

ravages of intemperance; an influential committee has interviewed the Government on this subject and met with a courteous reception, though at the same time they were impressed with the difficulties which stood in the way of immediate legislative action; two of these were emphasized by the Minister of Finance—(1) the effect of prohibition on the revenue, (2) the difficulty of enforcing prohibition enactments. It is putting it mildly to say that the deputies were disappointed with the result of the interview; but all that can be justly said about it is that the country is not yet, as a whole, ready for prohibition, that there are indications of a growing sentiment in that direction, and that even in "high places" there is manifestly less reluctance to canvas its merits than has been the case in former years.

Judging from the reception Mr. Charlton's Bill met with in the House of Commons, the attitude of public sentiment on SABBATH OBSERVANCE is not very dissimilar to that on the temperance question. It may not be prepared to go all the length that Mr. Charlton proposes in the way of legislation on the subject. It is a good thing however, that the question has been argued on its merits and that it has attracted the attention of so many thinking men. The longer it is discussed the more clearly will it appear to be in the interests of all parties—employers of labour and the employed—to rest one whole day in seven from the ordinary occupations of life. Sir John Thompson doubtless voiced the sentiments of the majority of the Commons in commending the objects of the Bill, which he thought might safely be entrusted to the local legislatures. In the meantime a special committee of eleven was appointed to consider the provisions in detail and report. The Lord's Day Alliance, has had a meeting in Ottawa at which it endorsed the general provisions of Mr. Charlton's Bill and pledged itself to use all legitimate means to secure its passage through the legislature, resolving, *inter alia*.

"That the alliance, whose main object is to secure to toiling man his rightful claim to one day of rest in seven, invites the co-operation of all men and associations of men who seek the end in the endeavour to procure the enactment of a Sunday-rest law for the whole Dominion."

Missionary Cabinet.

DWIGHT L. MOODY—THE EVANGELIST.

IN the valley of the Connecticut river, surrounded by a rich and picturesque country is situated the quiet and pleasant New England village of Northfield, of the existence of which the great outside world might never have heard more, but for its connection with the subject of this sketch, than that it is the post town of a Township containing one thousand seven hundred inhabitants, that it has three churches and a public library. This humble village has however become famous as at once the birth place of one of the most remarkable men of this century in America, and the place selected by him in which to spend the evening of his life in promoting one of the most useful enterprises of the day.

Dwight-Lyman Moody, the sixth of nine children, (two of them, a pair of twins, were born after his father's death), was born there on the 5th of February, 1837. His youth was spent on the old homestead farm where his mother still resides. With no paternal oversight, and naturally of a somewhat wayward and high-strung disposition, he became restless and unsettled in his aims. At seventeen he became a clerk in his uncle's shoe store in Boston, where he soon made his mark as a salesman, having in the meantime connected himself with the Church and Sunday-school of Dr. Kirk, at that time one of the leading Congregationalist ministers in Boston. He was received into the membership of the Church in 1856, and soon after began to take part in the prayer meetings; but so uncouth was he in speech, his minister and other friends kindly hinted to him that public speaking was not his forte, but that he might serve God more acceptably in some other way. Not satisfied with his success in business, he removed to Chicago. In that great busy centre of commerce Dwight sought to relieve the feeling of loneliness which as a stranger came over him by engaging in active Christian work. He first took a class in a Methodist Sunday-school, and afterwards in a mission Sunday-school where the only privilege offered him by the superintendent was that of gathering in and teaching new scholars; but that was just the kind of work that