

"And with good reason. Will you take me again over this awful road to see Mrs. Dlimm?"

"With great pleasure."

But it's such a long drive. You will get cold driving."

"Oh, no, not if you will talk to me so pleasantly."

"I won't promise how I'll talk. In fact I never know what I'll do when with you. You made me act very silly this afternoon."

"Is a flower silly when it blooms?"

"What do you mean?"

"You wished you were better."

"Oh, I see; but suppose I would like to remain—for a while at least—a wicked, little, undeveloped bud?"

"You can't. The bud must either bloom or wither."

"Oh, how dismal! Were you afraid, Mr. Hemstead, when the horses were running? I was."

"I was anxious. It certainly was a critical moment with that hill before us."

"How queer that we should have been talking of the future state just then. Suppose that, instead of sitting here cozily by you, I were lying on those rocks over there, or floating in that icy stream bleeding and dead?"

He turned and gave her a surprised look, and she saw the momentary glitter of a tear in his eye.

"Please do not call up such awful pictures," he said.

She was in a strangely excited and reckless mood, and did not understand herself. Forces that she would be long in comprehending were at work in her mind.

Partly for the sake of the effect upon him, and partly as the outgrowth of her strange mood, she continued, in a low tone which the others could not hear:

"If that had happened, where would I have been now? Just think of it, my body lying over there in this wild gorge, and, I myself, going away alone this wintry night—where should I have gone—where would I be now?"

"In paradise, I trust," he replied, bending upon her a searching look. Either his imagination or her thoughts gave her face a strange expression as seen in the uncertain moonlight. It suggested the awed and trembling curiosity with which she might have gone forward to meet the dread realities of the unknown world. A great pity—an intense desire to shield and rescue her—filled his soul.

"Miss Marsden," he said in a tone that thrilled her in connection with the image called up, "your own words seem to portray you standing on the brink of a fathomless abyss into which you are looking with fear and dread."

"You understand me perfectly," she said; "that is just where I stand, but it is like looking out into one of those Egyptian nights that swallow up everything, and there is nothing but a great blank of darkness."

"It must be so," said Hemstead, sighing deeply. "Only the clear eyes of faith can see across the gulf. But you are a brave girl to stand and look into the gulf."

"Why should I not look into it?" she asked in a reckless tone. "I've been brought face to face with it to-night, and perhaps shall soon be again. It's always there. If I had to go over Niagara, I should want to go with my eyes open."

"But if you were in the rapids above the falls, would you not permit a strong hand to lift you out? Why should you look down into the gulf? Why not look up to heaven. That is 'always there' just as truly."

"Do you feel sure that you would have gone to heaven if you had been killed to-night?"

"Yes, perfectly sure."

"You are very good."

"No; but God is."

"A good God ought to prevent such awful things."

"He did, in this case."

"No; you prevented it."

(To be continued.)

#### JESUITICAL MORALS.

The following story, taken from the *Churchman*, illustrates the morals of Jesuitism:

A Presbyterian family residing in Dublin, Ireland, consisted of father, mother, and three children. The parents were pious, and devotedly attached to their children, watching tenderly over their education and morals. About five years ago a Roman Catholic servant was employed in the family, and soon began her arts to lead the little ones away from Protestantism. In 1874 the children—aged respectively thirteen, eleven, and ten years—were, without the knowledge of their parents, admitted into the Roman Catholic Church by a "father" of a convent in Dublin. In July, 1876, they were taken secretly in a cab to Cardinal Cullen, who confirmed them. The deception was discovered by the father in February last. For the four intervening years the children have been residing at home, attending family worship, going regularly to school on week-days, attending on Sundays the Sunday-school of their church, and never by word or deed giving any indication of what had taken place. Trained skillfully in the art of deception by those who had led them astray, they lived one long, protracted lie in the sight of their parents, who had no reason to suspect any thing wrong in them. When at last found out they at first denied everything. "We are Protestants, and intend to remain Protestants," said the three with one voice. When, however, lying was no longer of any avail, they changed their cry, and alike with one voice exclaimed as it were in unison, "We are Catholics; we are Catholics." They have since then openly defied and disobeyed their father, refusing to attend church with him, or to be present at family worship, or otherwise to submit to his lawful authority in the religious ordering of his household. They had evidently been instructed first to systematically lie and deceive, and then to be openly defiant. When remonstrated with by their father on their lying and deceit, they replied, "It is no harm to tell lies in the cause of religion!"

#### SOME EXPERIENCES OF AN AUTHOR.

There are often unpleasant, and as often funny things, connected with a literary life. If you write a story to-day all about a girl who died of heart-break, as the silly crea-

tures sometimes do, you are sure to hear that it is your own story; as if any woman would write her soul out in that fashion! Or if you happen to make some life-like characterization, it is fitted for you to some friend or acquaintance, who is indignant of course. I have once incurred the dire wrath of a lady because I gave her Christian name to two very unpleasant personages whom I saw fit to chronicle; her name being one of the most common in use. I wrote a story some years ago for a religious paper at the request of the editor who was a clergyman; the story was meant to illustrate the use of the Bible as a daily guide in all our affairs, one of the characters in it was a clergyman, who, like many another man in the position, was somewhat selfish, irritable and inconsiderate; but being at heart a good and honest man, was brought to see his faults by the use of Bible texts in the mouth of a simple, ignorant servant girl. That story was returned to me as quite unfit for publication, as it was "a deliberate attack on the Christian ministry as a profession!"

I suppose I had unconsciously touched that reverend gentlemen in some sore spot of his own character, for the story was directly accepted by another religious paper and copied far and wide, even into English journals, and I was asked more than once to republish it as a tract.

I have had stories returned, one because there was a profane expression put into the mouth of a character, who was represented as surprised into that oath and deeply penitent for it; one in which I had written "stomach-ache," came back marked "say a pain" and also "for 'ing' say 'large';" with sundry other corrective suggestions of the same sort. Many others have been declined for reasons as peculiar, and dogmatic, and all of which articles found places elsewhere. —*Rose Terry Cook in Sunday Afternoon for Jan.*

#### WASTE AND WANT.

Either man must be content with poverty all his life, or else deny himself some luxuries, and save to lay the basis of independence in the future. But if a man defies the future, and spends all he earns (whether his earnings be one or ten dollars a day) let him look for leanness and want at some future time for they will surely come, no matter what he thinks. To save is absolutely the way to get a solid fortune; there is no other certain mode. Those who shut their eyes and ears to these certain facts will be for ever poor, and in their obstinate rejection of truth mayhaps may die in rags and filth. Let them so die, and thank themselves. But, no! They take a sort of recompense in cursing fortune. Great waste of breath. They might as well curse the mountains or the eternal hills. Fortune does not give away good and substantial goods. She sells them to the highest bidder, to the hardest and wisest worker for the boon. Men never make so fatal a mistake as when they think themselves creatures of fate; 'tis the surest folly in the world. Every man may make or mar himself, whichever he may choose. Fortune for those who by diligence, honesty and frugality place themselves in a position to grasp hold of fortune when it appears in view. The best evidence of frugality is the five hundred dollars or more standing in your name at the savings bank. The best evidence of honesty consists of diligence and frugality.

#### "WHAT ARE YOU GOING TO DO ABOUT IT?"

Because the penalties of physiological laws are not executed speedily, some fancy they are void. But when the system breaks down, and almost hopeless complication arise, which the family physician, by reason of his limited experience, fails to relieve, the pertinency of the above inquiry is apparent. Many remedies have been specially prepared for these cases, and many physicians are bidding for their patronage. As before making a purchase of land, a "search" is required, and the title carefully examined, so invalids should carefully investigate the claims of any physician offering to treat chronic diseases. Dr. Pierce's Family Medicines are well known, and have effected many cures where eminent physicians have failed, yet to accommodate surgical and complicated cases, and those desirous of being restored speedily, Dr. Pierce has erected an elegant sanitarium, at a cost of nearly half a million dollars. No institution in the world offers advantages superior to those found in this establishment. Half a score of physicians are in attendance, several of whom have been prominently connected with leading American and European Hospitals. Every improved facility for hastening a cure that a liberal expenditure of money could secure can here be found. Before fully deciding where to go, address Invalids' and Tourists' Hotel, for circular.

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#### CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East Indian missionary the formula of a simple vegetable remedy, for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe, with full directions for preparing and using, in German, French, or English. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Power's Block, Rochester, N.Y.

THE man's own inward spirit, rather than the foibles of his fellows, is what is to be corrected, and never was there a more necessary prayer than "From all uncharitableness, good Lord, deliver us." —*The Messenger.*

## BRITISH AND FOREIGN ITEMS.

THE number of students who have matriculated in the Edinburgh University last year is 2,343.

OWING to its local prohibition law, Missouri has sixteen counties in which there is not a single liquor saloon.

THE London Presbytery has declined to translate Dr. Paterson from Belgrave Church, London, to Trinity Free Church, Glasgow.

A DESTRUCTIVE conflagration has occurred at the Abdin Palace, the winter residence of the Khedive of Egypt. Half of the building was destroyed.

It is estimated that there are 49,525 sailing vessels afloat, with a tonnage of 14,218,072 tons, while there are but 5,462 steamers with a tonnage of 5,955,175 tons.

No fewer than 1,000,000 living creatures are on an average sent through the German post-office every year, the majority of the packages containing canary and other birds, and bees.

BIBLE-BURNING does not succeed even in Syria. Some Jesuits in Tyre, who showed their hatred of the Word of God in this way, excited such dislike that they were obliged to leave.

It is stated, on good authority, that the failures of 1878 in Great Britain will be nearly 5,000 in number more than in 1877, and it will be difficult to say where the distress will end.

THERE is a Sunday-law in Baltimore which will not permit the opening of the theatres, opera houses, or concert halls for any purpose whatever. It is said to be the quietest city in the country on Sundays.

MR. JOHN GUNN, superintendent of the agricultural department of the Free Church of Scotland Mission, at Livingston, announces in a letter that coal has been discovered on the shores of Lake Nyassa.

ST. PAUL'S, London, shows in its services a ritualistic tendency. The forms of the Prayer Book are observed, but there are many ceremonies which, like works of supererogation, seem valueless to the Low-Churchman and Dissenter.

THE Bridgeport (Ct.) Sabbath Association failed to secure the conviction of several persons whom they had arrested because the complaint charged them with selling their wares on the "Sabbath," instead of on "Sunday."

ON Sunday, December 15th, the 140th anniversary of Greyfriars United Presbyterian Church, Glasgow, was observed. The present pastor, the Rev. James Buchanan, is the seventh minister since the formation of the congregation.

THE great University which the Roman Catholic Church organized and started in the vicinity of London has collapsed. Students would not come. Monsignor Capel was the father of the scheme, and he is much disappointed with the result.

THE Irish bishop of Galway furnishes a new illustration of the inhuman intolerance of ultra-Romanism in his refusal to consecrate a new cemetery unless its Roman-Catholic trustees rescind their resolution to enlarge the plot assigned to Protestants!

A PAWNBROKER in Edinburgh has 2,000 Family Bibles in his stock. It is said that the Family Bible is generally the first article pawned by those in need. It may be because it is regarded as an ornament, and not in daily use, like the cheaper and handier volumes.

MR. McALL'S evangelizing work among the workmen of Paris is exciting the interest of other classes. Madame MacMahon's mother and the Countess Schouvaloff and her sister attend the meetings, and the Princess Imperial of Germany has sent for his reports.

A CORRESPONDENT of the N.Y. "Christian Union" exposes the fact that slavery, in its worst forms, continues unchecked in Turkey, and that hundreds of youth from Christian families in the provinces overrun by the late war are held as slaves by their Mohammedan owners.

A civil judge in New York city reviewed the course of an ecclesiastical council lately, and restored a minister who had been suspended. He holds the doctrine that the church is an ecclesiastical club, and the appeal from its decisions is to the Court of Common Pleas.

DR. STUART ROBINSON proposes a plan for the reorganization of the Presbyterian Church of the United States in several General Synods, independent of each other in jurisdiction, but confederated in a General Synod, which shall have charge of the department of benevolent work.

DR. L. B. ARMSTRONG, a successful missionary in Spain, recently visited England after an absence of seven years, and was greatly humiliated in witnessing the prevalence of drinking habits. He says it is easier to evangelize in sober Spain than in non-sober England. Though he has there to deal with an ignorant, superstitious, sensual, unbelieving people, they are not degraded by drink: the heart is hard, but the head is clear.

THE Committee of the Sunday-school Union intend commemorating the centenary of the establishment of Sunday-schools in England by Robert Raikes, by holding a great international convention of Sunday-school advocates, to be followed by a musical festival on a large scale at the Royal Albert Hall. The celebration is to take place in 1880, and it is proposed to raise £55,000, as the "Sunday-school Centenary Fund," to be devoted to the permanent benefit.

THE revisers of the authorized version of the New Testament completed on the 15th December their second and final revision. The company have held eighty-five sessions, and have spent 337 days on the work, having commenced in June 1870. The total number of the company is twenty-four, and the average rate of attendance throughout has been fifteen. There now remains the consideration of any further suggestions that may be made by the American company, and the adjustment of some questions which have been received to the . . .