

## THE VALLEY LAND.

Silent Island  
In the valley land,  
Where the morning mist is reclining.  
But above the mist,  
The hill-tops bold  
Are touched with gold,  
Their brows are kissed,  
By the radiant sunlight shining.  
Sadly I stand,  
In the valley land  
Of my grief, of Doubt's designing;  
Yet I fain would say,  
"Look up, and away  
Oh! comfortless soul, repining!  
Thy clouds of sorrow  
Some light may borrow,  
For beyond thy weak divining,  
Far, far above  
In the sky of His love,  
God's bountiful sun is shining."

ALLEN D. GRAY.

Liverpool, N. S., Nov. 1880.

## Copies of the Week.

—Mr. Benjamin Whitworth states that drunkenness on the Sabbath has decreased 70 per cent. in Ireland since the adoption of the measure compelling publicans to close their houses on that day.

—At Whitby, England, where ten years or so ago a sad lifeboat fatality occurred through the crew being excited with intoxicants injudiciously given, during the recent storm the lifeboat crew were supplied with unintoxicating beverages only, to their general satisfaction.

—The *Christian Register* tells of a church having no pastor where a visitor heard for sermons, "an unusual number of essays on cosmos and chaos, on doubt and evolution." Little was said about God as a Saviour. It is not difficult to measure the results of such preaching.

The withdrawal of the proposed Passion Play by Manager Abbey of New York illustrates the power of the press, and, still more, the reverence for Christianity which everybody, even those who seem most regardless of it, feels instinctively. Some of the most emphatic protests against the play have come from such.

—Messrs. Moody and Sankey have been holding meetings at San Francisco and Oakland, Cal., with large and interested congregations. This work is to be followed up by a convent of Christian workers of the Pacific coast, which is called to meet in San Francisco, Dec. 14.

—A CERTAIN AFRICAN CHIEF, we are told, became converted to Christianity some eight years ago and at once made up his mind that no drink should be sold in his town, as he wished to rule over a sober people. The laws were strict, but cunning white traders managed to elude them. The Bechuana chief instead of quietly submitting to see his people ruined by strong drink, as is the custom in civilized countries, determined on vigorous measures, which left no further room for deceit or ingenuity.

—The Atlanta University was one of the first institutions in this country to adopt as a text-book, Dr. Richardson's Temperance Lesson Book. All of the 300 students use it at some time during the course. At the last commencement a thorough examination was made on this book. The students have sent, from

their small earnings, \$70 to the National Temperance Society in New York, for pamphlets and books on this subject which they will distribute.

—THE *Witness* says: The beauty of the American system of "elevating" the red man is well exemplified in the case of the Caddoes and Delawares, who have been raising vegetables, breadstuffs and fruits as long as the "oldest inhabitant" can remember, but are still drawing Government rations in food as regularly as if not farmers. Some of them have a hundred acres under cultivation. Under such circumstances it is very difficult for the noble red man to become either an intelligent citizen or a self-respecting man—he is kept a pauper in spite of himself.

—There is a new danger to civil and religious liberty in Spain. The new penal code among the "Crimes of Infraction of the Constitutional Law in Reference to Public Worship and Religion," has this article: "He who practices ceremonies or public manifestations of worship which are not those of the Catholic Apostolic Romish religion shall be punished with imprisonment." There is little question that this is aimed at the Protestant Christians who are trying to give the pure Gospel to that priest-ridden country, or that the Jesuits, who have been expelled from France, are busily plotting to regain their power in Spain.

—Dr. Pusey thinks that Mr. Pelham Dale, so far from being censured for violating the vows which he had solemnly taken, ought rather to be commended. Churchmen had "good reason not only to thank him, but, if envy were not wrong, to envy him for his privilege of suffering for the truth's sake." As for Archdeacon Denison, he is literally burning with desire to go and share Mr. Dale's lot. Many of the clerical members of the English Church Union seem to be quite determined to break the law, just in order to be sent to prison. What would the magistrate say to a poor wretch who thrust his hand through a baker's window, and stole a loaf merely that he might spend a month in jail?

A gentleman in New York has made liberal gifts to the Church—\$50,000 each to the Board of Foreign Missions of the Presbyterian Church, the American Bible Society, the American Board of Commissioners for Foreign Missions, and the Society for the Relief of the Crippled. In addition to these, among other contributions, he gives to a minister of Boston \$10,000. It is not often a minister is made the object of generosity on so large a scale, though the rare case is pleasant to see. If the pastor is known to have grace to make use of such a contribution, why should he not be endowed by the man who wishes his money to be expended in benevolence?

—A CORRESPONDENT of the London "Record," writing from Jerusalem under date of October 13th, says with respect to the new activities of the Roman Catholic Church in that city and vicinity: "At Jaffa a splendid new hospital is in course of erection; at Ramleh a branch nunnery has been established; at Bethlehem a new nunnery and schools for boys and girls are in active operation. Even the Franciscans are extending the sphere of their labours and influence, as indicated by the new establishment at Emmaus (so called), and the immense Casa Nuova, or new hospice for travellers at Jerusalem,

which forms a by no means unimportant medium of communication between the monks and European Protestants, many of whom are drawn by the gentle kindness and affability of the brethren into a certain sympathy with them and their system. On the Mount of Olives a grand 'sanctuary' and an extensive nunnery have been erected and endowed by the Princess de la Tour d'Auvergne, who, with great devotion, spent several years on the spot in order personally to superintend the work."

—THE editor of the "Accrington Guardian" relates the following anecdote, told him by an Accrington gentleman, who had it direct from a member of the Cabinet. In Mr. Gladstone's household at Hawarden was an old woman servant who had a son inclined to go wrong. The mother remonstrated, and advised her boy, but all to no purpose: he seemed determined on a headlong course to ruin. At last the mother in her desperation caught the idea that if she could persuade the Premier to take him in hand, perhaps the prodigal might be reclaimed. "Screwing her courage to the sticking point"—for what will a mother not do for her child?—she approached her master, and in trembling tones preferred her request. Mr. Gladstone responded at once, and though the affairs of the greatest kingdom in the world pressed heavily upon him, with genuine simplicity of character he had the lad sent to his study, when he spoke tender words of advice and remonstrance, and eventually knelt down and prayed a higher power to help in the work of redemption. This kindly action was effectual, and the lad became a reformed character. Fortunate is the country whose affairs are guided by a man like William Ewart Gladstone.

—Principal Tulloch, in opening the session at St. Mary's College, St. Andrew's, after pointing out the importance of thoroughness in the study of theology, derided the idea of so revising the Westminster Confession of Faith as to bring it into accord with the nineteenth century. And even if a fresh creed were formulated "the same old difficulties," he said, "would begin in a new form. It was simply impossible to stop the movement of spiritual thought any more than any other mode of thought. Uniformity of belief was a chimera, which existed nowhere but in the dogmatic imagination. Set out with whatever creed they might, and make what ties they could to bind its adherents, in the course of time change sets in. The interpretation of the creed itself, and of the meaning of it, become insensibly remodelled with the changing current of ideas. What man, if he were a thoughtful man at all, and if he was not a thoughtful man he was out of the question, did not feel how his ideas changed with the deepening course of experience, and the deeper, larger, and truer knowledge that came to him in life as he passes from the rawness of youth, and the self-confident dogmatism that so often characterized youth, to the dim light of middle age, towards that final darkness which is only lifted to the immortal vision."

—Father Gavazzi has arrived in America. He comes to raise money for the Free Church of Italy, which has increased nearly five-fold since 1870, having about 1,500 communicants. He expects to be on this continent for about six

months, and no doubt will visit Canada before leaving. In his first address in New York, he said:

"We are getting bravely on in this work. There is no longer any effort made to crush us out. The masses hear us gladly. It is only a few fanatics, and now and then a priest in some distant province who attempt to interfere with us. We are as much under Government protection as the Church of Rome itself. One may read the Bible in the streets of Rome to-day, or sing or speak, without molestation. The constitution of our Church is half Presbyterian and half Independent. We have our General Assembly, which is composed of deputies from the united churches. At the same time, each church is independent of all others in its local affairs. We have 15 ordained ministers, 15 evangelists, 49 elders, 67 deacons, 11 deaconesses, more than 1,500 communicants, 724 Sabbath school scholars, 1,328 pupils in our day and night schools, 21 teachers in the day schools, and 36 churches, large and small, and 35 out-stations, which are more or less frequently visited. Italy gives every promise of yet being numbered among the Protestant nationalities of the globe.

—THE DEFIANT ADVICE of the English Church Union to the Ritualistic clergy is described by a layman, as an "organized conspiracy to incite men to break their contracts, to defy the law, and to form a concerted resistance to the execution of the law." The Bishop of Manchester describes the policy of the E. C. U. as "the same as that which is now creating disaffection and social anarchy and well-nigh rebellion in Ireland.

—The Wycliffe semi-millennial celebration was held in New York on the 2nd of December, under the auspices of the American Bible Society, when the completion of Wycliffe's translation of the English Bible 500 years ago was commemorated. It was a brilliant assembly of distinguished men, clerical and lay, of all churches. There were religious services and a number of appropriate addresses, but the principal feature in the entertainment was an oration by the Rev. Dr. Storrs, whose careful and captivating discussion of Wycliffe's works held the vast audience spell-bound for nearly two hours.

—The earnest words of the distinguished philosopher, Dr. Noah Porter, of Yale College, deserve to be thoughtfully pondered by all who are impatient of what they think the trammels of revelation and the authority it claims, and delusively think to find liberty in what is falsely designated "free thought." He says "So far as man denies God or denies that God may be known, he abandons hope of every kind—hope for his own moral progress, hope for guidance and comfort in his personal life, for which the present is a preparation. As he lets them go one by one his life loses its light and dignity, morality loses its enthusiasm and energy, and science has no promise of success, sin gains a relentless hold, sorrow and darkness have no comfort, and life becomes a worthless farce or a sad tragedy, neither of which is worth the playing, because both end in nothing."

—He did not give a dollar to the church. He rarely ever attended one of its social meetings. But he could tell you all about the prophecies, especially those which are difficult to other men, and was always ready to expose the ignorance of his preacher.