

work among the colored people anticipates such an independent organization, and it has been only a question of development of their churches and Presbyteries to such a degree of strength as would justify the separation. While this action has been deeply deplored in many quarters as showing the tendency to clerage on color lines, it seems to be inevitable for the feeling against the negro is deep in the Southern breast.

SABBATH LEGISLATION.

It is encouraging to know, says an American Exchange, that the general trend of recent legislation is in favor of the Sabbath. The agitation of the subject in the past few years has done much good. Men who do not observe the Sabbath as a day holy to the Lord seek the preservation of the day of rest as for all the higher and better interests of men. Legislation does not directly recognize the day in its true character as a day of religious worship, but as a day so regarded by a large part of the people, and as necessary for the general welfare of the people. It is undoubtedly true that, with the increase of wealth and luxury, there has been a growing tendency to undervalue and neglect the religious observance of the Lord's day, on the part of many who call themselves Christians, but it is also true that there is a growing demand for the protection of the day of rest. Wage earners recognize its value and claim their right to its enjoyment. Some of the principal associations have so declared, and give their influence for protective legislation. The laws in nearly every state give the day of rest a good measure of protection, and need only to be wisely enforced by the presence of a sound public sentiment. The changes which have been made in the laws are on the lines of greater effectiveness. We advocate the Sabbath as the Lord's holy day given for man, but we are glad of support from every quarter, even if it does not come up to our own standard.

Gift From the Pope. One of the notable gifts in recognition of the celebration of Queen Victoria's long reign is a handsome souvenir from the Pope. This is a somewhat new departure in Papal etiquette; but times have changed. Besides, at this juncture of Papal scheming in Great Britain, it is a good stroke of policy to show special interest and friendliness on this occasion of British jubilation. Moreover, the tribute appears to be founded upon personal esteem. Long ago the Queen excited the Pope's curiosity and admiration. It seems that he is the first occupant of St. Peter's chair who ever met an English sovereign. While he was young and known only as Mgr. Pecci and as a nuncio to the King of Belgium, he made a special journey to London to see Victoria in the glory of her early reign.

Pagan and Roman Intimidation. Rev. John McNeill said to a reporter of the *New York Tribune* that when he held meetings in India last year a man had been converted and publicly professed his faith in Christ. "But in twenty-four hours the man had disappeared as though he had been swallowed up by the earth. His family had spirited him away, and such would have been the fate of others who would have followed his example." This is the case of many Roman Catholics who attend revival meetings, says the *Converted Catholic*, they are converted, but their relatives prevent them from uniting with Protestant churches. In the work of Christ's Mission there have been such cases, even priests who have expressed their loathing for the false doctrines and abominable practices of Rome have been compelled by threats to remain silent. It may be said that such persons lack the heroic quality of asserting their right to declare their honest convictions and to confess Christ before

men; but it is not easy to be heroic when opposition, threats and even danger to life comes from one's own relatives. This has been the experience of a priest who came to Christ's Mission last month and found friends to cheer and encourage him. His relatives had kept him a prisoner for a month before he came to the Mission, and it was with difficulty he escaped from them.

Roses and Graduates. June is the month for roses and graduates. Each bloom in profusion. In a few short weeks the roses will wither and die. Their petals will be blown about with every breath of wind, and the world will have them only in memory until next year. But the graduate comes to stay. Whether the perfume of his life will be sweet as the roses depends largely on the character of the life and training the graduate has received. With his faith in God and the great brotherhood of man firmly rooted in his heart the young scholar, just leaving the academic halls and stepping out where the restless sweep of life's current rushes madly on, should fear nothing. The world has need of just such men as he. On the other hand the man of no faith should beware. He will be buffeted and bruised and torn with no friendly harbor in sight, no help nigh. Faith is a man's ballast through life's voyage. Without it neither rudder nor sail can keep him off the rocks and shoals that line the course of our earthly life.—*E.r.*

Parental Interest in Graduating. What greater satisfaction comes to a father than that felt at the moment when he sees a son graduating from a theological school equipped and eager for the work of the Christian ministry? Our eyes rested the other day on a man who was passing through that experience. At fifteen his boy had said to him, "Father, I want to be a minister." "Well, my son," was the reply, "if that is your wish, though I see no means with which to put you through college and seminary, go ahead and I think the way will open." The lad did so, strained every nerve, met with the assistance which every boy of pluck and ability, bent on noble things, is likely to receive and to-day is possessor of both the collegiate and the seminary diplomas. The father, a plain, everyday man, but warm with enthusiasm in Christian service, and with an enviable record himself as a winner of souls, rejoices hardly less than the young man in obstacles overcome and prizes won. And neither of them is much disturbed by the talk about a superabundance of laborers and a scarcity of fields.—*Congregationalist.*

An Australian's Liberality. It is a pleasure to place before our readers an account of the liberality of a South Australian philanthropist as set forth in the *Presbyterian*: "The 'will' of the late Sir Thomas Elder, of South Australia, is remarkable for the large bequests to educational, philanthropic and religious objects, for the most part in his adopted colony. He was a large giver during his life-time for a great variety of objects, but his bequests far surpass what he himself gave. The University of Adelaide owes more to him than to anyone else. He has done for it what Mr. Challis did for the kindred institution in Sydney. £25,000 is a grand gift to the Picture Gallery. He has remembered Churches of various denominations. Prince Alfred College (Wes) and the Anglican Cathedral get £4,000 each; Chalmers Presbyterian Church (Rev. Dr. Paton), Way College (Bible Christian), Adelaide City Mission and the Y.M.C.I. get £2,000 each. The Presbyterian Church of South Australia gets £6,000. Outside the colony, £1,000 are left to Dr. Barnardo's Homes. To build Workmen's Houses £25,000 have been left. These and others bequests to the amount of £154,000 are all duty free. One cannot but feel that here is a wise use of wealth, and it is to be hoped that such an example will duly influence this and following generations throughout Australia.