

else. I must believe that Mary is divine, or I must believe that she cannot do all that they say she can."

After this the Marchesa, although she had sought instruction, feared to accept it, and while occasionally asking a question which showed what subject was uppermost in her mind, generally strove to keep her conversation from taking a religious direction.

This arousing of the Marchesa's mind was a part of that singular and almost universal interest in religious matters which had previously begun in Italy. The dead were stirred into life. Italy had been one great cemetery of souls, over which prowled the priests, whose great anxiety was that those who were buried should give no signs of resurrection; and yet, in spite of all their care, in that very charnel-pit life began to appear. As soon as the pressure of tyranny was partially relieved, by the union of Tuscany with the Italian Kingdom, evidences of life, which for ten years had been stirring here and there, became more numerous; men, bound hand and foot, in their grave-clothes, obeyed the voice, "Come forth," and stood above their graves waiting to be loosed and let go.

When the Liberal Government secured its triumph and entered Rome, suddenly the work which had long been going on appeared in its fulness; thousands slung off the yoke of bondage; whole churches sprang up where before one inquirer had been hardly suspected; the fields shewed so ripe to the harvest that labourers enough could not be found to gather in the fruit.

But our story has not reached that wonderful day, the entry into Rome—we are only in 1862—when people were questioning and wondering, when the first awakenings of heart had begun here and there, among whom was our good Marchesa. She was "not far from the kingdom of God," and her soul at this time seemed to be trembling on the threshold of light.

(To be continued.)

WHAT CAN WEALTH DO!

The following story is told of Jacob Ridgeway, a wealthy citizen of Philadelphia, who died many years ago leaving a fortune of five or six million dollars.

"Mr. Ridgeway," said a young man with whom the millionaire was conversing "you are more to be envied than any gentleman I know."

"Why so?" responded Mr. Ridgeway "I am not aware of any cause for which I should be particularly envied."

"What sir!" exclaimed the young man in astonishment. "Why, you are a millionaire! Think of the thousands your income brings every month!"

"Well what of that?" replied Mr. Ridgeway. "All I get out of it is my vitals and clothes, and I can't eat more than one man's allowance and wear more than a suit at a time. Pray can't you do as much?"

"Ah, but," said the youth, "think of the hundreds of fine houses you own, and the rentals they bring you."

"What better am I off for that?" replied the rich man. "I can only live in one house at a time; as for the money I receive for rents, why I can't eat it or wear it; I can only use it to buy other houses for other people to live in; they are the beneficiaries, not I."

"But you can buy splendid furniture, and costly pictures, and fine carriages and horses—in fact, anything you desire."

"And after I have bought them," responded Mr. Ridgeway, "what then? I can only look at the furniture and pictures and the poorest man who is not blind, can do the same. I can ride no easier in a fine carriage than you can in an omnibus for five cents, without the trouble of attending to drivers, footmen and hostlers; and as to anything I 'desire,' I can tell you, young man, that the less we desire in this world, the happier we shall be. All my wealth can't buy a single day more of life—cannot buy back my youth—cannot procure me power to keep afar of the hour of death, and then, what will all avail, when in a few short years at most, I lie down in the grave and leave it all for ever. Young man, you have no cause to envy me."

BEGIN THE DAY WITH GOD.

In one of our recent meetings a young man remarked he had begun to devote half an hour each morning to secret prayer; that he found his daily life growing to be more as he desired it should be. When the press of duties precluded this morning communion with the Master, the day seemed to him a failure. We trust there are none of our young men who do not hold secret converse with the Master at the day's commencement. His ear can hear amid the clang of machinery and the hum of voices. No matter what are the surrounding circumstances, the heart can go to God. Wherever Abraham pitched his tent, there he raised an altar to the Lord. So, wherever the Christian heart is, there is also an acceptable altar from which the incense of prayer and praise may ascend. Luther, in his busiest seasons, felt that praying time was never lost. When remarkably pressed with labours he would say, "I have so much to do, that I cannot get on without three hours a day praying." Sir Matthew Hale, said, "If I omit praying and reading God's Word in the morning, nothing goes well all day."

How many of us may find here the cause of many of our failures, and consequent discontent and loss of happiness? Bishop Taylor beautifully remarks, "Prayer is the key to open the day, and the bolt to shut in the night."

THERE'S no music in a "rest" that I know of, but there's the making of music in it. And people are always missing that part of the life melody, always talking of perseverance, and courage, and fortitude; but patience is the finest and worthiest part of fortitude, and the rarest too.—*Ruskin*.

THERE was a vast amount of truth in the words of a Scotch pastor when he said that: "The liberalism which dispenses with creeds and holds that, if sincere, it does not matter what a man believes, leads to a theology without God, a Christianity without Christ, a worship without reverence, and a life without hope."

FARMER JOHN.

"If I'd nothing to do," said Farmer John,
"To fret or to bother me—
Were I but rid of this mountain of work,
What a good man I could be!"

"The pigs get out, and the cows get in,
Where they have no right to be;
And the weeds in the garden and the corn—
Why they fairly frighten me."

"It worries me out of temper quite,
And well-nigh out of my head.
What a curse it is that a man must toil
Like this for his daily bread!"

But Farmer John he broke his leg,
And was kept for many a week
A helpless man and an idle man—
Was he therefore mild and meek?

Nay; what with the pain, and what with the fret
Of sitting with nothing to do—
And the farm work botched with a shiftless hand,
He got very cross and blue.

He scolded the children and cuffed the dog
That fawned about his knee;
And snarled at his wife, though she was kind
And patient as wife could be.

He grumbled, and whined, and fretted, and fumed,
The whole of the long day through.
"Twill ruin me quite," cried Farmer John,
"To sit here with nothing to do!"

His hurt got well, and he went to work,
And a busier man than he,
A happier man, or a pleasanter man,
You never would wish to see.

The pigs got out, and he drove them back,
Whistling right merrily;
He mended the fence, and kept the cows
Just where they ought to be.

Weeding the garden was jolly fun,
And ditto hoeing the corn.
"I'm happier far," said Farmer John,
"Than I've been since I was born."

He learned a lesson that lasts him well—
Twill last him his whole life through.
He frets but seldom, and never because
He has plenty of work to do.

"I tell you what," says Farmer John,
"They are either knaves or fools
Who long to be idle—for idle hands
Are the Devil's chosen tools."

MERE reformation differs as much from regeneration as white-washing an old rotten house differs from taking it down and building a new one in its room.

We cast not water on the branches of a tree, but on the root. So strengthen faith. We strengthen love, and hope, and all, if we strengthen faith and assurance of God's love in Christ.

AN orator in a recent address spoke eloquently respecting a happy contemplation of death. His words are so beautiful that it is to be regretted they do not include a suggestion as to what makes it possible to see as he describes. But there is good counsel in his language nevertheless, which is: "Take the sunny side of death. Sooner or later it must come to all, and at the latest it is only a few swiftly passing days distant. Kings and potentates have no refuge from the summons of the dreaded messenger. Death is the great leveller of man, and dust to dust the heritage of all. Why, then, should we shrink from its contemplation? Why banish it from our thoughts with a shudder? It is not rational to permit death to shadow our lives; nor is it rational to turn in terror from what must as surely come as to-morrow's sun. Those who are suddenly chilled day after day by the thoughts of death either shadow their lives by misdeeds, or reject the philosophy that should make every well ordered life wait serenely for its end. The rational apprehension of the upright man is, not that he may fall too soon in the race, but that he may linger too long and outlive everything but hope."

ON "Rules of Conduct" by an *Anon*, in the "Interior," we are told that we should never betray a confidence. Never leave home with unkind words. Never give promises that you cannot fulfil. Never laugh at the misfortunes of others. Never send a present hoping for one in return. Never fail to be punctual at the time appointed. Never make yourself the hero of your own story. Never clean the nails, or pick the teeth in company. Never fail to give a polite answer to a civil question. Never present a gift saying it is no use to yourself. Never call attention to the face or form of another. Never read letters which you may find addressed to others. Never question a servant or child about family matters. Never fail, if a gentleman, of being civil and polite to ladies. Never refer to a gift you have made, or to a favour you have rendered. Never associate with bad company; have good company or none. Never, when travelling abroad, be over boastful about your own country. Never look over the shoulder of another when he is reading or writing. Never punish your child for a fault to which you are addicted yourself. Never appear to notice a scar, deformity, or defect on anyone present. Never answer questions in general company that have been put to others. Never arrest the attention of an acquaintance by a touch, speak to him.

BRITISH AND FOREIGN ITEMS.

THE Calcutta correspondent of the "Times" says: "The tension of feeling which seems now to prevail between Hindus and Mohammedans in various parts of the country has received further illustration by the occurrence of riots between followers of the two religions at Mizapore."

MR. ROBERT ARTHINGTON of Leeds, offers £2,000, on condition that £8,000 more are at once raised, for the opening up of a highway from the East Coast of Africa direct to the eastern shore of the Victoria Nyanza, including the entire territory between the meridians, 35 and 37 east long., and between parallels 1 and 4 deg. south lat., to be occupied by Wesleyan mission stations. Mr. Arthington suggests that the mission might be called "The Punshon Memorial Mission to Central Africa."

THE war upon the Jews goes on in Prussia, and in some cases even the "rabbi" are treated with great indignity. Anybody who knows the Jews is aware that they are likely to provoke hostility, and yet it is unfortunate when public violence takes the place of what might be excused as private disgust. Dr. Dollinger has been lecturing on the subject and counselling love instead of hatred, and peace in place of dissension and strife. He says the old party cry, "Here Guelph! here Ghibeline!" seems to be changed to "Here Semite! here Anti-Semite!"

IN the opinion of the "Congregationalist" the present conduct of the bishops and clergy in France will tend to bring about a separation between Church and State. "The Government," it says, "now pays more than \$10,000,000 chiefly in salaries to prelates and clergy. And, notwithstanding this, they are openly siding against the State. The result is sure to be in favour of the Republicans, who are now thoroughly united against their common foe. Nine-tenths of the French people are nominally Catholics, but with many it is based upon respectability of religion rather than allegiance to the Pope."

A NEW religious sect called the Overcomers has arisen in Chicago. The name is derived from the assumption of the members that they have a peculiar inheritance in the promises which were made to the Seven Churches of Asia. They disown Church fellowship as contaminating to pure souls, and Church organizations as hopelessly corrupt, and consider themselves entirely consecrated in soul and body to the service of the Lord. They believe that all will be finally saved, but that many will have first to pass through the fires of Purgatory. In all things they themselves profess to be infallibly guided by the Spirit.

ARABY BEY is reported as saying no Europeans will be harmed in Egypt unless Christian troops land, when a general massacre of Europeans would follow. Araby stated he was backed by 15,000 Egyptian troops, armed with Remingtons, six Krupp batteries and 150,000 armed Bedouins. It is stated Stone Pacha has informed the Khedive that unless order is restored within three days the dynasty of Mehemet Ali will be overthrown. It is said Araby Bey has demanded railway cars sufficient to transport 2,000 troops to Ismailia to oppose the landing of foreign troops. H.M.S. "Serapis" is expected at Port Said with Indian relief. Suez Canal communication is menaced.

ANOTHER outrage is reported from Aoba, one of the New Hebrides, an island which is notorious as being the scene of many massacres. The schooner "May Queen" visited the island on the 29th June last for the purpose of landing a time-expired labourer and of recruiting others. Two boats from the schooner went to the shore, and on their return they were hailed by the natives, who stated their intention of engaging themselves. The boats thereupon put back to the beach, upon which the crews were attacked by the natives with tomahawks. Nine out of eleven men were killed, the remaining two, though severely wounded, making their escape by swimming to the vessel.

A VERY curious and remarkable seal has recently been found on Washcommon, the scene of the first battle of Newbury, September 20th, 1643, near the spot where the Falkland Memorial is erected. The seal is circular, and made of brass, measuring one inch and eight-tenths in diameter. It bears the device of a skeleton, with the surgeon's knife in the dexter hand, and an hour-glass on the sinister side. The legend with which it is inscribed is as follows: "THE SOCIETY-AND-LOYALTY-OF-CHIRURGEONS-HALL-LONDON." This seal is supposed to have been used by the surgeons belonging to the Chirurgeons' Company of London attached to the Royal army at Newbury, and it was probably lost in the encounter.

THE following motion will be proposed at next meeting of the Synod of the Diocese of Brisbane: "That in the opinion of this Synod, it is desirable that the tenure of the cures of the clergy in the diocese should be assimilated to the organization of some of the Nonconformist Churches, in the triennial rotation to other cures in the diocese: the providing for the regular monthly payment of stipends from a central fund, the providing furnished parsonages for every minister, and the expenses incurred by the removals from one parish to another." This notice has been sent by the intending mover to each member of the Synod. Wesleyans must feel much complimented by such a tribute to the wisdom of their system, coming from such a quarter.

ADDITIONAL and important archaeological discoveries have been made in Mexico which are likely to attract interest in Europe as well as America. Workmen engaged in digging in front of the old cathedral unearthed a mass of material of various sorts, mostly stone, and comparatively preserved, which has not yet been examined with care. Among those of most importance is an enormous serpent's head, finely carved in stone, and believed to have been the portal of some gigantic Indian temple. A large number of wall pictures have also been unearthed in a condition of preservation sufficient to indicate beyond reasonable doubt that the place has been the site of some important ancient temple. A number of graves and vaults have also been opened, in which bodies were found.