

Gladstone and his Critics.

The following letter appears in a recent issue of the Dundee (Scotland) Advertiser. Many of our readers will find it interesting.

It is a pity if your Arbroath correspondent "A Scotchman and a Catholic" could have refused any of Mr. Gladstone's statements that he has not done so; and his silly vilification of Mr. Gladstone and Prince Bismarck is only to be excused on the score of his youth.

Not only, but men of rank and note, in writing to the newspapers on the subject of Mr. Gladstone's expostulation, assert that the Roman Church is infallible. What Protestants are often ignorant of is, that when a Roman Catholic speaks of the Church he means the clergy. By an easy transition therefore the Church resolves itself into the Pope, and he, speaking ex cathedra, Archbishop Manning has announced to the Roman Catholic congregations in England is infallible. The Roman Catholics of to-day therefore, who is considered a faithful son of the Church hears in the voice of the Bishop of Rome, when he speaks ex cathedra the voice of God. We know what happened to the unhappy monarch King Herod, who allowed himself to be so addressed, and the Bishop of Rome seems treading in his footsteps.

Looking upon the Pope, or the Pope and his Council, as infallible, (and it matters not which), what wonder is it that the devout Roman Catholic cares not to hear any words which God has written in his Book for all men? Paul wrote his Epistle to the Romans. The Pope says to the Romans—"You shall not read it. In the Council of Toulouse, 1229 we read—"Ne laici libros Veteris aut Novi Testamenti permitantur. Ne sacros libros in linguam vulgarem translate habeant, nisi auctoritate Synodis." The archbishops and bishops assembled at Milan in 1860, in an address to their clergy, say—"It is unnecessary to remind you how repeatedly the Church, by the mouth of the Roman Pontiff, has forbidden her children to read the Bible in any vulgar tongue whatever."

It is a necessary part of the Papal system that the Word of God should not be read, for if the Pope's faithful children had this privilege they could no longer hold him infallible whom they would therein find was teaching him doctrines which neither our Lord nor any of His Apostles ever taught. They would marvel to find that He, whose viceregent their idol claims to be, far from keeping armed foreigners to protect him and inciting nations to destroy one another said—"My kingdom is not of this world, else would my servants fight." They would find that the outward sign of the apostasy of the last days is declared by St. Paul to be the forbidding to marry and the commanding to abstain from meats. Perhaps, stranger still, they would find no mention of Pope or Cardinal, or Purgatory, nor of immaculate conception, nor of any Mediator save one only. Perhaps, strangest of all, they would find that out of the Scriptures, which the viceregent of Christ forbids them to read, Christ himself silenced the priests, and commentators, and Pharisees, and not them only, but Satan also; and that the Apostles, whose successor the Pope claims to be, reasoned with men out of the Scriptures. Well has it been said—"If any teachers refuse to do the same, and try to silence men by authority, they are not teachers sent from God, and they should be replied only to out of the Scriptures. All which they assert in virtue of any pretended authority is to be rejected and treated with contempt.

But since an appeal to the Scriptures is disallowed, what does history say—and historians who were warm friends of the Papacy—such as Pistorius, Gombard, Baroni, Bellarmine? The fifty Popes, from John VIII, to Leo IX, Platina calls "monsters," and Gombard says "they were Apostates rather than Apostles." Baroni says "men did not then see Popes but monsters." Of John XII, Platina says "he surpassed all his predecessors in debauchery." In a Roman synod before Otto the Great, he was found guilty of blasphemy, perjury, profanation, impiety, simony, sacrilege, adultery, incest, violation, and murder. Guiprand says he was killed by the Devil. Bellarmine says he was nearly the wickedest of the Popes. Boniface murdered his predecessor. Gregory VII was found guilty of simony, heresy, and adultery by 46 prelates, when accused before the Council of Worms in 1076. Boniface VIII denied the Trinity and the Incarnation. John XXIII poisoned Alexander, his predecessor. Sixtus IV in 1471 established brothels in Rome. Leo X, in 1521 was an Atheist. Men like Lord Acton will admit that such men were monsters indeed, but they take refuge in Councils. It is then, says Archbishop Manning, that the Pope, surrounded by the Bishops speaks ex cathedra, which now means speaks infallibly.

Let us then see what history says about these Councils—Of the Council of Constantine St. Gregory Nazianzen says—"It was a cable of wretches only fit for a house of correction"; "flagitioses et pistrinis digni." The Second Nicene Council approved of a filthy tale sanctioning perjury and fornication rather than the abandonment of image worship. Of his brethren at the Council of Constance, Bapstia writes—"Almost all the clergy are under the influence of the devil. In the prelates there is nothing but malice, iniquity, ignorance, vanity, pride, avarice, simony, lasciviousness, hypocrisy." The Council of Lyons, the Council of Bale, &c., reveal the same horrible disorders.

Your youthful correspondent affirms that no one until he becomes a Roman Catholic can know what "mental or moral freedom is." Very likely not, for then only would such an one realize the true value of what he had abandoned. The Romish clergy desire to have the teaching of youths in their own hands, that they may make and keep them superstitious slaves. They are taught to be spies upon each other that they may reveal secret to the priests. Cardinal Wiseman recommended the exercises of Loyola for the gentlemen of England. These exercises declare that the highest point of perfection is to say that white is black and black is white when the priests require them to do so. Their writings (see "Bus-

baum's Theologia Moralis,") declare that it is meritorious to lie—that a priest can change the law of God; that it is praiseworthy to betray the confidence of friendship—in a word, to renounce the moral sense of right and wrong—truth and liberty and conscience. Your correspondent claims that the proud boast of the Roman Church "semper eadem" she still maintains. It matters not what the past reveals. Her cruel devices against the Jews, her persecution of the Waldenses, the war against them proclaimed by the Pope a holy war, and their destruction made the occasion of *Te Deum*s at Rome, the massacre of St. Bartholomew, the Inquisition, &c., &c.—all this over-seeing of the flock of God, all this love and pity towards men was infallibly right—for the Church cannot err. Does the Word of God condemn it? Is there no escape? Yes; even then the proud boast must be maintained; for, in the words which the Jesuits found for Bishop Liguori, "the Pope cannot change the law of God unless for a just cause." What wonder that the late Prime Minister warns his countrymen against the ambition and usurpation of Rome. If the Roman Catholic gentlemen of England abhor the doctrines of the Jesuits, let them openly denounce them. They have the anathema of St. Paul with them against the blasphemous decrees of the Vatican which may be hurled against them. Let them use their reason which God has given them, and for which He holds them responsible; and from which responsibility no priest can absolve them. To be good citizens they must be good Christians. Rome has made void the Word of God by her traditions and inventions, so that the light of that Word is well nigh darkened. When the Bishop of Rome is found teaching his followers to worship the creature more than the creator, and exalting himself into the place of God, and commanding all men everywhere to submit to him as the infallible guide of faith and morals, his blasphemy needs but to take—if indeed it has not already reached—the further step to declare, "By no Kings rule; and then these unhappy English noblemen and gentlemen must be found traitors to their country, or numbered with the unfaithful." "Rome locuta est causa finita est."

Magnetism Among the Presbyterians.

There are between thirty and forty bodies of Christians holding the views of the Presbyterians, both as to theology and Church government. Some of these are large and influential, while others are little asteroidal fragments, split off from the larger ones, yet still revolving diligently in their own orbits, on their own individual accounts. Some of them have separated from the others on curious little questions of expediency, Church polity, or even personal leadership, the history of which separations will some day form an astonishing contribution to some museum of ecclesiastical rarities, deformities, and monstrosities. Probably none of these bodies have been more bitterly alienated, or more widely separated, than were the Old School and the New School, whose union took place in 1869 with such happy and harmonious result. Some of the Presbyterian bodies have grown up separately in this country, notably the Reformed Dutch and Presbyterians; the former having come from Holland, the latter from England and Scotland.

The meeting together, in Crosby's church, last Thursday, of representatives of ten of the leading Presbyterian bodies is a matter of great significance in the cause of Christian unity and progress. It is part of the plan contemplated in what has been known by the not very felicitous name of "Pan-Presbyterianism." The name has been the occasion of many clerical jokes and many misunderstandings on the part of the unformed who wanted to know what kind of Presbyterians was to be panned out, and how it would pan; whether the heathen god Pan had or had not anything to do with it, and the like. The clumsy title has now given place to a longer and more understandable one, namely, "The Confederation of the Reformed Churches Holding to the Presbyterian System." The movement will probably be known, for convenience, as "Presbyterian Federation." Every Protestant Christian has an interest in its progress, for, as *The Methodist* of last week appropriately observes: "Pan-Presbyterianism will be followed soon by Pan-Methodism, and so on step by step till the realization of Pan-Protestantism is reached."

The proceedings of the Committee were private, but the "Basis of Confederation" on which they agreed has been made public. It contemplates a closer union for cooperation. It proposes no new confession of faith, but admits all Churches whose creed is in conformity with the confessions of the Reformed Churches.

It will not interfere with the internal order and discipline of any Church. It proposes the holding of a General Council, from time to time, composed of an equal number of ministers and elders.

This Council shall discuss only such subjects as have been committed to the Church by her great head; its discussions shall be with a view to guiding public sentiment aright in various countries. Its decisions to be laid before the several churches.

The Council will rejoice to support struggling Churches; to defend those who are prosecuted for conscience sake; to encourage the Churches to combined effort; to stimulate them in instructing the young in the Scriptures, and to preserve the Sabbath as a divine institution.

The public meeting in the Twenty-ninth street church, on Thursday evening, was a densely backed one. Speeches were made in advancement of the above plan by Drs. Hall, Adams, Kerr, Peltz, McPherson, and others, and the audience seemed pledged to a hearty support of the measures advocated.

The Rev. Rowland Hill used to like Dr. Ryland's advice to his young academicians:—"Mind, no sermon is of any value, or likely to be useful, which has not the three R's in it—Ruin by the fall, Redemption by Christ, Regeneration by the Holy Spirit." Of himself he (the Rev. R. Hill) remarked:—"My aim in every sermon is, a stout and lusty call to sinners, to quicken the saints, and to be made a universal blessing to all."

Discipline of the Jesuits.

The method elaborated by Loyola and his immediate companions, for securing the organization of a rigidly disciplined and yet admirably pliant body of ecclesiastical warriors, is a theme on which many writers have dilated. It is indeed impossible to consider the series of "Regulations" and "Constitutions," of minute injunctions and astute exemptions, which make up the code of the Society, without becoming greatly impressed with the forethought and sagacity which could devise provisions so intricate and so nicely dove-tailed. The law-makers of the Society have framed a set of ordinances and of privileges with skill that is perfectly marvellous. On the one hand, they supply every conceivable guarantee for crushing out any germ of independent impulse that could by possibility allow momentary play in an individual member to some movement of dissent, however suppressed and strictly mental, from any order emanating from his superior. On the other hand they are studiously adapted to instil into those entrusted with the supreme direction of the society a sense of discretion so vast, so ample, and so completely freed from all ordinary limitations, that they may become absolutely imbued with the consciousness of duty being wholly centred in the keen observance of whatever at any particular moment might recommend itself as especially expedient for making particular minds acquiesce more readily in their ascendancy. To this end Faculties are lodged with the supreme authority of the Order, which have no parallel in their range; while the whole plan of the extraordinarily protracted training, to which every one is subjected, has been carefully thought out with a view to the particular end of making him a thoroughly supple instrument ready at an instant to the hand of his Superior for any purpose. That powers of so vast a range might possibly be diverted by some Superior to other purposes, under dictates of personal ambition, was a danger which did not escape Loyola. No part of his organization is more noteworthy than the chain of checks and counter-checks for keeping each organ of the system, including the highest, to the precise mark of its intended functions, so as to let it neither lag behind nor yet exceed the measure thereof. A mechanism has thus been contrived, which, while exceptionally complicated, has yet worked with noiseless smoothness—setting in action a body of forces elaborately disciplined for the attainment of distinctly specified results, under the guidance of motive powers at once steered into inflexible rigidity as regards ultimate aims, and yet capable of Protean suppleness in the adoption of forms of procedure at the dictate of policy. It will be found that, while the general professedly figured as a mere lieutenant holding a commission from the Pope, he was yet invested with certain facilities in virtue whereof, in particular contingencies, he might consider himself the depository of powers that rendered the Order exempt from the authority of an innovating Pope. The same spirit of jealous precaution is manifested in the provisions for securing the maintenance of the principles of the Society against a general who might perchance be infected with ideas not conformable with its spirit. Though invested with absolute power in everything relating to the administration of the Society, the general is yet under perpetual supervision, and by the rules, he would forfeit his powers in certain specified contingencies. It is this chain of self-acting provisions which makes the "Constitutions" so wonderful. The system combines the most subtle proportions the elements of Despotism, of Monarchy, of Oligarchy, and of Democracy. The fully-possessed Father—who is so closely bound to obedience that he must perforce bow without murmur to any command, no matter what, which he may receive from the general—is yet quite justified in reckoning on attainment, in due course, to a position that will give him influence in the administration of the Order, provided only his capacities are adapted to the character of its labors. The general, again, who is enabled to issue at discretion instructions that must be acquiesced in implicitly by every individual member, finds himself yet perforce surrounded by persons imposed upon him by the Society; of whose presence it is not in his power to divest himself, and who are forever by his side like shadows—incessant spectres of admonition—that never forsake him for even the shortest interval. Finally, the Pope, who at first sight would appear to be exalted on the pinnacle of the absolute Commander of the Faithful—Lord over a host of myrmidons sworn to unumquodamque obedience to his whispered word—will be discovered, in the case of certain critical emergencies, to be hampered by limitations not very ostensible but very singular, which, whenever they should come into play, must invest the general of the Jesuits towards him, with the character rather of a great feudal magnate, strong in chartered rights, than of a mere captain-in command of a body guard in the pay of an absolute prince.—*London Quarterly Review*.

Condition of Church Matters.

"The union of Church and State seems to harmonize liberty with religion, and to place in accord the two powers which regulate between them the most vital of human relations and interests. The blending of these two powers has been and is distinctly beneficial. Government cannot afford to rest for its support on brute force alone; it requires the aid of religion, and the sentiments which religion teaches. And certainly we are perpetually reminded, and never more so than at the present time, that a religious organization needs secular control, and is apt, especially in the case of a Church which rests on long tradition, to grasp at too great and despotic power. Meanwhile, if the alliance between Church and State is being strained, the whole country is interested in the question with whom the ultimate control rests; and as long as the Church remains established and endowed there can be but one answer to that question."

Scientific and Useful.

HOW TO CURE BOILS.

A physician of Lorraine, one Dr. Simmon, states that as soon as the characteristic ointment point of a boil makes its appearance, he puts in a saucer a thimbleful of camphorated alcohol, and, dipping the end of his middle finger with the liquid, rubs the inflamed surface, especially the central portion, repeating the operation eight to ten times, continuing the rubbing at each time for about half a minute. He then allows the surface to dry, placing a slight coating of camphorated olive oil over the inflamed surface. He states that four such applications will in almost all cases cause boils to dry up and disappear. The application should be made at morning, noon and in the evening. He avers that the same treatment will cure whitlows, and all injuries of the tips of the fingers. As soon as pain and redness appears, the fingers should be soaked for ten minutes in camphorated alcohol, then dried, and finally soaked in camphorated sweet oil. The relief is said to be immediate, and three applications are generally enough to effect a cure.

BOILED HADDOCK.

Scrape clean and empty the fish, and fasten the tail firmly in the mouth. Tie it in a well-floured cloth, and lay it in a fish-kettle or ordinary sauce-pan. Cover it with cold water and let it heat slowly. When it simmers, push the kettle back to prevent boiling, and simmer gently for twenty minutes; or, if the fish is very large, half an hour. Serve with melted butter, parsley and slices of hard-boiled eggs.

RYE BREAD.

Into two quarts of flour stir half a coffee-cupful of yeast; a teaspoonful of salt and enough warm water to moisten the flour, making a thick batter. Let it rise over night; in the morning stir it again; then put into pans without kneading, making it quite soft. Let it rise till very light, then bake an hour in a moderately heated oven. This bread makes a pleasant change from wheat; and when the slices are toasted and spread with butter they are really as delicious as healthful.

VINEGAR CANDY.

One cup white sugar; one-half cup vinegar; boil till it crisps in cold water. This makes an excellent candy, and something beneficial also, as it is good for colds. If the vinegar be very strong, take a little less of it, but for us the strength of the vinegar never hurt. When done pour out on buttered plates, and either mark off in squares an inch or two wide, as it cools, or else, when cool enough to handle, draw it until it is nice and white; then cut it into sticks.

HOT ALUM WATER.

Hot alum water is a recent suggestion as an insecticide. It will destroy red and black ants, cockroaches, spiders, chinch bugs and all the crawling pests which infest our houses. Take two pounds of alum and dissolve in three or four quarts of boiling water; let it stand on the fire until the alum dissolves; then apply it with a brush while nearly boiling hot, to every joint and crevice in your closets, bedsteads, pantry shelves, and the like. Brush the crevices in the floor of the skirting or mop board, if you suspect that they harbour vermin. If, in whitewashing a ceiling, plenty of alum is added to the lime, it will also serve to keep insects at a distance. Cockroaches will flee the paint which has been washed in cool alum water. Sugar barrels and boxes can be freed from ants by drawing a wide chalk mark just round the edge of the top of them. The mark must be unbroken, or they will creep over it; but a continuous chalk line half an inch in width will set their deprecations at naught. Powdered alum or borax will keep the chinch bug at a respectable distance; and travellers should always carry a package of it in their handbags to scatter over and under their pillows in places where they have reason to suspect the presence of such bed-fellows.—*Scientific American*.

FOOD MEDICINE.

Dr. Hall relates the case of a man who was cured of his biliousness by going without his supper and drinking freely of lemonade. Every morning, says the doctor, this patient arose with a wonderful sense of rest and refreshment, and a feeling as though the blood had been literally washed, cleansed and cooled by the lemonade and the rest. His theory is that food will be used as a remedy for many diseases successfully. As an example, he cures cases of spitting blood by the use of salt; epilepsy and yellow fever by water melons; kidney affections, by celery; poison, olive or sweet oil; erysipelas, pounded cranberries applied to the parts affected; hydrophobia, onions, &c. So the way to keep in good health is really to know what to eat—not to know what medicines to take.

FOR KEEPING CIDER SWEET.

Take of ground mustard seed four ounces, new milk one quart; mix together and put into the cider. After letting it stand two or three days rack it off through a hole the size of a gimlet; then wash the barrel clean and smoke it well with brimstone; put the cider in and stop it up air tight.

CABBAGE FROM BUDS.

The *Pacific Rural Press* says: "Take a large lead of cabbage, strip off the outer leaf and slip off the bud found at the foot of the leaf. Take this bud and simply set it in rich dirt like any other plant. The result will be a fine growth of early cabbage plants, with heads larger and sounder than can be raised in the ordinary way."

No Christian will ever be good for anything without Christian courage, or, what is the same, Christian faith. Take it upon you readily, have it always as a law to be always doing great works—that is, works that are great to you, and this is the faith that God so clearly justifies, that your ability will be as your works. Make large ventures. Trust God for great things. With your five loaves and two fishes He will show you a way to feed thousands.—*Bushnell*.

Poetry.

The Far Awa' Lan,

Nao ano'ao wao-worn an' weary,
Naano gangs dark an' dreary,
I' the Far-awa' Lan'
Nao irion' fra' irion' is parted,
Nao chokin' tear is started,
Nao ano is broken-hearted
I' the Far-awa' Lan'.
Nao bats' root their dloz nither,
Like lammies I' oauld weather,
I' the Far-awa' Lan'.
Nao gudwifo thoro will'sleken,
Nao strang man don be strickou,
Nao sky w' mirk will thicken,
I' the Far-awa' Lan'.
The heights are crawled w' simmer,
The burnsrin glad w' glimmer,
I' the Far-awa' Lan'.
As burds win till their nestie,
As to its dam ik boastie,
We'll win till guilo's own broastie,
I' the Far-awa' Lan'.
—John Rankin.

"Excuse My Glove."

Certain kinds of mistaken politeness, sincere as they are, are absurd enough to be grotesque. A common mistake of this sort, with some persons, even in large cities is to say, "Excuse my Glove," when they offer their hand to a casual acquaintance, or on introduction to a stranger. It might be inferred from this remark that the wearing of gloves is extremely rare in a civilized community, or that the wearer wishes to advertise the extraordinary fact that he has gloves. All he really desires is to appear polite, never suspecting for a moment that he is simply ridiculous. If you offer to shake hands with any one in a place where it is customary to wear gloves, you certainly need no excuse for complacence with the habit. You might with equal reason, on receiving a visitor at your house, apologize to him for not removing your coat before bidding him welcome. The superfluous phrase probably had its origin in the days when gloves were clumsy, and used more for protection than as an essential of dress. Then the naked hand was thought to be an evidence of good will and cordiality. Since gloves have been universally adopted, the idea of asking pardon for wearing them is an anachronism as well as an impropriety. Gloves are now made to fit exactly, so that were it courtesy to take them off on encountering one's friends or acquaintances, an amount of time and trouble would be required which would inevitably render a social greeting at once a comical exhibition and a bore.—*Scribner's Monthly*.

Toronto Markets.

PRODUCE.

The market has been very quiet as is usual at this season; changes in values are insignificant. Stocks were on the 28th instant, as follows:—Flour, 9,259 barrels; wheat, 70,802 bushels; oats, 2,604 bushels; barley, 91,528 bushels; peas, 33,588 bushels; rye, 691; corn, 7,290. There were in sight on the 19th of December 12,449,000 bushels of wheat, and 2,447,000 bushels of barley, against 3,465,000 of wheat, and 2,028,000 of barley in 1873. FLOUR.—But little demand has been heard, and prices have been weak. Extra sold last week at equal to \$4.35 and \$4.37 1/2 here. Spring wheat extra brought \$4.05 f.o.c., on Monday and Tuesday. Superior extra has sold at \$4.75. Superfine has been quiet. The market yesterday was unsettled. A round lot of spring extra sold at equal to 1.00 here; a lot on the spot at \$4.05 and 200 barrels of very choice at equal to \$4.10 here. OATMEAL.—I here have been sales of one car of poor quality at \$4.80, and another of average at \$5.05 on the track. Small lots sell at \$5.25 to \$5.50. BRAN.—Is scarce and wanted at \$15 to \$16 for car-lots on the track. WHEAT.—Has been in demand at fairly steady prices. No. 2 fall sold last week at 97c. in store. Round lot of spring changed hands at about 91c. for No. 2, and 93c. for No. 1 on Monday, and 94c. f.o.c. was refused on Tuesday. The market yesterday was steady; some No. 1 spring sold on p.t., and 92c. f.o.c. was offered and refused for No. 2, while 98c. would have been paid for No. 2 fall. Street prices 94 to 95c. for treadwell and 90 to 91c. for spring; no sale in. OATS.—Have been quiet and firm; car-lots have sold at 42 to 42 1/2 c. on the track. Yesterday 44c. was paid for a car of bagged on the track. Street prices 42 to 43c. BARLEY.—There has been scarcely any movement reported all week, and the feeling seems to be rather easier. No. 1 was offered on Tuesday at \$1.11, and No. 2 at \$1.09 f.o.c. without finding buyers. The market closed quiet yesterday. Street prices are down to \$1.10 to \$1.11. RYE.—Is worth 70c. on the street. CORN.—Very weak; car-lots have sold at 65c. delivered. SEEDS.—The market remains quiet with little doing as yet. Alsike is held at \$1.70, with buyers at \$2.00. Clover is wanted at \$1.75; timothy at \$2.75, and flax-seed at \$1.90c. Dealers sell these at about 25c. more. Tares would find buyers at \$2.30 to \$2.40. PROVISIONS. BUTTER.—Is quiet and weak; a few small lots of good shipping sold at 22 and 23c., which is all that that quality will bring. Large rolls are abundant, and range from 20 to 24c. CHEESE.—Is unchanged at 14 to 14 1/2 c. EGGS.—All offering are taken at 20 to 22c. PORK.—Is quiet. Car-lots are offered at \$21 small lots have sold at \$21.50 to \$22.25. BACON.—Is quiet and unchanged. Hams are in better demand with lots of 50 to 100 selling at 13c. LARD.—Is still active; lots of 50 tinnets have sold at 14 1/2 c., and 14 1/2 c. was refused for 500. Small lots bring 15 and 15 1/2 c. for very choice. HOGS.—Have been active with car-lots selling at \$8 to \$8.10, which is about the present value.