

have been over had not Lisa clutched madly at her. She struggled frantically to get free; and, to get a firmer hold, Lisa raised herself slightly on the parapet, screaming wildly for help. But she need not have screamed; for in the moonlight they were seen by the two quiet pedestrians as well as by the policeman, who were hurrying towards them. With the strength of desperation Alice made one more effort to get free, and with a sudden wrench slipped from Lisa's grasp down, down with a heavy splash into the moonlit river. Almost simultaneously with that ghastly sound the men who were rushing to the spot heard another splash: the sudden spring by which Alice had extricated herself from Lisa's almost superhuman grasp, had caused the girl to lose her balance, and with a piercing shriek she too fell heavily forward, and in a moment the water had closed over two fair young heads.

'This side, sir!' shouted the policeman to a stalwart young fellow who was just throwing off his coat to plunge in. 'See there! one of em's come up! The tide's running fast, sir: you'll have to look alive.'

In sprang the young man, and struck out boldly to where the head had appeared for a moment, gleaming white in the moonlight, and then vanished. On beyond he swam, while as if by magic crowds gathered on the shore and cheered him on. Meanwhile behind him another face came to the surface for a moment, but he saw it not, and it went silently down again; his gaze was fixed before him, and in a few moments which seemed long minutes, the dark head came up again, and with a giant stroke or two he reached it, and the next minute was swimming hard with his burden towards the shore. The other head was seen no more in the pale moonlight by those who strained their eyes in every direction to get a glimpse of it.

Amid hearty cheers from the sympathizing bystanders the rescuer got to land with his precious burden, which was taken from him by eager unknown hands; then he turned and looked at the insensible girl, and with an irrepressible cry of joy, he shouted, 'It's Lisa! Where's Mr. Pedder?'

'Here!' shouted a voice on the outskirts of the crowd, and they parted right and left to let the old man through. 'Lisa is it, my boy?' he cried excitedly. 'Thank the Lord you've saved her! But there was two' dropped in: where's 't'other?'

'But no one knew where the other was. When Lisa awoke from that cold, death-like sleep, she found herself in Josiah Hartlebury's house, surrounded by kind faces.

'She's comin' to,' whispered Matthew, excitedly. 'we'd better all go way and leave her to Hugh, and she'll tell him how it all happened.'

So they quietly withdrew and left Lisa and her deliverer together, and when she had got over the wonder of finding herself in Josiah's house with Hugh, she told him with tears the sad story of the evening.

'And she hasn't been found,' said Hugh, with a shudder. 'She's gone, gone for ever! Oh, if I could have saved poor Alice, too! But I thank God, dear Lisa, that He let me save you. I don't know how I could have lived if you had been swept away!'

It was Lisa's turn now to listen to a tale: it was the old, old story, but told in very few words, which after all were scarcely needed: the tender embrace, and the warm soft kisses on her blushing cheek were enough without words to tell the story of Hugh's faithful love.

(To be continued.)

A clergyman, while composing a sermon, made use of the words, "ostentatious man." Throwing down his pen, he wished to satisfy himself, ere he proceeded, as to whether a great portion of his congregation might comprehend the meaning of these words; and he adopted the following method of proof: Ringing the bell, the footman appeared, and he was thus addressed by his master: "What do you conceive to be implied by an ostentatious man?" "An ostentatious man, sir?" said Thomas; "why, sir, I should say, a perfect gentleman." "Very good," observed the vicar; "send Ellis (the coachman) here." "Ellis," said the vicar, "what do you imagine an ostentatious man to be?" "An ostentatious man, sir?" replied Ellis; "why, I should say an ostentatious man means what we call, saving your presence, a very jolly fellow." It is hardly necessary to add that the vicar substituted a less ambiguous word.

Week of Prayer, 1878.
INVITATION OF THE EVANGELICAL ALLIANCE FOR A WEEK OF UNITED AND UNIVERSAL PRAYER AT THE COMMENCEMENT OF THE YEAR.

JANUARY, 6-13, 1878.
Beloved Christian Brethren,—Union in prayer for blessings which Christians everywhere are agreed in their need of and their desire to spread before God through the mediation of our One Lord and Saviour, has been an object which this Alliance has always sought to promote. At the formation of the Evangelical Alliance, in 1846, its members throughout the world were enjoined to set apart the first days of each New Year for United Prayer. Hence arose the January Week of Universal Prayer, which has since been annually welcomed with increasing interest and cordiality.

This annual concert in prayer, now become an institution among Evangelical churches, besides supplying a hallowed occasion for Christian fellowship, mutual sympathy and communion at a throne of Grace, has been followed by innumerable evidences of prayer answered, such as call for grateful acknowledgement and thanksgiving, and to enforce on Christians the duty and privilege of everywhere renewing their united intercessions at the opening of each successive year, and of promoting its observance in their congregations and neighborhoods.

The Council of the Evangelical Alliance, in the prospect of the commencement of 1878, and in view of passing events of the gravest possible importance affecting the nations, and the various sections of the Church of Christ at large, earnestly and affectionately invite Christians everywhere in the unity of the Spirit, and the faith, and in the exercise of charity, to set apart the week commencing January 6, 1878, as a special season for united supplication, remembering the sure and covenanted promise of Our Lord Himself to those of His disciples who pray "agreed touching the things they ask of God."

Beloved Brethren, let us, if spared in the providence of our gracious God to see the opening of another year, be found waiting upon him and lifting up our voices with one accord for the fullness of the blessing of the Gospel of Christ.

The following topics have been suggested as suitable for exhortation and intercession on the successive days of meeting:

SUNDAY, January 6th.—SERMONS:— Christian union perfected. Rev. vii. 9-10.

MONDAY, January 7th.—Prayer and Praise:— Remembrance of personal and relative mercies; Prayer for the Divine blessing on past privileges, and for a humble and contrite spirit.

TUESDAY, January 8th.—Prayer:— For the Church of Christ in all lands; for its deliverance from error; for its increase in faith and holiness, and in power as a witness for the Lord Jesus Christ; for the grace and guidance of the Holy Spirit.

WEDNESDAY, January 9th.—Prayer for Christian families:— For sick and afflicted members; for children at school; for young men entering upon the active business of life, and for those abroad; for our sons and daughters openly professing Christ.

THURSDAY, January 10th.—Prayer for Nations:— For rulers, magistrates, statesmen, for the Army and Navy; for all benevolent and philanthropic institutions; for religious liberty and the opening of doors great and effectual for publishing the Gospel; for the cessation of war and the reign of righteousness and peace.

FRIDAY, January 11th.—Prayer for Christian Missions to the Jews and Gentiles:— For Sunday Schools, and for the Divine blessing on all efforts to spread the glad tidings of the Gospel of Salvation.

SATURDAY, January 12th.—Prayer for the Circulation of the Bible:— For the observance of the Sabbath; for the removal of intemperance; for the rescue of the fallen; for the safety of those who travel by land by water.

SUNDAY, January 13th.—SERMONS:— Christian life. "Let your light shine." Matt. v. 16.

The following arrangements have been made for the City of Halifax:—

SUNDAY, Jan. 6.—Meeting 4 1/2 o'clock, conducted by the Young Men's Christian Association.

MORNING MEETINGS will be held throughout the week (beginning on Monday) at Chalmers Church at 9 1/2 o'clock. Evening meetings will be held as follows, commencing at 7 1/2 o'clock:

MONDAY, Jan. 7.—Fort Massey Church and North Baptist Church.

TUESDAY, Jan. 8.—Brunswick Street Methodist Church and St. Andrew's Church.

WEDNESDAY, January 9.—In all the Churches.

THURSDAY, Jan. 10.—Granville Street Baptist Church, Poplar Grove Presbyterian Church, Charles Street Methodist Church.

FRIDAY, Jan. 11.—Grafton Street Methodist Church and Third Baptist Church (Tabernacle).

SATURDAY, Jan. 12.—St. Matthew's Church, at 3 1/2 o'clock.

Collections will be made at these meetings in aid of the funds of the Alliance.

S. L. SHANNON, *President.*
ROBERT MURRAY, *Secretary.*

International Bible Lessons for 1878.

- FIRST QUARTER.**
- Jan. 6.—Rehoboam, First King of Judah. Golden Text—2 Chron. xii. 1-12.
 - Jan. 13.—Asa faithful to his God. Golden Text—2 Chron. xiv. 1-11.
 - Jan. 20.—The Covenant Renewed. Golden Text—2 Chron. xv. 8-15.
 - Jan. 27.—Jehoshaphat's Prosperity. Golden Text—2 Chron. xvii. 1-10.
 - Feb. 3.—Jehoshaphat Reproved. Golden Text—2 Chron. xix. 1-9.
 - Feb. 10.—Jehoshaphat helped by God. Golden Text—2 Chron. xx. 14-22.
 - Feb. 17.—Joshua Repairs the Temple. Golden Text—2 Chron. xxiv. 4-13.
 - Feb. 24.—Uzziah's Pride Punished. Golden Text—2 Chron. xxvi. 16-23.
 - Mar. 3.—Persistent Wickedness of Ahab. Golden Text—2 Chron. xxviii. 10-27.
 - Mar. 10.—Hezekiah's good Reign. Golden Text—2 Chron. xxxii. 1-11.
 - Mar. 17.—Hezekiah and the Assyrians. Golden Text—2 Chron. xxxiii. 9-21.
 - Mar. 24.—Mannasseh brought to Repentance. Golden Text—Rev. iii. 19.
 - Mar. 31.—First Quarter Review.—Idolatry. Golden Text—Ex. xxx. 3.

- SECOND QUARTER.**
- April 7.—Josiah's Early Piety. Golden Text—Ecc. xii. 1.
 - April 14.—The Scriptures found and Searched. Golden Text—John v. 39.
 - April 21.—Jeremiah in Prison. Golden Text—Jer. xxxiii. 1-9.
 - April 28.—The Rechabites. Jer. xxxv. 12-19. Golden Text—Jer. xxxv. 13.
 - May 5.—The Captivity of Judah. Jer. lli. 1-11. Golden Text—Lam. i. 8.
 - May 12.—The Captives in Babylon. Dan. i. 8-17. Golden Text—Ps. cxi. 10.
 - May 19.—Nebuchadnezzar's Dream. Dan. ii. 36-45. Golden Text—Dan. ii. 28.
 - May 26.—The Fiery Furnace. Dan. iii. 21-27. Golden Text—Dan. iii. 17.
 - June 2.—The Handwriting on the Wall. Dan. v. 22-31. Golden Text—Dan. v. 27.
 - June 9.—Daniel in the Lion's Den. Dan. vi. 14-23. Golden Text—Dan. vi. 22.
 - June 16.—Messiah's Kingdom. Dan. vii. 9-14. Golden Text—Ps. xv. 6.
 - June 23.—The Decree of Cyrus. Dan. x. 1-6. Golden Text—Isa. xl. 2.
 - June 30.—Second Quarter Review.—Seven Old Testament Periods. Golden Text—Luke xxiv. 27.

- THIRD QUARTER.**
- July 7.—Birth of Christ the Lord. Luke ii. 8-20. Golden Text—Luke ii. 11.
 - July 14.—The Childhood of Jesus. Luke ii. 40-52. Golden Text—Luke ii. 52.
 - July 21.—Ministry of John the Baptist. Luke iii. 15-22. Golden Text—Luke i. 15.
 - July 28.—Jesus at Nazareth. Luke iv. 16-30. Golden Text—Luke iv. 32.
 - August 4.—The Draught of Fishes. Luke v. 1-11. Golden Text—Luke v. 11.
 - August 11.—The Centurion's Faith. Luke vii. 1-10. Golden Text—Matt. ix. 19.
 - August 18.—The Widow of Nain. Luke vii. 11-17. Golden Text—Luke vii. 13.
 - August 25.—The Friend of Sinners. Luke x. 40-50. Golden Text—Luke x. 2.
 - Sept. 1.—Return of the Seventy. Luke x. 17-24. Golden Text—Luke x. 23.
 - Sept. 8.—The Good Samaritan. Luke x. 30-37. Golden Text—Gal. v. 14.
 - Sept. 15.—Importunity in Prayer. Luke ix. 5-13. Golden Text—Lk. xviii. 1.
 - Sept. 22.—Warning Against Covetousness. Luke xii. 13-23. Golden Text—Luke xii. 15.
 - Sept. 29.—Third Quarter Review.—The Mystery of Godliness. Golden Text—Matt. xxii. 42.

- FOURTH QUARTER.**
- Oct. 6.—Warning Against Formalism. Luke xiii. 22-30. Golden Text—Luke xiii. 24.
 - Oct. 13.—The Gospel Feast. Luke xiv. 15-22. Golden Text—Luke xiv. 15.
 - Oct. 20.—The Prodigal Son. Luke xv. 11-24. Golden Text—Psalm xl. 17.
 - Oct. 27.—The Rich Man and Lazarus. Luke xvi. 19-31. Golden Text—Prov. xiv. 32.
 - Nov. 3.—The Ten Lepers. Luke xvii. 11-19. Golden Text—Luke xvii. 17.
 - Nov. 10.—Whom the Lord Receives. Luke xviii. 9-17. Golden Text—Luke xviii. 17.
 - Nov. 17.—Zacchaeus the Publican. Luke xix. 1-10. Golden Text—Luke xix. 10.
 - Nov. 24.—Judah Overthrown. Luke xxi. 8-21. Golden Text—Luke xix. 40.
 - Dec. 1.—The Lord's Supper. Luke xxii. 10-20. Golden Text—1 Cor. xi. 26.
 - Dec. 8.—The Cross. Luke xli. 33-46. Golden Text—Gal. vi. 14.
 - Dec. 15.—The Walk to Emmaus. Luke xxiv. 13-32. Golden Text—Luke xxiv. 32.
 - Dec. 22.—The Saviour's Last Words. Luke xxiv. 44-53. Golden Text—Matt. xxviii. 20.
 - Dec. 29.—Fourth Quarter Review.—The Gospel by Luke.

Correspondence.

For the Christian Messenger.
United States Correspondence.

WASHINGTON, D. C., Dec. 18th, 1877.

A stranger visiting the capital of the nation is at once struck with the great number of boarding-houses and placards advertising table-board and furnished rooms. People come here for a few months or weeks in winter, board or room with pleasant friends, and go home extolling Washington living to the sky, and never mentioning drawbacks or defective features at all. I propose telling your readers some of the latter. I leave out of the question entirely the wealthy class, who own their residences—a class unusually small for a city of this size—and Congressmen who fill up the grand large hotels during the winter season. It is everywhere known, of course, that Washington residents are largely Government employes, whose salaries range from three to fifty hundred dollars per annum, though the great majority receive from nine to eighteen hundred. Many of these clerks support families, but there is very little real home life here. Rents are too high and houses are too inconvenient for housekeeping, so a vast number of people rent one or two furnished rooms, paying from fifteen to twenty-five dollars per month and even higher, and either have their meals sent in all prepared or go out to some restaurant or boarding-house. This is very expensive, and is the principal reason for the well-known fact that Government clerks never lay by anything. Rents in desirable locations have diminished very little in price since the war, although a slight decrease is noticeable in the suburbs. These people in this part of the country are quite wanting in the quick, shrewdness of Yankeeism that no one "hears tell" of an improvement when it is adopted, and until within a very few years the houses here have been built after the old Southern plan—with no cellars, no closets and kitchens, never destined for much more than a pen for an African bond woman and her litter of woolly-headed pigs, having no conveniences nor even necessities to the ordering of a house. The old order is, however, gradually giving way to modern improvements and the newest houses have some closet room, a diminutive cellar and kitchen with hot and cold water appliances, but, I assure you, one has to pay well for the enjoyment and use of these. A house of nine rooms, with bath-room, in a medium state of repair, rents for from \$50 to \$65 per month. Smaller houses may be found in the outer portions of the city at lower prices. Another reason for this unsettled manner of living, as practiced here, is the uncertainty of employment. It will be a happy day for many of those now employed by the Government when civil service reform is so far carried out as to ensure tenure of office during good behaviour and faithfulness to duty, for then they can feel some security in establishing a place they can call home, and wherein they may set up their little household goods. Washington is a good place to live in for those who have much love of possession and little to possess. All its rich and beautiful things belong to no individual or city or State, but to the nation—hence they are all mine as much as they are anybody's, and I can enjoy them as with that feeling.

MERRILL.
For the Christian Messenger.

Endowment Agency.

Dear Editor,—
In closing my Endowment Agency in P. E. Island, last August, I handed to James Desbrisay, Esq., of Charlottetown, a copy of all the names of subscribers with the amounts subscribed. I also placed in his hand: all the notes of hand that had been given during my canvass on the Island.
As the first instalment falls due Jan. 1, 1878, it is very desirable that all subscribers transmit the same to Bro. Desbrisay as promptly as possible, who will return the note or endorse the amount paid and forward the cash to the Treasurer, A. D. W. BARRS, M. D., at Wolfville. In some places it is hoped the subscription list has been consider-

ably enlarged. In such cases the names and instalments should be forwarded to Bro. D.

The terrible calamity that has come upon us in the burning of the College renders it all the more necessary that the utmost promptness should characterize the payment of the subscriptions.

The following brethren representing the various localities when subscriptions were made will kindly do what they can to make the gathering in and transmission of the instalments as perfect as possible:—

- Arthur Simpson, Cavendish.
J. R. Calhoun, M. P. P., Summerside.
W. Bowby Howat, Tryon.
Rev. M. Ross, West River.
William Scott, St. Peter's Road.
Rev. A. Chipman, Bedeque.
William McLeod, Dundas.
John Nichols, Grand River.
Dea. A. McKinley, North River.
Dea. A. McLean, Montague and Brudenell.
Rev. J. I. De Wolfe, Alexandria.
M. S. McLeod, Uigg.
Theo. S. Robertson, East Point and Souris.
Rev. D. G. McDonald, Charlottetown.
In Cumberland and Colchester Counties in Nova Scotia, the following brethren have kindly consented to act as the medium of communication between the subscribers in the places they represent and the Treasurer:—
Robert Spicer, Advocate.
Dan. P. Soley, Economy.
Thos. D. Davidson, Portauquique.
L. C. Layton, Great Village.
Rev. M. P. Freeman, DeBERT River.
Ephraim Howard, Wallace River.
A. McDonnell, Pugwash.
Jno. M. Hunter, Goose River.
Jno. Biglow, Centreville.
C. D. Rockwell, Amherst Shore.
Abram Newcomb, Amherst.
Amos Atkinson, Maccan and River Hebert.
Mr. Schurman, Truro.
J. B. McNutt, Onslow.
James A. Cox, Stewiacke.
ISA. WALLACE.
Hillsburg, Dec. 24, 1877.

In Memoriam.

MR. HUGH WILSON
departed this life at his residence, Ishgonish, Dec. 5th, aged 57 years. When a young man about 19 years of age, he professed conversion, and connected himself with the Baptist church at Amherst. The writer's acquaintance with him began about four years ago, from which time he has esteemed him as a brother beloved. The Lord had given to Bro. Wilson the power of utterance, and he was ever ready to speak for the Saviour who had redeemed his soul. During the last spring, he was especially active in a series of meetings that were being held in this neighborhood. His illness was protracted, but the divine presence sustained him through it all. As the end drew near his joy seemed to increase. The many who visited his sick room felt that it was a place "privileged beyond the common walks of life." They will not soon forget his admonitions nor his expressions of confidence in God. The funeral discourse was delivered before a large concourse of sorrowing mourners and friends, the Rev. Mr. Chase, Presbyterian, assisting in the service. Our brother leaves a widow and five children who are comforted in the remembrance of his triumph in the dying hour, and in the assurance that the Father of the fatherless and the God of the widow will be their protector and guide.

M. P. F.

A RELIGIOUS RITE.—Akin to the cruel procession of the Car of Juggernaut is a custom signaling the birth day of Mohammed. It provides that the Imam, the high-priest of Islam, shall ride horseback, for fifteen minutes, "over the prostrate faithful." The poor wretches lie prone on the ground pressed closely side to side, and struggle to repress their groans as the sharp hoofs of the horse sink into them, lacerating their flesh and crushing their bones. While such a custom is not an unfit symbol of a religion established by sword and fire, it is yet remarkable that it can survive the light and progress of the present age. The fact that it does survive, is an impressive testimony as to the character and influence of the Mohammedan faith. At the celebration this year, in Cairo, the number of prostrates was limited to three hundred. We are told that many broken legs, arms, and ribs, and some fractured skulls were the result, and that fifteen of the victims have since died. British rule in India has, we believe, repressed the bloody orgies of Juggernaut. It is, at present, not easy to predict when, or by whom, the inhuman rite of the Imam will be relegated to the fellow ship of past iniquities.