

the years of his pilgrimage, by day and by night, the light of the glory of God; and at the last he was not, for God took him."—*Hand and Heart.*

BOOKLESS HOMES.

A dreary place is a bookless house, my young friends; see that in founding a home for yourselves you do not neglect the household library. We rejoice in pretty furniture and artistic pictures; but we want to see a new book sandwiched between every two purchases, and newspapers and magazines drifting around so thickly that the very order of the sitting-room is imperilled. We never knew anything worse than intelligent sons and daughters grow out of such untidiness. To go to housekeeping without a family Bible and an unabridged dictionary ought to be elected a criminal offence. Here lies the beginning of wisdom. Then we should add modern history to ancient, poetry to science, Scott, Thackeray, Dickens, Hawthorne, and Holmes to theology. We should know the opinions of the best minds to day upon all questions of social life, of philosophy, of agriculture. We have known famous business men, keen financiers, to grow out of bookless homes, but never the great hearted and tender-souled. So, parents, remember this, glance over your libraries to see if there be not some vacancy to fill up with the volume which will add to the cheer of the windy wintry nights. Get for the boy a book of history or travels; for the girl a copy of Tennyson, or Longfellow, or Browning—some sweet poet who sings along the quiet vales of life in notes we all can understand! Win them to read aloud around the evening lamp, and most unconsciously their young souls will be drawn out to follow after those who call, to follow, and sing, and be glad—for great is the power of influence.

PRACTICAL SYMPATHY.

In one of our sleeping cars in America there was an old bachelor who was annoyed by the continued crying of a child, and the ineffectual attempts of the father to quiet it. Pulling aside the curtain, and putting out his head, he said, "Where is the mother of that child? Why doesn't she stop this nuisance?" The father said very quietly, "The mother is in the baggage-car in her coffin; I am travelling home with the baby. This is the second night I have been with the child, and the little creature is wearying for its mother. I am sorry if its plaintive cries disturb any one in this car." "Wait a minute," said the old bachelor. The old man got up and dressed himself, and compelled the father to lie down and sleep, while he took the babe himself. That old bachelor stilling the cry of the babe all night was a hero. And the man who, for the sake of others, gives up a lawful gratification in his own house or in the social circle, is as great a hero as though he stood upon the battle-field.—*J. B. Gough.*

MEN have often been warned against old prejudices; it were better we should be cautioned against new conceits. The novelty of our opinion on any moral question is really a presumption against it. Generally speaking, it is only the half thinker who in matters concerning the feelings and ancestral opinions of men stumbles on new conclusions. The true philosopher searches out something else,—the propriety of the feeling, the wisdom of the opinion, the deep and living roots of whatever is fair or enduring. For on such points, to use a happy phrase of Dugald Stewart's, "our first and third thoughts will be found to coincide."

THIS day of intellectual conflict is indebted to Mr. Mallock for a pertinent, admirably expressed question, namely, "Is life worth living?" The debate between Christianity and sceptical philosophy cannot be directed to a more practical conclusion than an answer to such a question. One of the fathers of the present philosophy of scepticism was Alexander Humboldt. He reached this conclusion "I despise humanity in all its strata; I foresee that our posterity will be far more unhappy than we are. If for eighty years one strives and inquires, still one is obliged to confess that he has striven for nothing and found out nothing. Did we at least only know why we are in the world?" Such a life of unbelief as that of Humboldt was therefore not worth living, according to his own admission.

MISSIONARY NOTES.

THE Moravian Church now has three hundred and twenty-three preachers engaged in missionary work, with one thousand five hundred and four native assistants, and has made seventy-one thousand conversions in heathen countries.

At the latest dates from England, says the "Missionary Herald," the London Missionary Society was still without direct intelligence from Ujiji, as to the safety of the mission party there. Messrs. Souther and Griffith, who were on their way to the interior with Dr. Mullens, continued their journey from Mpwapwa after the death of the latter, and letters have been received from them of so late a date as August 6. They have taken a more northerly route than is common, and they write in glowing terms of their progress and the character of the people they have met, describing them as peaceable, intelligent, and honest. "Our future prospects," they say, "are cheering in the extreme." The mission party of the English Baptist Society, on their way to San Salvador and the Congo, also report a wonderfully rapid and prosperous journey.

FROM the paper on "The Proposed Mission in Central Africa," read by Dr J. O. Means at the meeting of the American Board in Syracuse, we gather the following facts concerning mission work already begun in that region. The Church Mission Society of England, thirty-five years ago, led the way for all that has come and is coming, by planting a mission at Mombasa, on the Indian Ocean, near Zanzibar. Three years ago this venerable society struck inland seven or eight hundred miles to Victoria Nyanza, and began a mission in Uganda and Karagwa, with stations at Mpwapwa and elsewhere, intermediate from the coast. This region is in the extreme northern part of Central Africa, and is of vast magnitude. Great difficulties are encountered in the mission, great sacrifices of precious lives, and large expenditures of treasure, have been made, but the latest intelligence is full of promise. The United Methodist Free Churches of England have had a mission since 1862, at Ribe, near Mombasa, a few miles from the ocean, and about one hundred and fifty miles south of the Dana river. The Universities' Mission, the first mission in the interior, established by gentlemen of Oxford, Cambridge, Durham and Dublin Universities, was commenced in 1860, among the Shire highlands, near Lake Nyassa, and after the sad death of Bishop McKenzie, was removed to Zanzibar, and now has stations on that island, at Magila, on the mainland, two days inland, at Massasi, one hundred and thirty miles inland, and is occupying the territory between Lake Nyassa and the ocean. The London Missionary Society Congregational, has taken the region of Lake Tanganyika, seven hundred miles by road from the ocean. It is to have stations at Mirambo's town, in Ugara, at Ujiji on the east shore, and elsewhere on the lake. The region is immense, and of commanding importance, on the great line of caravans across the continent. It is proving very costly in life and treasure to lay the foundations.—On Lake Nyassa, farther south, in 1872, the Free Church of Scotland commenced the Livingstone Mission, and the Established Church a mission at Blantyre, near by.—The Societe des Missions Evangeliques, of Paris, in conjunction with its Basutu churches, has made explorations with the view of occupying the Barotse Valley, which is the region about the head waters of the Zambesi, above the Victoria Falls, some 1,200 miles from the mouth of the river.—The Livingstone Inland Mission has had missionaries since 1878 on the Atlantic coast, working about the mouth of the Congo, and measures are in progress to re-enforce them and push into the region north of Stanley Pool.—The Baptist Missionary Society of England has a station at Makuta, near the Congo, south of the Yellala Cataracts, and is endeavouring to reach Stanley Pool and work upward on the south side of the great river. The Roman Catholics have missions at Zanzibar, at Bagamoyo, at Ujiji, and in Mtesa's kingdom and on the Congo. A company of priests is also on the way to the Barotse Valley, traversing the immense spaces in waggons from Capetown.—The International Association for the Suppression of the Slave Trade and opening of Central Africa, is another really Christian organization, and is not to be omitted in enumerating the agencies at work for the redemption of Central Africa. It has stations at Bagamoyo on the east, at Loanda on the west coast, at Ujiji, and Nyangwe, and at Muata Yanvo's capital in the interior, and at other commanding centres.

BOOKS AND MAGAZINES.

Littell's Living Age.

Boston: Littell & Co.

The numbers of "The Living Age" for the weeks ending October 25th and November 1st contain a choice selection of articles from the foremost English periodicals. The readers of this weekly magazine have a constant and an abundant supply of current literature.

The Image of the Cross and Lights on the Altar.

Toronto: Hunter, Rose & Co.

This little book makes a well-directed attack on some of the idolatrous practices of the Church of Rome and her imitators. Its specific aim is to show that the image of the cross, lights on the altar, etc., are not of Christian but of heathen origin, and owe their present position to the compromise between pseudo-Christianity and Paganism on which the Romish apostasy is founded. The author wastes no words. With little comment he places his verified facts before the reader, and packs into fifty-eight pages the essence of many a bulky volume, and the result of much research.

The Eclectic Magazine.

New York: E. R. Pelton.

The November number of the "Eclectic Magazine" opens with the first instalment of an article on "History and Politics." It is from "Macmillan's Magazine," and the writer is Professor Seeley of Cambridge. The burden of it seems to be that in order to become adepts in the science of politics people must study history on a plan somewhat similar to that proposed by Mr. Buckle. The "Dialogue on Human Happiness," by W. H. Mallock, is written in an attractive style, but its substance is merely a compound of popularized positivist philosophy and sickly sentiment. It appeared originally in the "Nineteenth Century." From "Fraser's Magazine," we have the beginning of "My Journal in the Holy Land," by Mrs. Brassey, wife of the great English contractor of that name. The journal promises to be interesting, the writer evincing considerable descriptive power. The subject of the editor's biographical paper in the present number is M. Guizot, and a portrait of that famous statesman faces the first page. The number contains twenty articles in all, and on the whole they are well selected.

The International Review.

New York: A. S. Barnes & Co.

The first article in the November number of the "International" is an Art critique on some of the specimens of sculpture exhibited this year in "The Paris Salon." The second is by T. W. Osborn, and treats of "The Darien Canal" in view of its proposed construction by a French company under the leadership of M. de Lesseps. After quoting the dog-in-the-manger resolution passed by the American Senate last June, re-affirming the Monroe doctrine and protesting against the construction of the canal by any European power, Mr. Osborn proceeds to show that the exigencies of commerce demand the immediate opening of such a communication between the Atlantic and Pacific; that its construction will benefit the commercial interests of the United States more than those of any other country; and that the American Government ought to take the work into its own hands and proceed with it without delay, or reconcile itself to the inevitable consequence indicated in the formula, "If you don't, another will." By Mr. Osborn's calculation, the saving in freight to the American trade, resulting from the construction of this canal will amount to \$35,995,000 annually; to that of Great Britain \$9,950,000; and to that of France \$2,186,000; so that to these three nations alone, the total cost of the work—which, taking the average of several estimates, amounts to about \$100,000,000—will be returned in a little more than two years, in the shape of savings on freight. In the paper on "The Dawn of Better Times," Mr. R. P. Porter produces a most encouraging array of comparative statistics to demonstrate that "the country is fairly launched upon a period of better times," and that it will soon have entirely recovered from the depression of the last five years. The remaining articles in the present number are: "The Use and Abuse of the Pardoning Power," by Russell Gray; "The Art of Casting in Plaster among the Ancient Greeks and Romans," by W. W. Story; "Victorien Sardou," by J. Brander Matthews; Contemporary Literature; Recent English Books.