

RECALLED.

BY CARLOTTA PERRY.

Ever beside me, by day, by night,
In shade or shine,
Has an angel stood in a robe of light;
And, with voice divine,
This is the song she has sung to me;
The luring song of joys to be:

"Instead of the white sand stretching hot
To your weary feet,
There will be a pleasant shaded spot:
And spreading sweet
Before your eyes there will be serene
Fair meadows, clothed in restful green.

"Instead of the heavy cloud you'll see
The sky's own blue;
Instead of the driving rain there'll be
The gentle dew;
Instead of the wind so loud and high
Will be breezes soft as a lullaby.

Though the stream has long been wind-
ing, wait;
For just below
There must be a sunny reach of straight
I know. I know
It is wild and rough, but 'twill surely smile,
Softly and sweet, in a little while."

Oh, Hope, I name you a cheat. You say
Wait, wait, and wait,
Till the night, or until another day.
It is too late;
I am sick of you—you and your cheating
power.
I cast you away from this very hour.

What have I done! I can never bear
This burning sand!
These rough, steep banks, this angry air,
This empty land!
Life has grown so hard. Alack! alack!
Come back, sweet cheat! come back, come
back!

—Christian Union.

GENERAL RELIGIOUS NOTES.

—Mr. Moody, with his co-labourer, will hold meetings in Edinburgh and Glasgow after a short season of work in Durham.

—Twenty-two of the boys and ten of the girls of the Indian Training School of Carlisle, Pa., are now members of the different churches, and the general religious tone of the school is reported to be excellent.

—The Salvation Army has steadily advanced in the estimation of active Evangelical workers in England. It reaches the neglected classes, who seem to be beyond the reach of the ordinary church agencies. Cultivated people do not, of course, like the methods of the Army; but the army does not exist for such. Its object is to reclaim the ignorant and debased, and it has been very successful.

—The *Times* has lately given a friendly translation from a Russian newspaper of the progress of Dissent in the Empire. The dissenters from the official Church are said to be people who "lead an exemplary life, and are strong in religious devotion and principle." They are no other than evangelical believers, whose activity is not at all political, but is occupied in spreading the Gospel. The priests try to stop their circulation of books, but the authorities protect them. Discussions with them end in the discomfiture of the priests. Then the latter employ a "missionary" to overwhelm them. Again the police interfere, for the missionary proves to be a glib talker who has been expelled from two monasteries for immoral conduct.

—A private meeting has been held in Edinburgh of members of the Traditional Party in the Free Church of Scotland to consider what ought to be done with regard to Professor Bruce's book on "The Chief end of Revelation." Professor Thomas Smith, Dr. Begg, and several other persons were present. *The Scotsman* understands that "some of the speakers were unsparing in their condemnation of the views embodied in Professor

Bruce's book, while others were in the position of not having read or sufficiently studied the volume to offer an opinion regarding the doctrines contained in it." Mr. Kidston stated that he should ask the Commission of the Assembly if the College Committee had taken any action yet. The feeling of the conference was in favour of letting the Glasgow Presbytery take the initiative.

—Professor Plumptre, who is one of the Old Testament Company of Revisers, spoke lately on the criticism directed against the New Testament Revised Version on the point of its language; the euphony or English rhythm of the Version. Few will question that absolute faithfulness was the aim of the New Testament Revisers and it is doubtless that of the Old Testament Company. Might there not be the same fidelity if the Revisers consulted men who are not scholars, but gifted with ability to write idiomatic and telling English? The point is of transcendent importance in preparing a book for the people, and it is remarkable that of the three greatest writers of the English language—John Bunyan, William Cobbett, and Dean Swift—two at least were not scholars, and would not have been placed on a Revision Company.

—The report of the Russian Holy Synod for 1879 shows that its missionary service in Siberia and in the Volga region has been very successful. The Missionary Society has branches in twenty-nine dioceses. Its capital amounts to 660,000 roubles, of which 121,000 was spent in 1879. The number of pagans reported as converted during the year was 5,000. The missionaries have to work in a primitive country, amid many difficulties and against the active antagonism of the Shamans and Lamas from Mongolia. The chief triumph of the year's work is considered to have been the conversion of the great Manchu Lama Tapchin, who attended Episcopal celebrations in 1878 and was profoundly impressed by them. He was baptized and received a new name, that of Vladimir Baikalsky. He has become a professor in one of the missionary training schools. He is said to be the master of the Manchu, Chinese, Mongol, Tibetan, Sanskrit, Russian, and Latin languages. It is said that the converts make better members than the Russian colonists. The system on which these missions is carried on is to establish in the country stations, provided with churches in which service is conducted in the local language. Choirs are formed, the church singing being much appreciated by the natives, and schools are established. This forms a centre around which the converted families group themselves. In the Altai region is a village named Ulala, in which there is a central school for the training of these missionaries, who also learn agriculture, trades, and painting. A community of women serve both in the schools and in the hospitals. In the Volga region little has been accomplished so far. The people are chiefly Mohammedans and make a firm resistance, inasmuch that all that can be done now is in the way of preparation. They would, however, patronize schools if they had the opportunity, and so would the Kalmucks of Astrakhan, but the Society has not the funds to provide an extended system of schools.

TEMPERANCE NOTES.

—In connection with the subject of temperance reform we cannot but regard it as a happy omen that Mr. Herbert Gladstone, the son of the Premier, who holds a post in the Treasury, has addressed a letter to the Secretary of the United Kingdom Alliance, saying that in the general demand for legislation which is springing up, temperance men must make their voice heard above the rest.

—At the recent meeting of the Whittington Life Insurance Company, the manager stated that "In the Total Abstemious Branch the deaths during the past three years have been at the extremely low rate of 2.3 per 1000; while in the general section the death-rate for the three years is 50 per 1000. In other words, the death-rate of teetotalers is less than half that of the general section," and he congratulated the teetotalers "on obtaining a large bonus in consequence."

—One Osborn Pitts, of Columbus, Ga., "bet" that he could drink a quart of hiskey. He did drink that much, but was taken home dead. The man who furnished him the whiskey has been arrested, and, says the *Chicago Tribune*, "properly." Exactly so. And when a liquor dealer gives a man only whiskey enough so that he has to be taken home to his mother, or his wife, dead drunk, it is equally proper that he should be arrested. It is a terrible responsibility which one incurs when he in any way makes himself accessory to another in the sin and the crime of debauching himself with strong drink. The growing sentiment which makes the ordinary liquor-dealer's business infamous, is proper. Whether his victims be dead, or only dead-drunk, he ought to be arrested. —*Advance*.

—In reply to the observations of a publican's advocate, that it would be hard to destroy some property in question, the judge said he "was very glad when property of that kind was destroyed. Such property was no benefit, but an injury, to the community. There were 890 public-houses in Dublin. They were the cause of a fearful amount of mischief, and so long as that state of things existed he would not assist any such applications. He had to look to the interests of the city, and as long as it was overcrowded with public-houses producing crime and misery he would set his face against the system." It is refreshing to hear this outspoken protest against these legalized pest-houses. Would that every licensing magistrate in the land could look at his functions from the same lofty standpoint. If we were not such a conservative and supine people we should long ago have swept away these abominable dram-shops. —*Christian*.

—One would think that Ireland had troubles enough without those that directly flow from the intoxicating cup; but it is evident she has her full share of these. The Recorder of Dublin, in disposing of certain applications for new drink licences in that city last week, uttered some strong remarks on the evils bred by the licensing system:—

"I have been for a whole week trying cases such as no Christian judge ought to have to try—cases of outrage and violence in the city, every one of which originated in public-houses. The drinking system of Dublin is responsible for three sentences of penal servitude and seven heavy sentences of imprisonment which I had to impose, varying from twelve to twenty-four calendar months. I marked the evidence in every single case, and every one of them began in the public-house. It is the drink system, and the drink alone, that leads to all this crime and misery and sorrow. Yesterday I went through a mile and three-quarters of miserable, wretched streets, manifesting on every side the penury and wretchedness of the unfortunate people who lived in them. The only bright spots were the public-houses, which, brilliantly lighted up, reflected and contrasted with the surrounding misery. I hate this magnificence. I look upon it with horror. I know it but too well. As each case of crime and violence comes before me, the same wretched story is told—the Drink Demon is as necessary a part of every case as the police or myself."

MISCELLANEOUS NOTES.

—Dean Bradley's first sermon in Westminster Abbey is spoken of in high terms by the English press, and it is intimated that, though almost unknown hitherto as a preacher, Dr. Bradley will not narrow nor lower the character of the Westminster pulpit.

—A committee has been appointed in London for the purpose of obtaining funds for the "Garfield House," so named in honour of the late President and intended as a home for working girls. One lady has given \$1,250 for the purpose.

—The manager of Drury-lane Theatre advertised last week for a "hundred young ladies for the corps de ballet, in anticipation of the Christmas pantomime." The *Standard* says:—"Although only 100 were wanted, there were 150 in attendance. The theatre was invested, the street was blocked, traffic was stopped; and yet the only test required of the candidates was that they should be ordinarily good looking, that they should know enough of dancing to enable them to figure on the stage, and that they should be willing to appear in such costumes as the exigencies of the piece might require."

Our contemporary urges domestic service upon our young women, and says truly that we want a better class of domestic servants, and if these were forthcoming they would probably soon find a better class of masters and mistresses.

—According to certain English newspapers, Mr. Parnell is of English origin, and not Irish, as generally supposed. In the seventeenth century his family occupied a good position in Cheshire, and were of the Commonwealth party during the civil wars. When the restoration came, Thomas Parnell, the then head of the family, left England and settled in Ireland, where he purchased an estate. The property descended to his son Thomas, the well-known author of "The Hermit" and other poems. On the ejection of the Whigs, at the end of Queen Anne's reign, Parnell was persuaded to change his party, and he became the friend of Swift, through whose influence he received valuable church promotion at the hands of Archbishop King. Every year, as soon as he had collected his rents and the revenues of his benefices, he came over to England and spent some months living in elegant style and impairing rather than improving his fortune. His brother John, who succeeded to the estates at his death, was a judge of the Court of King's Bench and the direct lineal ancestor of the present Home Rule leader.

—When Mr. Robert Rae, Secretary of the British National Temperance League, returned the other day from his visit to this country, he was given in Exeter Hall, a grand English welcome. Dr. Hannay, among other things, said he had known Mr. Rae for forty years, and that there was no more loyal, faithful, ingenuous supporter of the temperance cause. As a secretary himself, he was glad to find that there was a disposition to appreciate faithful service rather than eloquence of speech. Mr. Rae had more what he would term modest audacity than any man he knew. Dr. Hannay rather intimated that it was quite out of the question to describe life on the ocean as rest. It was anything but that so far as he was concerned. Equally in vain was it for any man with a tongue in his head to look for rest in America. He had kept himself as much in the background as possible but when once he began to speak he found there was no rest to be had in America. Nevertheless, he deemed it of the first importance that America should be visited more and more by our representative men; as the more the two nations were brought together the better it would be, not for England and America alone, but for the whole human race.