

alison, Signorina. I know that was none of God's ways. Does God want service forced by torture? When I remember that, I almost hate my Church; but let me consider that this is but part of the evil we ever find mixed with good. My grapes and my olives have both good and bad among them. But," added the generous Marchesa, flushing, "the Inquisition I repudiate; that was a thing to gratify the greed and malice of wicked men."

"Believe me, Marchesa, my heart never charged you with approving of it," said Honor, gently.

"Signorina, when I look at your sort of Church, in history, in experience, I see in you only two crimes; the not worshipping of Mary and a disbelief in the Catholic Church; but there are crimes of opinion which God must find it easy to forgive, when He considers how ignorant is humanity; I see in you nothing to hate, nothing to shudder at; but you must see in us several horrible things, as the Inquisition, and the lives of the saints. Believe me, Signorina *carissima*, I detest the lives of the saints, and esteem them a collection of lies; and if they are not lies, but true, then so much the worse, I say—saints' doings and temptations are not fit for people to hear about."

"I am quite sure you admire nothing of the kind; but there is a little book of true histories of some of God's saints, especially the Apostles; I am sure you would like it, Signorina," and Honor drew from her pocket the Acts of the Apostles printed in Italian. The Marchesa took it, looked at it, then a horrible suspicion crossed her soul.

"I'm afraid this is part of the Bible, Signorina."

"That is true," replied Miss Maxwell.

The Marchesa dropped the book in her lap, saying:

"Signorina, it is hardly fair for you to tempt me with any of the writings of Moses, for you know I am not so learned as to divide the good from the evil."

"Believe me, Signorina, this is not written by Moses, but long after Moses was dead it was written by Luke, the good evangelist."

"Again a danger, Signorina. Evangelists, evangelicals, these all are dangerous to me—a Forano cannot be a turn-coat."

"Understand me, Marchesa—I mean by St. Luke the companion of St. Paul; surely you have heard of him?"

"Oh, truly—you mean the one who painted the portrait of the blessed Virgin; he did it in the chapel of Sta. Maria, at Rome. I paid five francs to get a good look at that picture when I was in the Eternal City. Well, if your book was truly written by St. Luke, perhaps I might read it. But tell me, does it belong to the Bible?"

"Yes, certainly it does, Marchesa—to the New Testament."

"On the whole, I won't meddle with it. If there is any good in it you may tell it to me."

"I cannot understand how that would improve it, Signorina."

"Plain enough. *Ecco, cara!* if I want a drink, and have only water which I fear may be mixed with impurities, I put it in a filter, and the water that comes to me out of that is good. So, there may be good and evil in this book; but I know that if it comes to me through your mind I will get only what is good, and be refreshed instead of injured."

Poor Honor was so distressed at her mind being looked upon as a medium which should add purity to the Word of God that for several days she avoided all conversation with the Marchesa on religious subjects. Indeed, the Marchesa feared that she had herself gone too far on dangerous themes, and so cautiously confined her observations to purely secular questions.

(To be continued.)

GOUGH'S ACCOUNT OF A NEGRO SERMON.

Some one has said, "I had rather have zeal without knowledge than knowledge without zeal." Now, when a man becomes a Christian and is zealous, even without education, I have heard, and so have you, some of the most wonderful speeches that were delivered. I heard a man who was called a plantation negro, many years ago, who could not read, who could not write, who did not know his letters, but had considerable knowledge of the Scriptures. I heard from him a sermon that I shall never forget—never. He said: "Bredren, Ise gwine to take two texts. The first of these texts am, 'Glad tidings of great joy which am to be to all people;' and tuder text is, 'Hallelujah.' Now, bredren, what am glad tidings of great joy? There is a king going through the streets in his chariot, and six calico horses, like what they have in the circus, prancing along through the street. There sits the king in his chariot. Nobody touches the king; nobody speaks to the king. He sits in his chariot, and the soldiers say 'Hurrah for the king!' Nobody touches the king. And there is a nigger boy standing on the corner of the street, and he is ragged and dirty, and his hair sticking out of the holes in his cap, and his toes out of his shoes, looking at the procession. Nobody care for him. He hain't got no father, nor mother, and no auntie. Nobody care for him, all ragged and dirty. The king see the boy, so he says to one of his officers, 'Bring that boy to me.' But de officer didn't want to fetch a nigger. So he says, 'Dat boy is all dirt.' Then the king he says, 'Bring de boy to me!' He got mad, you see. Then this 'ere officer he wanted to shirk. He wanted to scare the king, and he says, 'If I bring dat boy to you you will get something off from him.' Then the king got so mad that his face went clear up on the top of his head, and he says, 'You bring dat boy to me!' And he brought him. And he says, 'You take dat boy away, wash him up and comb his hair. Give him a new pair of shoes and measure him for a new suit of clothes, and have him educated.' And he took the boy away. And the king came back, after awhile; and he had the same calico horses, and he asked for the boy. Everybody forgot de boy; but de king didn't. He said, 'Bring that boy to me!' And they bring the boy; and nobody knew de boy but de king. He knew him. He said, 'Now, my child, you come and sit right alongside of me. Right here. You belong here. Sit right alongside of me in this chariot. You belong in it. Why, you know I have adopted you. You are my child; you are my son, my heir.

Sit right there. There is right where you belong.' Wouldn't dat be glad tidings of great joy to dat nigger boy? What does the text say it am to be to all people? But, bredren, we are a despised people. The white people shove us off from de sidewalk, and they think it God's service; but we are a people. I remember this, if God joined with Jesus Christ for the oppressed, despised people—think of dat, bredren, only think of it. Don't dat go right down into your hearts? Now, it is time for the second text: 'Hallelujah.' (Great laughter). "I want you to holler just as loud as you can holler."

I SHALL BE SATISFIED.

Not here I not here I not where the sparkling waters
Fade into mocking sands, as we draw near;
Where in the wilderness each footstep falls;
I shall be satisfied—but oh, not here!

Not here—where every dream of bliss deceives us,
Where the worn spirit never gains its goal;
Where haunted ever by the thought that grieves us,
Across us floods of bitter memory roll.

There is a land where every pulse is thrilling
With rapture earth's sojourners may not know;
Where heaven's repose the weakest heart is stilling,
And peacefully life's time-tossed currents flow.

Far out of sight, while yet the flesh unfolds us,
Lies the fair country where our hearts abide,
And of its bliss is naught more wondrous told us
Than these few words, "I shall be satisfied!"

Satisfied! satisfied! the spirit's yearning
For sweet companionship with kindred minds;
The silent love that here meets no returning,
The inspiration which no language finds.

Shall they be satisfied?—the soul's vague longing,
The aching void which nothing earthly fills?
Oh, what desires upon my soul are thronging,
As I look upward to the heavenly hills!

Thither my weak and weary feet are tending—
Saviour and Lord, with thy frail child abide;
Guide me toward home, where, all my wanderings ended,
I then shall see Thee and "be satisfied."

MRS. GARFIELD ON WOMAN'S DUTIES.

The late number of the "Student," a little paper published by the students of Hiram College, quotes an extract from a letter written by Mrs. Garfield to her husband over ten years ago, and intended for no eye but his. It fell into the hands of President Hindsdale, who made use of it in a lecture to the students, and as it shewed the qualities of Mrs. Garfield's mind, and her opinion upon the subject of woman's work, he gave it to the students. The extract is as follows: "I am glad to tell that out of all the toil and disappointment of the summer just ended, I have risen up to a victory; 'at silence of thought since you have been away has won for my spirit a triumph. I read something like this the other day: 'There is no healthy thought like labour, and thought makes the labour happy.' Perhaps this is the way I have been able to climb up higher. It came to me one morning when I was making bread. I said to myself, 'Here I am, compelled by an inevitable necessity to make our bread this summer. Why not consider it a pleasant occupation, and make it so by trying to see what perfect bread I can make?' It seems like an inspiration and the whole of life grew brighter. The very sunshine seemed flowing down through my spirit into the white loaves, and now I believe my table is furnished with better bread than ever before; and this truth, old as creation, seems just now to have become fully mine—that I need not be the shrinking slave of toil, but its regal master, making whatever I do yield me its best fruits. You have been king of your work so long that maybe you will laugh at me for having lived so long without my crown, but I am too glad to have found it at all to be entirely disconcerted even by your merriment. Now, I wonder if right here does not lie the 'terrible wrong,' or at least some of it, of which the woman suffragists complain. The wrongly educated woman thinks her duties a disgrace, and frets under them or shirks them if she can. She sees man triumphantly pursuing his vocations, and thinks it is the kind of work he does which makes him regnant; whereas it is not the kind of work at all, but the way in which and the spirit with which he does it."

DR. J. H. CRESPI ON THE PHYSIOLOGY OF TEMPERANCE.

This well-known doctor, member of the King and Queen's College of Physicians, and late editor of the "Saturday Review," speaking at Bolton, said: "Take malt liquors, and they found in them a certain amount of sugar, and other matters. Now, they did not deny that sugar had to some extent food value, but what they as abstainers were in doubt about was the food value of alcohol pure and simple. Unfortunately, 'though the food value of almost every other article was known, literally nothing was known of the food value of pure alcohol, and even when they came to substances often mixed up with it, they found their food value comparatively trifling. He would not be going beyond the truth if he said that in one pound of ale they could not get one-tenth—one twentieth—the nutriment found in other foods for which they paid the same price, so that if they wanted to take alcoholic beverages for food properties they were acting wisely in spending their money on things infinitely more cheap and nutritious. He had told his audience that alcohol gave a low bodily temperature, and they had an enormous number of illustrations of its action in this direction. It had been found in the tropics and in the cold regions that much harm resulted from taking these beverages."

BRITISH AND FOREIGN ITEMS.

THE Transvaal Volksraad has rejected the convention with England, and the decision causes some excitement in South Africa.

FESTIVITIES at Rome, commemorating the entry of the Italians into Rome in 1860, were a great success. Crowds made a pilgrimage to the tomb of King Victor Emmanuel.

It is stated that, at the meeting of the Czar and Emperor William, Bismarck recommended great caution and moderation in the initiation of international measures against Nihilists.

CHINESE immigration to the Sandwich Islands is rapidly increasing, there being fully 13,000 Chinese now on the Islands, or nearly one-fourth as many as there are of the native Hawaiians.

THE Scottish Chamber of Agriculture has drafted a scheme for a land bill for Scotland, providing for the adjustment of rents by arbitration, the re-valuation of farms, and for power to a tenant to sell his holding.

MR. GLADSTONE is now in excellent health. "I can eat a good dinner and sleep all through the night," he said to a friend not long ago, "and as long as that goes on I shall be able to do what more work is appointed for me."

THE heaven of Scriptural truth is working in the Lutheran churches of Poland. The old rationalistic hymn books of the last century have been abolished, and a new hymnal, conservative and evangelical, introduced into all the churches on Easter Sunday.

THE Pope has for some time past had a strong presentiment of his approaching end. He has lately made a will, disposing of his private property, and has prepared two testaments as pontiff, one of which, it is believed, will be of some political importance.

ACCORDING to the London "Standard's" correspondent at Rome, the report of the Pope's leaving that city was circulated from the Vatican with the intent of arousing the Roman Catholics abroad, and embarrassing the Italian Government. The Catholic powers continue to advise the Pope not to leave Rome.

THE county prosecutor has decided to file before the grand jury an indictment against Guitau as a precautionary measure, so that if the Washington authorities deem it best to have the trial in New Jersey, there will be no gap left for the escape of Guitau by legal quibbles under the law of the District of Columbia.

THERE is a most successful Presbyterian mission carried on in Egypt under the auspices of the American Board. In the spring of 1878, the Earl of Aberdeen, on his return trip from the Upper Nile, redeemed four slave boys from dealers. He placed them under Dr. Hogg's care at Assiout, and gives £100 a year to aid in the education of such youths.

A CORRESPONDENT of the London "Christian World" protests, and with reason, against the wanton profanation of the Sabbath by the Prince of Wales. His Royal Highness recently went on Sabbath by special train to a country estate of one of the Rothschilds, summoned the labourers to make hay, ordered a memorial tree planted, and spent much of the day at lawn tennis.

CHINA advises state that a mob recently stoned and ill-treated two English missionaries at Foo Chow, and destroyed the foreign recreation ground. The disturbance was quelled by the police. A British gunboat has proceeded to the scene, but the authorities have expressed their willingness to make amends. The recent treaty made with the United States is very unpopular, and the withdrawal of Chinese students is ascribable to the circumstance.

THE English papers speak of Dr. Bradley, the new Dean of Westminster, as one who has made his mark, especially in reviving the ancient glories of University College, Oxford, of which he has been Master for eleven years, and in whose hands the traditions of the Abbey will not suffer. He is reputed to be sufficiently broad in his views to suit many, if not all, the different opinions in the Church of England. But he is said to be a courteous gentleman, and this is a prominent qualification for the custodian of the ancient Abbey.

THE change in public opinion respecting lotteries is strikingly illustrated by the following entry in the day-book kept by the Rev. Samuel Seabury, father of the first Protestant Episcopal bishop in the United States: "June 1768. The ticket, number 5,856, by the blessing of God, in the Lighthouse and Public Lottery of New York, appointed by law, Anno Domini, 1763, drew in my favour £500 or. od., of which I received £425 or. od., which the deduction of fifteen per cent. makes £500, for which I now record to my posterity my thanks and praise to Almighty God, the Giver of all good gifts. Amen!"

THE "Pall Mall Gazette" says: "When England and America stand as mourners beside one grave, we may venture to hope that the bitter memories and dividing animosities engendered by the revolutionary war are finally passed away," and suggests that England and America shall endeavour to arrange some kind of informal union for the prevention of internecine strife. If a European concert, despite the almost insurmountable difficulties, is recognized as a political necessity, why should there not be an Anglo-American concert, wide enough to include in one fatherland all English-speaking men?

IN 1834, the Society for Promoting Female Education in the East, the first agency of its kind in England, was commenced in London. The Society now includes six distinct zenana missions in India, a Chinese girls' school at Singapore, seven of whose scholars have devoted themselves to missionary work in China; a training-school on Mount Lebanon, in which nearly thirty Syrian school-mistresses have been trained for their work and various missions in Palestine and South Africa. The number of missionaries and missionary correspondents of the Society is eighty; of schools, 278, with 16,550 scholars; and of zenanas, 274, the returns from which, though incomplete, shew 1,397 pupils.