.
 The quail from half-past two to three.
 The blackbird from half-past three to four.
 The red-headed linnet from three to half-past three.
 The sparrow from five to half-past five.
 The thrush from five to half-past five.

It will be seen that the greenfinch was the earliest and the sparrow one of the latest risers among the birds observed. Who would have thought that the sparrow would be both the most dishonest and mischievous and the most lazy of birds? I am afraid other thieves are lazy as well.

Of course the rule which M. de la Malle laid down as above mentioned was subject to exceptions. Sometimes the birds rose even earlier, and the reason is thus suggested in an interesting extract from the naturalist's statement: "On the fourth of June the red-headed linnet and the blackbird commenced their song at half-past two in the morning. Struck with the anomaly I went to inspect their nests, and found their broods. I thought at first that it was a manifestation of parental joy; but I soon became convinced of my error. The necessity of laboring more hours to feed the increasing family had hastened their rising by an hour and a-half; and I could see by the moonlight, the parents constantly occupied in seeking on the grass and flower-beds the insects which were to serve as nourishment for their offspring."

Sometimes the birds are deceived in the hour. Thus a linnet awoke at half-past twelve, and began to sing on a tree close to the window at which the naturalist had placed his lamp. It had mistaken the light of the lamp for that of the sun; but very soon perceived its error, and, confused and ashamed, went to sleep again.

A tame blackbird, which was in the habit of returning every evening to its cage left hanging in the court, was forgotten one evening, and the cage was not taken indoors. At midnight, when M. de la Malle's lamp was lighted, the blackbird woke up and began to sing the airs he had been taught. Immediately the wild blackbirds in the garden and shrubbery answered the song, and from midnight till morning both wild and tame birds sang away as if in emulation.

I wonder whether the habit of getting up very early has anything to do with the birds being able to sing so beautifully. Suppose some of our young readers try the experiment, and by getting up early see if they cannot improve their voices.—*Christian Weekly.*

NOTES AND GLEANINGS.

Sensational Charges.

The *Interior*, of January 4th, says: The editor of a paper with which we are not familiar sends us the proof-slip of a sensational article which charges that the American Bible Society has lost the sum of \$3,000,000. The \$3,000,000 is printed in very black letters, and has two very black exclamation points at the end of the ephors. The sombre article, written under the gloomy arithmetic, explains that the Bible Society has sold its books below cost, and in that way has lost \$50,000 per annum for sixty years—and sixty times fifty equals the deficit! This grieves us. We are sorry that the Bible Society did not have \$30,000,000 to lose in the same way during that time. We know of no better way to save money than to lose it in the publication of cheap Bibles. A bat can cast a shadow in the moonbeams.

The Future of England.

On the first Sunday in the year, Rev. Dr. Cumming, of the Scotch Church, London, preached a sermon on "England the Tarsiah of Prophecy." He said that from whatever quarter they looked in Europe there were the elements to be seen of an earthquake that would shake nations to their very depths. Whilst other countries would be smitten, England would be spared. She was a chosen nation of God, and had a grand and prosperous future before her. In any forthcoming conflict this nation might be chastened, but it would be for her purification. She would keenly feel the rude blasts of the tempest; but so long as she remained a God-fearing nation she had nothing to fear. England was the Tarsiah of prophecy mentioned in Ezekiel, said by the prophet to be a land of promise charged with a great mission, viz., the restoration of the Jews. It was destined to be prosperous and powerful unto the end of time.

Americans Abroad.

American colonels in the service of the Khedive of Egypt receive pay \$230 per month, with allowances for quarters and duty in the provinces. Contracts are made for five years, with the right of renewal on the part of the Government. Travelling expenses from the United States are paid, and, in the case of an honorable discharge, the return expenses, with six months' full pay, are granted. If an officer is compelled to resign on account of the climate, he receives two months' pay and mileage home. In case of death from ordinary causes, the widow or family receives one year's full pay; but if the officer is killed in battle, or is wounded so that death ensues, his widow receives a pension equal to half his pay, which is continued until her death or remarriage, when it is divided among the children until the boys become of age and the girls marry. An oath of fidelity is exacted, and all American officers are obliged to renounce the protection of our diplomatic agents, and trust to the Egyptian tribunals.

Power of Good Example.

A correspondent of the *Presbyterian Banner*, writing from Siam, mentions a fact that shows how faith begets faith. He says: The Christians here in Petchaburi, on hearing how wonderfully God was pouring out His Spirit on the churches in America in answer to prayer, were stirred up to seek a blessing. Meetings for prayer were held in various neighborhoods where Christians resided, and at some of these meetings large crowds of people attended. Many were led to inquire for the truth, and some have accepted of Christ. And on last Sabbath, our little church enjoyed a most precious communion season, and witnessed a scene such as has never before been witnessed by any of our churches in Siam. Twelve persons were added to the number of God's own children here—eleven by profession and one by certificate. Six of these were pupils in the school. As this large company stood up before the congregation to profess their faith in Christ, we felt that we were fully repaid for all the long years of patient waiting for results. During the year that has just closed, there have been sixteen in all added to the church in Petchaburi.

An Ancient Cathedral.

Rheims Cathedral is to be restored to its former splendor. It is 437 feet long by 100 feet broad, the transepts having a total width of 165 feet. The height of the roof is 110 feet. The stained glass windows, dating from the thirteenth century, are still in a perfect state of preservation. The windows in the choir each contain portraits of two French kings and two archbishops of Rheims, while the rose window in the southern transept represents the two apostles. The restoration of the woodwork and carving of the interior will cost a large sum; the organ, placed in the cathedral in 1841, is still in an excellent state of preservation. Rheims Cathedral possesses, next to Paris, the richest collection of gold and silver ornaments in France. It may be added that Charles X. was the last French sovereign crowned there, Louis Philippe not having been crowned at all, while the Emperor, Napoleon III., was crowned at Notre Dame. The present building was begun in the year 1212 upon the site of the old cathedral, built in the ninth century, which had been destroyed by fire the year before, the architect being Robert de Concy.

Disestablishment not Destruction.

The Rev. J. Browne, of England, recently speaking at a public meeting on the subject of Disestablishment, showed that in the United States there are upward of 70,000 Church organizations, 63,000 Church buildings, with accommodation for 21,666,000 persons; that the value of property voluntarily raised by the people was upward of \$70,000,000; and that provision is made in the churches for 56 per cent. of the whole population. Further, that in this mother of churches, there are many more thousands of them in America without a State Church than in England with a State Church, and that the proportion of the population provided for is far in excess of the proportion that prevails in England. Add to this the fact that the Church which has been legally disestablished in Ireland is better off than before, and that funds are coming in to meet all its need; that the Church

which has disestablished itself in Scotland is raising more money for religious purposes than the whole revenue of the Established Church produces, and that the Primitive Methodists support themselves, and it becomes evident that to say that the wealthiest Church in the kingdom, with the Queen at its head, with most of the peerage identified with it, with a large part of the landholders supporting it, with a vast amount of prestige and prejudice existing in its favor—to say that such a Church cannot support itself is clearly a slander upon the liberality and devotion of the Established Church which it does not merit. Disestablishment is bound to come, and when it becomes an accomplished fact no ecclesiastical body will be more truly or more largely benefited than the Episcopal Church itself.

The Pope and the Empress.

We learn on good authority from Rome that the young Prince Louis Napoleon has been initiated by Prince Humbert into the mysteries of Italian Freemasonry. The Pope is very dissatisfied with the conduct of the Ex-Empress Eugenie and of her son, Pius IX. had advised the young Prince to quit Italy as soon as possible. This judicious advice, however, has not been followed; on the contrary, the Empress has been very assiduous in her visits to the Quirinal, and is in constant intercourse with those of the noble families in Rome who are partisans of King Victor Emmanuel. For these reasons the Pope refused to dispense with his own hands the holy communion both to the Empress and the Prince. As the Empress Eugenie's request was made to him the Pope said, "Anche l'altro prete in Santa Comuniona a Sant'Anna dorata." By the "other" the Pope meant Napoleon III. The Pope held up as an example to the Empress and the Prince the conduct of Don Carlos, who, on his recent visit to Rome, sought the apostolic blessing, and on advice at once took his departure from Italy.

LITERARY NOTICES.

Methodism and the Centennial of American Independence. By Rev. E. M. Wood, Ph. D. New York: Nelson & Phillips. Toronto: Methodist Book-Room.

This is a thoughtful and well-written treatise, reviewing the establishment and development of Methodism in the United States; or, as the author expresses it, an account of the loyal and liberal services of the Methodist Episcopal Church, during the first century of the history of the United States. Though it notes the leading facts in the development and progress of American Methodism, it is not so much a history as a series of disquisitions on the characteristic features of the polity and methods of the Methodist Episcopal Church. The relation of the Church to the State—the Episcopal form of Church government—the powers of the laity—Women's Work in the Church—Presiding Eldership and Itinerancy, are all passed in review. The author is a warm admirer of Episcopacy, though he repudiates Prelacy. Though, on some minor points, we might not altogether agree with Dr. Wood, we can cordially recommend his work, as well adapted to give a clear and comprehensive view of American Methodism. Its statistical tables are full and valuable.

The Edinburgh Review for January. New York: The Leonard Scott Publishing Co.

In "The Authorship of the Fourth Gospel," with which the number opens, the writer addresses both external and internal evidence that the fourth Gospel was written in the apostolic age and by the Apostle John. "Travels in the Caucasus" points out the importance to England of having Asia Minor in the hands of a power that is not opposed to her interests, and gives an account of that region. "Forest on the Alps of Switzerland" is an interesting chapter of natural history, devoted to the habits of some of the "social ants," their method of building and living, their slaves and their cows. "Mediterranean Delia" discusses the physical changes caused by the wash of rivers, particularly those that flow into the Mediterranean, and which will, in time, convert that sea into a vast river valley through which the waters of the Nile, Danube, Po, etc., will empty into the Atlantic Ocean. "The Eastern Letters," the correspondence of a Norfolk family who attained wealth and position in the fifteenth century, gives an interesting account of some of the customs of that age. "New Arctic Land" is an account of the Austro-Hungarian expedition of 1872-74. "Discoveries at Bohemia" describes those made by Mr. Wood in 1873. The other articles are, "Life of William, Earl of Selborne," "Lorenzo de Medici," and "Turkey and Russia."

Ten Years of my Life. By the Princess Felix Salm-Salm. Detroit: Belford Brothers, Publishers.

The writer of this book is a native of Philadelphia, Quebec; and the account here given of her experiences in the American civil war, the Mexican revolution and the Franco-Prussian war, possesses a good deal of interest. Having accompanied her husband, the Prince, who took an active part in the revolutionary struggles which she recounts, the writer's position enabled her to become acquainted with the leading persons, and to be an eye-witness of the most important events. Her career has been singularly eventful, and some of her experiences are very thrilling. The book is written in an easy style, and is well worth reading.

The Pearl Fountain and other Fairy Tales. Toronto: Belford Bros.

This is an interesting book of fairy tales. It forms a suitable gift book for children.

The Other Gipsy. By Josephine Pollard. New York: Nelson and Phillips.

This is another of a set of gipsy books by the same author. It is as interesting and as well sustained as the previous ones of the series.

We have received from Mr. C. W. Coates, of Montreal, a book entitled, "Mental Photographs," an album for confessions of tastes, habits and convictions. The book is intended to serve as a record of the mental characteristics of friends, and to answer, as well, for an album for photographs and autographs. It contains over ninety pages altogether, and on each page there are thirty questions to be filled up by the person contributing, and also a place for a *carte de visite*. The book is got up with neatness and taste, and is especially appropriate for young people; to whom it will afford much more entertainment than an ordinary photograph album, and by whom in after years, when properly filled, it will be prized as an interesting relic. Price \$1.50.

We have received from the "Conference Office," Halifax, a new "Hymnal" for use in prayer-meetings, Sabbath Schools, etc. It has been prepared by the members of the Hymn Book Committee in the Eastern Conferences. We do not know, of course, how far it is intended to anticipate the work of the General Committee. Most of the hymns are taken from our own hymn book. Nearly all those taken from other sources are already well known to the majority of our congregations. A few of the latter are not of a very high order of merit, either as regards the poetry or the sentiment. It will be found well adapted for social religious meetings.

BRIEF CHURCH ITEMS.

The Methodists of Seaford are making arrangements to build a \$12,000 church.

At a meeting held at Staffa on the 5th inst., the Methodists of that place decided to erect a new church.

At an entertainment given recently in the town Hall, Bedford, P.Q., in behalf of the Farnham parsonage fund, the sum of \$30 was realized.

Through the influence of special services, which were closed last Sunday night in the Methodist church, Grahamsville, about fifty persons have commenced to lead a new life.

The social in connection with the Methodist church, held in the Temperance Hall, Bethany, on Thursday evening, 1st inst., and also that of the Saturday following, were well attended.

A week ago last Sunday night a very successful protracted meeting was closed at Glenallan, on the Peel Circuit. Thirty-one united with the Church, and more are expected to do so.

We understand that the Methodist congregation of Goderich intend erecting a fine new brick church next summer on the site of the present edifice. A large sum has already been subscribed by the members of the church towards the enterprise.

A precious work of grace is in progress at the Beaton appointment, on the Wilsonville Mission. About twelve persons have been already seeking salvation, most of whom profess to have obtained the blessing.

The Methodist church in the village of Barford is receiving large additions to its membership, as the result of a series of meetings which have been continued for several weeks past.

The soiree in the Methodist Church, Plainville, on the 31st ult., was a very enjoyable affair. Tea, music and speeches comprised the entertainment, which went off very agreeably, as did a social in the same church on the following Tuesday.

A very gracious revival is in progress at the Tenth Line appointment on the Bleheim Circuit. The altar is nightly crowded with seekers of salvation, and quite a number have found peace. Our correspondent says there are prospects of a very general work of God.

A remarkably successful revival of religion is in progress at the Wicklow appointment, on the Colborne Circuit. Over sixty have come forward to the seats assigned to those who are anxious to obtain salvation, most of whom are converted. The gracious work is still going on.

From the *Hamilton Times* we learn that the missionary meeting in Zion Tabernacle, a week ago last Tuesday evening, was very successful. The attendance was large, and the addresses by the deputation, Revs. Leonard Gaetz, of Montreal, and S. J. Hunter, of Toronto, were eloquent and impressive.

The opening services of the new Methodist church, Mount Forest, were continued on Tuesday evening of last week, when Rev. G. Young, of Toronto, delivered a lecture on the subject "Eight Years in Manitoba," which was listened to by a somewhat select but appreciative audience.

A successful tea-meeting was held June 20th, at Bethel Church, Kintore Circuit, Revs. J. Phelps, M.A., and J. Messmore gave eloquent and racy addresses. Rev. C. Barltrop presided. Proceeds \$74 00. On the following evening a children's entertainment was given, which was a very enjoyable time for the little folks. Proceeds \$14 00.

Rev. J. McCarroll, of Seaton Church, Toronto, preached anniversary sermons on the Evening Circuit, on the 21st. The sermons are characterized as eloquent and practical. On the following Monday evening an anniversary tea-meeting was held. It was a great success. Excellent addresses were delivered by Rev. H. S. Matthews, of Innisfil, and Rev. J. McCarroll.

The new church, Stewarttown, was opened on Sunday, the 11th inst., with the usual ceremonies. The Rev. E. B. Ryckman, of Guelph, conducted the morning and evening services, the Rev. Mr. Calvert, of Aton, the afternoon service, all of which were largely attended. On the following evening a successful tea-meeting was held. The total debt of the church, about \$1,200, has been provided for, and the church is now free from any encumbrance.

A convention of clergymen and several laymen connected with the Methodist Church in the Fredericton District, N.B., was held recently in that city. The President of the Conference presided at each of the sessions, and the utmost good feeling characterized their deliberations. Each clergyman and layman had a special subject assigned him for discussion before the convention. Very cheering accounts of the progress of mission work in connection with the Church in the various circuits, were reported.

The Indians of Parry Island, assisted by prominent members of the Shawanaga Band, gave their first *shew*. In Union Hall, Parry Sound, on the 7th inst. The attendance on the occasion was large, and the entertainment was a great success. The chair was occupied by Chief Solomon James, J.P., and able addresses were delivered by Chiefs Solomon James, Solomon Assance, the Rev. Abner Elliott, and others. The proceeds, which amounted to \$47, are to be applied towards the erection of an Indian church on Parry Island.

Rev. T. M. Jeffers says:—The work on the Wiarton Mission is doing well. General interest never better. Successful soirees have been held at Wiarton and Oxenden, in aid of church debts. Our missionary services were well attended: contributions exceeded those of last year. We have just closed a blessed revival meeting at the Oxenden Church, twenty-four have united with us, sixteen of whom are heads of families. It's a great loss to the work of this mission to be without a colleague. A great and good work might be done if we had help.

A correspondent sends the following:—The Hamilton Centenary Church Missionary Anniversary, held on the 11th and 12th inst., was a great success. On Sabbath, the Rev. S. J. Hunter, of Toronto, preached in the morning, and the Rev. Leonard Gaetz, of Montreal, in the evening, to large and deeply interested congregations. The sermons were worthy of the men and the cause they represented. The meeting on Monday night was of unusual interest. A very large audience was present. A fine musical programme was carried out by the choir. W. E.

Sanford, Esq., presided with great grace and efficiency. An able report was presented by the gifted secretary, A. Macallum, M.A., and addresses of rare excellence and power were given by the deputation. The proceeds, including the usual contribution of the Sabbath School, exceed \$2,000, and there is good reason to hope that the collectors will raise the amount above that of last year.

The handsome new church at Kincardine was opened according to announcement last Thursday. Rev. B. I. Ives, D.D., presided, and collected between \$8,000 and \$10,000, more than covering the whole debt. An immense tea-meeting was held in the evening, when addresses were made by Rev. G. R. Sanderson, President of the London Conference, Rev. C. Lavell, chairman of the district, Rev. J. E. Lancelley, of London, and Rev. Dr. Ives. The Sunday services were eminently successful. The plate collections exceeded \$100. A fuller notice may be expected shortly.

Rev. James Whiting writes:—The Missionary Anniversary Services held on St. Williams Circuit, commencing Jan. 28th, were all well attended, and very enthusiastic. Our excellent brethren of the deputation, Revs. Savage, J. Gundy and Edwards were at their post, and did excellent service. At some of the meetings we were favored with the aid of the Revs. P. German and Henderson. Under the able advocacy of the above-named efficient force, and as a result of revival influences on the circuit, in spite of "hard times," the missionary offerings rose thirty-five per cent. on last year.

A correspondent from Walkerton sends the following, dated February 12th:—About one hundred and fifty of the children of the Methodist congregation in this town held a missionary meeting last Wednesday evening. A number of adults were also present and occupied the side seats of the church. Mr. Rogers and Revs. Hastings and Tindall addressed the young audience on missionary topics. Four children laid on the table the amount of their collections—while two little boys passed the plates and returned with upwards of four dollars, making \$15 70 as the result of the children's effort of this congregation.

The *Cowansville Observer*, of the 16th inst., says:—For the past few weeks special religious services have been held in the village, conducted by the co-operation of the Revs. Messrs. Day and Allen, the respective pastors of the Congregational and Methodist churches, and have been richly favored with spiritual blessing and revival influence. Many have presented themselves as seekers of God's pardoning grace, several of whom have found the blessing. On Sunday evening last, the Methodist church was crowded to its utmost capacity, and more than twenty manifested a desire for salvation. During the week now closing, the interest has continued to increase, and future prosperity is expected.

Rev. J. F. German, under date, Winnipeg, Feb. 5th, writes:—We are in the midst of a most gracious revival in "Grace Church." Between thirty and forty are earnestly seeking the Lord, and some have found peace. We have large congregations every night, and require seats in the aisles on Sabbath evenings. The members of the church come nobly to our help. Bro. Morrison and Halstead are jointly conducting a very successful meeting at Poplar Point. A large number are turning to the Lord. Some, who at first were disposed to persecute and ridicule, are now earnestly asking, what must I do to be saved? One who was converted at this meeting is now studying in Winnipeg, and gives promise of being useful in our ministry.

PERSONAL.

Bishop Simpson is writing a Methodist Encyclopedia.

It is expected that the Queen will visit Germany about Easter.

Herbert Spencer is so ill that he may not be able to finish his system of philosophy.

Mr. Sprague has again gone to the south of France for a short period with the view of recruiting his health.

Colored Gordon, the well-known African traveller, has been appointed Governor of the entire Province of Senegal.

Mr. Devlin, the member for Montreal Centre, has been compelled to withdraw from attendance at the sessions of the House of Commons, owing to the state of his health.

Rev. Leonard Gaetz, of Montreal, delivered a very profitable and entertaining lecture on "Help Yourself," to a moderately-sized audience in Bradford last Thursday evening.

"We learn indirectly," says the *Weekend*, "that Rev. S. F. Huestis is thoroughly convalescent, at least so far as to wonder why he should not have been at home and at work."

Rev. C. H. Fowler, D.D., LL.D., is announced to deliver his lecture on "Great Deeds of Great Men" in the Centenary Church, Hamilton, on Tuesday evening, 27th inst.

On the 3rd inst. the Rev. D. Cattanaoh, of Mt. Albert, received a pleasant surprise from his friends at the Ebenezer appointment, in the shape of a handsome donation.

On the evening of the 9th inst. about thirty of the members of the Lloydtown congregation called at the parsonage and presented the Rev. T. Campbell with a beautiful set of harness.

We regret to learn that Rev. Mr. Chambers, of Pembroke, his wife and three children are all down sick with scarlet fever. Latest reports, however, state that they are progressing favorably.

On Monday, January 28th, Rev. R. Brooking was presented by his friends on the Hiawatha Indian Mission with a new cutter, harness, &c., to the value of \$73, accompanied by a very cordial address.

Last Thursday evening Bishop Fallows, of Chicago, delivered an entertaining and instructive lecture in the Temperance Street Reformed Episcopal Church, Toronto, to a large and appreciative audience. The subject was, "Idols, or the prejudices of man and men."

On Saturday another of the few remaining veterans of the field of Waterloo was cut off in the person of Colonel Henry Goodwin, for over twenty years a resident of Toronto. Colonel Goodwin, at the time of his death, had reached his 83rd year, and was well known and highly respected.

A very complimentary resolution in behalf of Mr. Robert Henderson was passed by the members of the Quarterly Official Board of the Kintore Circuit at their last meeting. Bro. Henderson has been Recording Steward of the circuit for many years, but has resigned because about to move away from the neighborhood.

RELIGIOUS INTELLIGENCE.

The Presbytery of San Francisco have resolved to organize a Church of French Protestants in that city.

There are now more than two thousand Protestant missionaries in foreign fields, occupying more than four thousand centres of work outside of Christendom.

The Roman Catholic Bishops of Verona, Lyons, Rheims, Saragossa, and Santiago, and three Italian ecclesiastics will shortly be raised to the cardinalate.

The London Circuits, (England,) are in a state of good spiritual feeling, and show some numerical increase on the quarter, with a very large number, between fourteen and fifteen hundred, on trial.

It is stated, on good authority, that there are from 20,000 to 30,000 Christian Jews in England. More than 400 converted Jews on the continent are preaching the Gospel as ministers and missionaries.

There are about 3,000 clergymen in Sweden, and the pulpit is a great power in that country. The common people go in crowds to hear any earnest preacher, on almost any day of the week.

A letter from Russia says:—It would seem that the country will soon be open to any evangelical effort which does not seek to drag away adherents from the State Church; but here the line is firmly drawn.

From the *Annual Directory* of the English Church Union, it appears that the membership on the 1st inst. of the Ritualists included seven bishops, 2,051 clergymen, 5,792 lay members and associates, and 5,929 women associates; making in all 14,225, a gain during the past year of 945.

It is announced that Lieutenant Young, of the Livingstone Mission to Africa, is coming to England. He reports that the mission has had great effect upon the slave trade. Only thirty-eight slaves were sent to the coast in 1876, although the traffic previously amounted to many thousands annually.

A lady who recently died in Calcutta made certain bequests to the Roman Catholic clergy of Wexford, Ireland, for masses for the repose of the souls of herself and her relatives. These masses were "to continue to be said while the world lasts." The Master of the rolls in Dublin decided three weeks ago that a gift in perpetuity for masses for the dead did not come within the statutes and hence was void.

The company appointed for the revision of the Authorized Version of the Old Testament have concluded their forty-second session in the Jerusalem Chamber, having sat for ten days. The company finished the revision of Ezekiel, and proceeded with that of I Kings, as far as I Kings x, 29. They have now revised the Pentateuch twice, and the books of Joshua, Judges, Ruth, I. and II. Samuel, the Psalms, Isaiah, Jeremiah, and Ezekiel for the first time.

The Liverpool Mission, under the superintendence of the Rev. Charles Garrett, which is entirely supported by friends in that town, employs four lay missionaries. Their labors comprise house-to-house visitation, preaching, holding cottage and open-air services and temperance meetings, distributing tracts and meeting classes. Midnight meetings have also been held by the missionaries under Mr. Garrett's direction, for the benefit of fallen women, of whom sixty have been rescued and placed in homes or sent to their friends. Mr. Garrett has given attention to the opening of "Cocoa Rooms," or "British Workman Public Houses." Already twelve have been opened in different parts of the town with very gratifying results.

Evangelical Protestantism has just formed a new station in Belgium under circumstances which deserve attention from all who are interested in religious questions. In the Commune of Sart-Dames-Avelines (province of Brabant) a vicar, much beloved by the parishioners, has been removed from his post by the Archbishop of Malines. This act created a great excitement among the population of the commune, and they decided to ask for a Protestant preacher. The Committee of the Belgian Evangelical Society sent a Bible-reader, who preached to more than 1,200 persons; and now Protestant worship has been established, and some hundreds regularly attend. It is proposed to build a chapel, and the Christian public is invited to aid the inhabitants of Sart-Dames-Avelines in erecting a Protestant sanctuary.

TEMPERANCE ITEMS.

The electors of York County are to have the privilege of voting on the Dunkin Act shortly.

The annual meeting of the Dominion Temperance Alliance was opened at Ottawa last Wednesday.

A motion is to be made in the Manitoba Legislature to petition the Dominion Parliament to extend the Dunkin Act to Manitoba.

The great temperance revival in Pittsburg continues with unabated power. Upwards of fifty thousand persons have signed the pledge.

Ontario County will vote on the Dunkin Act on the 5th of March, instead of the 27th inst., as previously fixed.

The amount of expenses incurred in taking the vote on the Dunkin Act in Brant County, including printing, as reported by the County Council, is \$337.69.

The Strathroy Council has decided that the sale of liquors in stores must be separated from grocery stores in future, and the license fee for such liquor stores was placed at \$200.

An agitation is going on in Kingston for the reduction to the lowest limit of the number of liquor licenses, and for the adoption of a scheme for the prevention of the sale of liquor in any store where groceries or other goods are retailed.

The following resolution was passed at a recent meeting of the Ontario Licensed Victuallers' Association:—That in the event of the Dunkin Act passing in this country, we will, on the expiration of our licenses, close our houses, sheds and stables; and further, will not hold, deal, or in any way give our custom to any person voting for the by-law to put in force the Dunkin Act.

At a juvenile temperance festival recently held in Manchester, England, the Rev. James Yeans, who presided, said that there are between eleven and twelve hundred of the "Juvenile Temples," or temperance bands, in England, with a total membership of eighty thousand boys and girls pledged to abstinence from alcohol, tobacco, gambling and bad language.

CURRENT NEWS.

Spain's revenue for the last six months is two millions more than the last half of 1875.

Fifty-five lives have been lost by an explosion in a mine in the department of Hérault, France.

Steam is impeding horses on the street railways of Philadelphia.

The Emperor of Brazil, last week, visited the Pope.

The Nova Scotia Legislature was opened last Thursday.

A piece of Gobelin's tapestry has just been sold in Paris for the fabulous sum of \$20,000.

The Russian Grand Dukes Alexis and Constantine arrived at New York on Saturday.

The Dunkin Act has been defeated in Ottawa County by some 200 majority.

Heavy smuggling operations are said to be carried on in the New Brunswick and Maine frontier.

Reports from Cheyenne state that both Sitting Bull and Crazy Horse are desirous of coming to term.

It is stated that the determination of the German Government not to be represented at the Paris Exhibition is irrevocable.

The Mexican civil functionaries are resuming their duties under the Diaz Government. The siege of Matamorras has been raised.

Private letters from Rome received at Halifax state that Dr. Hannan has been elected Archbishop of Halifax.

The last vintage in France has fallen off fifty per cent. from that of the previous year, owing to the ravages of the Phylloxera.

The judgment of the Supreme Court in the Charlevoix election case will be rendered on the 28th inst.

In the Nova Scotia House of Assembly last Friday, the Address was carried without amendment.

The scheme for forming a Territory of the Black Hills country has been postponed until the next session of Congress.

Small-pox is completely stamped out at Gimli, and there are very few cases in other parts of Keewatin.

The Washington Cabinet has decided to recognize the Packard Government after the Presidential crisis is finished.

All hopes have been abandoned of the successful consummation of the Inter-Oceanic Canal Treaty.

Inducements are offered by the Land Department of Florida for 50,000 wealthy Mennonites to emigrate to the orange groves.

The Brooklyn Union and Brooklyn Argus have consolidated, and will be known as the Union and Argus.

Voting on the Dunkin Act repeal by-law in Prince Edward, commenced yesterday, and will continue over to-morrow.

The Government have consented not to press for the payment this year of the advances to the sufferers by the grasshoppers' ravages in Manitoba.

The London School Board have just passed a resolution to the effect that one or more of the instructresses of every girls' school must be competent to teach cooking.

A numerously signed petition has been forwarded to Ottawa, asking aid from the Federal Government towards the Quebec and Lake St. John Railway.

Business in Pictou, N.S., is in an extremely depressed condition, and the most important industrial works at that place are only running on half time.

The attempt of the Direct United States Cable Company to obtain a landing-place in Newfoundland has been defeated in the English Court of last resort.

Radolf Meyer, editor of the Socialist newspaper, has been sentenced to nine months' imprisonment for publishing a libel charging Bismarck with stock jobbing.

Yokohama Times announce an extraordinary reduction in taxation by the Japanese Government, a large number of officials being discharged to meet the reduction.

Commodore Jenkins, now on the retired list of the Canadian line of steamers, is said to be the only living navigator who has made 500 voyages across the Atlantic.

The Righteous Dead.

FREDERICK GREENAWAY (of Baltimore) was a native of Cornwall, England. In the land of his nativity he also experienced the second birth, and his conversion to God was very clear and decided. On emigrating to this country, and settling at Baltimore, he cast in his lot among the Lord's people, and became a member of the Methodist Church; and though his piety was not demonstrative, but rather diffident and retiring, he pursued the even tenor of his way, and shed upon all the relations of life, as husband, father, friend, the radiance of a consistent life.

Arduously devoted to the Temperance cause, and a faithful member, the best energies of his life were given to promote its interests, and when he fell, it was said, "A standard-bearer had fallen to-day." His lamented death was painfully sudden and unexpected. The startled friends who were gathered around him, and who were taking it, but the first to fall while all the others were raised up again, he, the stay and staff of the family, the faithful husband and father, in the prime of his strength, and in the midst of his usefulness, fell a victim to his fatal poison. He died on the 20th of June, 1876, aged 41 years.

J. C. ASH.

JAMES SWANZEE, Sr., was born in the county of Monaghan, Ireland, in the year 1790, and died in Montreal, December 28th, 1876. He was in early life led to seek Jesus. His life, we may therefore say, was devoted to the service of God. He came to Canada in the year 1848, and took up his residence in the town of St. John's, where he remained till the year 1860, when he came to Montreal, and was a class leader in the Methodist Church. He greatly aided in establishing in this circuit the cause of God.

When I first became acquainted with him time had begun to tell upon his physical, as well as mental, powers. For some time before his death, he was unable to attend to his duties, yet he was always delighted to speak of Jesus, and ever appeared to have a clear consciousness of his acceptance with God and a firm trust in Christ as his Saviour.

A little more than a year ago we chronicled the death of his wife. Her sudden death and lamented departure were a severe blow to him. In weakness he lingered behind, waiting till the angels came to take him. He was a short time confined to his bed. When apparently unconscious of all else, he would be heard pleading with God in prayer. At length the messenger came, and calmly the vital spark of life went out, and his happy spirit took its flight to join the company of loved ones who were waiting for him across the river.

J. W. TORREN.

RACHAEL SMITH. The subject of the following lines, whose maiden name was Rachael Smith, was born in Grantham, Sept. 29th, 1790, and was converted to God about the year 1819, under the faithful labors of the sainted Henry Pope, from whom she received her first ticket of Church membership, which bore date of 1819, and which was a very precious treasure until the day of her death, which occurred on the 2nd of May, 1876. In the year 1824, Sister Smith was united in marriage to Mr. Adam Sawyer, of Chingawauy, and from this period of her life up to the day of her departure, she endeavored to lead a devoted and consistent life, ever seeking for the graces which adorn the Christian character and comfort the heart.

She enjoyed the divine joy which regards searching the Scriptures, and was generally regarded as being very conversant with Bible truths. During the past ten years of her life she enjoyed the inestimable blessing of entire sanctification, and frequently testified to the blessedness of communion with God. About one year before her death she lost both sight and hearing, and when no longer able to read the Scriptures, she realized the happiness of the Psalmist's exclamation, "O God! He is indeed glorious unto me, O God!" It was indeed glorious news to hear from one so deeply afflicted. Among her last words were, "Blessed Jesus, O Precious Saviour." When nearing the spirit-land she said, "It is hard to cross the river, but in a few moments her faith revived, and triumphantly she exclaimed, "My heavenly home is bright and fair!" Her end was peace.

A. J. SNYDER.

EMMA GARRETT. The beloved wife of the Hon. J. J. Rogerson fell asleep in Jesus on Saturday night, Dec. 23rd, aged 37 years. For many years our deceased sister was a consistent member of the Methodist Church in St. John's, and in various ways sought to do good in her day and generation. The "Precious Saviour" was one of the Christian charities with which she was identified as a zealous worker and cheerful contributor, and the poor found in her a sympathizing friend. The "great day" alone will reveal how many of Christ's afflicted and sorrowing ones were the recipients of her benevolence, bestowed in the spirit of the Master, without parade or ostentation. To her hospitable home the ministers of our Church were always heartily welcomed, and they cherish grateful memory of her unobtrusive and genial kindness in the capacity of hostess. The affliction which terminated in death, was protracted and severe, but borne with exemplary patience and submission to the divine will. The family were comforted in watching at the dying bed of the dear one whose removal we deplore, by the evidence of a victorious, indicative of her soul's deep peace and safety.

"Not a cloud doth arise To darken the skies; Or tearful eye is seen, The Lord is in his eyes." These words testified to victory obtained and joyous hope realized, and will long linger in the fond memory of the bereaved, tending to soothe and heal their sorrows. Through the revelations of the glorious Gospel, in whose blessings our departed friend participated, are union in the heavenly home is anticipated, into which no troubles intrude, no sighs mingle with hosannas, and no tears are shed.

The very large attendance of all classes and denominations on the day of the interment, and by whom the remains were followed to the vault in our beautiful cemetery, was evidence of the respect and affection which for her the community, and may be regarded as a spontaneous tribute—more impressive than the most eloquent eulogium to the excellence of the departed, as a Christian lady, and faithful companion and loving mother. After the reading of the solemn "burial service" and the singing of the hymn commencing,

"Why do we mourn, departed friends," etc., we left, in the silent tomb, all that was mortal of Emma Garrett Rogerson, in hope of a blissful resurrection on that morning when Christ, who is our life, shall appear to gather his saints, as precious jewels, to dwell with him and reflect his glory through the circles of eternity.

T. H.

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Miscellaneous.

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