

ROBERT ELSMERE AGAIN.

An Robert Elsmere religion may look attractive under the manipulations of the novelist, but it is a poor thing for practical life or a dying hour. Imagination can portray it in glowing colors, but when the ideal descends to the real its impracticableness appears. Some enthusiasts, impressed by its beautiful representation on paper, have been endeavoring to give it an organized life in London, but it has not worked well. It has run against certain disagreeable facts, which were ignored in the novel which gave it fascination. Actual test has robbed it of its glamor and force. It lacks a substantial basis and staying qualities. Failure is already written upon it. Its promoters have been zealous, but interest is lagging in it, and discouragement and disaster threaten it. It is said that it is waning for want of "a prophet." It has no one to put into it the prophetic fire, force, confidence and endowment which attract the multitude. Much money has been spent upon it, but all has been a dead loss. The truth is, it has no Christian heart to make it a sustaining power; no divine grace to quicken it under the adverse; no Saviour for the lost; and no regenerative Spirit to transform character and life. The gospel is alone adapted for the needs of humanity, and all substitutes for it must end disastrously.—*Phil. Pres.*

DR. ALEXANDER DUFF.

Alexander Duff was born April 25th, 1806, in Auchintoyle, Scotland. His parents were poor but godly, and he was early taught the word of God and early learned to love and serve the Saviour. He had three books that he loved to read and study while a boy. They were the Bible, *Paradise Lost* and the poetic works of Dugald Buchanan.

At the age of fifteen years he was presented with \$100 by his father toward his education at the university, and from that time he was dependent upon his own exertions for means to finish his education and to care for himself.

When but twenty-three years of age he secured an appointment as a missionary to India, and on August 12, 1829, he was or-

dained. Soon afterward he was married to a Miss Drysdale, and on October 14, 1829, he and his wife sailed from England, the first missionaries sent to India by the Church of Scotland.

On the way they were shipwrecked twice, and it was eight months before they reached Calcutta.

On the 12th of July, 1830, he commenced a school in Calcutta, which from a beginning of five scholars, became finally a missionary college attended by 800 natives of different castes. For thirty years he was a leader in missionary matter in India and then returned to Scotland, where he was made the Convener of the Foreign Mission Committee of the Free Church of Scotland and a professor in the Edinburgh University. He died February 12, 1878. His name will always be cherished as one of the noble band of missionary heroes whose words and example greatly blessed the heathen world and inspired the Church at home.—*The Gospel in All Lands.*

ROME'S PROFESSIONS.

Rome professes great liberality in Protestant lands. Her authorities are sharp enough to see that only in this way have they any chance to gain converts and to increase their influence. If they should carry out the policy which characterizes them where they are in the ascendant, they would antagonize at once all liberal-minded men and run counter to the spirit of the people. But while recognizing their rights in a land of religious freedom, we should not shut our eyes to the proscriptive character of their organization, and to their illiberality where they occupy the field. The late efforts in Romish countries to do honor to Huss and other Reformers have been resisted and censured by Romanists; and in Austria, through their scheming, the school question is threatening a ministerial crisis. A document prepared and urged by them requires that their children shall not be "contaminated" by association with the children of other communions; that the teachers in the schools shall be of their faith, and receive the endorsement of the priests; that no word shall appear in any of the text books offensive to the Roman Catholics; and that the schools shall, in all places and in all respects, be subject to the Romish church. This is certainly a high-handed procedure and shows a bold aggressiveness; yet it is the position which that church would like to assume in our country if it dared. Unless resisted and checked it may, one day, become as presumptuous and arbitrary in its educational demands.—*P. P.*