

I ought to go right out to visit the sick, comfort the afflicted, care for the neglected. But what can I do? My children are dependent on me. These six weeks at Wheathedge are my only vacation. The rest of the time I am teaching music from Monday morning till Saturday night. Sunday, when I ought to rest, is my most exhausting day. For then I sing in church. If I were to leave my scholars my children would starve. How can I do anything for my Saviour?"

It was very plain that she was to serve her Saviour in the music lesson as indeed she does. For she goes into every house as a missionary. She carries the spirit of Christ in her heart. His joy is radiant in her face. She preaches the Gospel in houses where neighbourly good prayer meetings cannot be held, in households which tract-distributors never enter. The street that needs Gospel visitation most is Fifth avenue. That is her district. And, nobly, though unconsciously, she fulfils her mission. More than one person I have heard say: "If to be a Christian is to be like Mrs. Bridgeman I wish I were one." Our pastor preaches no such effective sermons as does she by her gentleness, her geniality, her patience, her long suffering with joyfulness. And when the Sabbath comes, her voice, though it leads the service of song in a fashionable city church, expresses the ardour of her Christian heart, and is fraught with quite as true devotion as the prayers of her pastor.

Something like this Jennie told her as we walked along from church; and she left us comforted. And I was a little comforted too. It is very clear, is it not, that we are not all drones who are not at work in the church. There are other fields than the Sabbath school.

Do I carry Christ into my law office, and into the courtroom, as Mrs. Bridgeman does into the parlour and the choir? That, the first point to be settled. The other come up afterward. But it does persist in coming up. It is not settled yet. Will it hurt my Sunday to take that class for an hour? I doubt it.

I must talk it over with Jennie and see what she really thinks about it.

(To be continued.)

THE DEGRADATION OF DEGREES.

The public are demanding a reform in regard to the mode of conferring higher degrees, and especially honorary degrees. The terms on which such degrees as Doctor of Philosophy, Doctor of Science, Doctor of Literature, and the like, should be granted, might be reviewed with profit and public approbation. The general sentiment is that they should be given only after a course of study in a special department has been pursued, and an examination held upon it.

There is a deep and growing dissatisfaction with the mode in which honorary degrees are conferred at commencements and on other occasions. They are bestowed on no principle that I can discover. The end intended by all academic titles is to call forth, encourage and reward scholarship. They are prostituted when they are turned to any other ends. It is alleged that they are given at times merely from personal friendship—I believe that such cases are not numerous in our higher colleges. The avowed principle on which they are commonly bestowed is to secure friends to the college, in ministers of religion, in teachers, in wealthy or influential men. But this end is not always secured. The public are shrewd enough to see through the whole thing and despise the action and the actors. Trustees should see the sneer that gathers on the face of intelligent people when they hear or read of a degree bestowed on some person who has done nothing to deserve it. A decent, respectable minister gets a D.D., and it is that he is thereby pre-engaged to the college, to which he will send all the boys in his congregation. But he is surrounded by half-a-dozen ministers who feel that they are quite as good as he is, and, having been overlooked, they are tempted to send their boys elsewhere.

Surely a way may be devised, by which these evils, about which the public is now sensitive, may be avoided, and honorary degrees given only to men who have promoted scholarship or done some great work fitted to elevate mankind. The recommendations for degrees should not be left with a common board, which has no means of making a scrutiny. It should proceed from a company of select men who make careful enquiry as to the qualifications of the persons nominated. It might be left with the senate or council, when there is such a body; when there is not, the board of trustees might appoint a standing committee, consisting of its most scholarly members, to sift all applications and report to the board. As to American colleges scattering titles over the world, the practice might now cease, and every man be left to seek the honour from his own country, where they can best judge of him. This would certainly have one good effect: it would prevent American degrees from becoming the laughing stock of Europe.—*Dr. A. Cosh.*

INTEMPERANCE PAST AND PRESENT.

Our ancestors did not live in the days of ardent spirits, nor amid the shameful multiplicity of the public houses which Lord Cairns called guns and traps of ruin. There are three moments in the history of drink in England. One is the increase of intemperance caused by our soldiers, who in the reign of Queen Elizabeth had learned the bad habit in the wars of the Netherlands. Another is the change in the character of public houses. Intended for the lodging of wayfaring people, they became, as they are called in an Act of Parliament of the reign of James II., "for entertainment and harbouring of lewd and idle people to spend their money and their time in a lewd and drunken manner." The third took place in the year 1724, which is fixed upon by Mr. Lecky as the most momentous in the eighteenth century, because gin drinking was then commonly introduced into England, and began to spread with all the rapidity of an epidemic. If our opponents desire to estimate the effects of these events upon the upper classes, the lower classes and the army, I will refer them to no temperance writers, but to standard works of English literature. They will find the effects of drink on statesmen and "the upper ten thousand"

in a harrowing chapter about the "Age of Gout" in Mr. Trevelyan's "Life of Fox." They will read the horrors which began to be produced among the masses in the brilliant pages of Mr. Lecky. They will see the difference between a drunken and a sober army portrayed by many authorities—notably in the letters of Sir H. Havelock, and in Mr. Kinglake's "History of the Crimean War." In Sir John Kaye's "History of the Indian Mutiny" they will see how on one day of frightful peril the all but universal drunkenness of our army brought us within an inch of the total loss of our Indian Empire. These are but a few of hundreds of proofs that the conditions of modern times are altered for the worse, and they may serve to explain why some of us are afraid that this iniquity, if we continue to regard it with immoral acquiescence, will sooner or later be our national ruin. *Archdeacon Farrar, in the Nineteenth Century.*

THE OLD HOME.

"Return, return," the voices cried,
"To your old valley, far away;
For softly on the river tide
The tender lights and shadows play;
And all the banks are gay with flowers,
And all the hills are sweet with thyme;
You cannot find such bloom as ours
In yon bright foreign clime!"

For me, I thought, the olives grow,
The sun lies warm upon the vines;
And yet, I will arise and go
To that dear valley dim with pines!
Old loves are dwelling there, I said,
Untouched by years of change and pain;
Old faiths, that I had counted dead,
Shall rise, and live again.

And still "Return, return," they sung,
"With us abides eternal calm;
In these old fields, where you were young,
We cull the heart's ease and the balm;
For us the flocks and herds increase,
And children play around our feet;
At eve the sun goes down in peace—
Return, for rest is sweet."

Then I arose, and crossed the sea,
And sought that home of younger days;
No love of old was left to me,
(For Love has wings, and seldom stays);
But there were graves upon the hill,
And sunbeams shining on the sod,
And low winds breathing: "Peace, be still;
Lost things are found in God."

—*Sarah Doudney, in Good Words.*

THE CONSISTORY.

The word is a term which was originally applied to an antechamber or outer room of the palaces of the Emperors of Rome, where the petitioners for justice assembled and awaited the presence of the Emperor, and the phenomena of which has formed the motive of ancient and realistic poetry, no less than the inspiration of modern recreative or imaginative art. The emperor, upon his entrance into the consistory, took his seat upon a tribunal, while the others stood *consistebant* around him. The word consistory, as a term of ecclesiastical law, in which sense it is for the most part employed in the usage of to-day, came to be used first of all to denote certain ecclesiastical councils, in which the bishop was seated, while the presbyters and other clergy stood around him. It proceeded by degrees to be referred generally to all ecclesiastical councils at which a bishop presided, and in which matters of order rather than of doctrine were discussed and decided. The term "consistory," as used in the Latin Church, is applied at Rome to denote a meeting of the college of cardinals convoked by the Pope and held under his presidency, the presence of his holiness being a necessary condition to constitute the assembly of cardinals a consistory. Consistories are either public or private. A public consistory is now rarely summoned, and is, in fact, an extraordinary assembly of cardinals, at which either prelates and ecclesiastical magnates are present, and over which the Pope presides in his pontifical robes of state. It was customary for the Pope to receive foreign sovereigns and their ambassadors in a public consistory, and the hat used to be conferred on newly created cardinals in such an assembly. The private or secret consistory is the ordinary court in which the cardinals attend on the Pope, and in which the latter formally transacts certain ecclesiastical matters which are of sufficiently high importance to be deemed consistorial, such as the nomination to all consistorial benefices, the creation of cardinals, the confirmation of the election of bishops and their deposition, the appointment to vacant sees, the sending of the pallium to archbishops, and the granting of extraordinary dispensations. This extraordinary consistory of the Pope is for the most part held in a chamber of the Papal Palace at Rome, known as the Camera Papagali, or Painted Chamber, as the Star Chamber at Westminster came to be so called from the painting or tapestry on its walls.—*London Society.*

The only portrait of Henry Kirke White taken from life was a pen-and-ink sketch now in the possession of the family of the late Edward Cox of Liverpool. Mr. Cox, before joining the house of Yates Brothers, was in business in Nottingham, where he had been a school-fellow of Kirke White's.

PROFESSOR BREDEKAMP, the successor of Wellhausen, and one of the ablest of the younger generation of Old Testament scholars in Germany, has committed suicide. His *Apokalypse und Propheten*, published in 1881, placed him in the front rank of theological scholarship. For upwards of six months he had been suffering from an incurable disease, and this fact at times obscured his mind.

British and Foreign.

A PEAL of bells is about to be placed in the spire of St. Enoch's, Glasgow.

EFFORTS are being made to establish a temperance hospital in Melbourne.

MRS. OLIPHANT has put her name to upwards of seventy works, chiefly in the department of fiction.

LORD LORNE will contribute an article on Disestablishment to the next number of the *Scottish Review*.

THE Duchess of Westminster laid the foundation stone of a new mission hall at the East end of London lately.

THE Local Option polling in Dunedin, New Zealand, has resulted in a great success for the Temperance party.

A MONUMENT in the form of a pedestal is about to be erected over the martyr's grave in the Loan Green at Mauchline.

MR. JOHN BURNS has issued a stringent order to the captains of the Cunard liners to put down gambling on board these ships.

THE forty-two largest Temperance societies in Great Britain have about 4,500,000 members, and an income of \$350,000.

REV. JAMES M'NAUGHT, of Abbotsford Parish, Glasgow, has received the degree of D.D. from the Central University, of Kentucky.

IN Dublin some hospitals are practically carried on upon temperance principles. The use of alcohol even as a medicine is yearly becoming less.

PROFESSOR CALDERWOOD laid the foundation stone lately of a new church at Lerwick. He was presented with a silver trowel by Rev. John Wilcock, the pastor.

IN Manchester and its neighbourhood there are 174 parish clergymen and 176 Nonconformists. The latter include fifty-nine Romish priests, twenty-two Independents, and ten Baptists.

A MONDAY noon prayer meeting, conducted in turn by ministers of the town, has been started at Oban, and a hope is expressed in the local *Times* that it may be held daily during the summer.

A SECOND edition is announced of "Biological Religion," the able critique of Professor Henry Drummond's book lately issued by Rev. T. Campbell Finlayson, of Manchester. The first edition has been very rapidly exhausted.

THE King of Belgium has decided to open an African seminary in connection with the University of Leyden, at which young men will be prepared for missionary work in the newly-opened districts of the Dark Continent.

COLONEL SHAW, the American Consul at Manchester, has on leaving it received an address and a solid silver casket from the merchants of that city. He has been ever ready to further both temperance and evangelistic work.

OF the Romish prelates in the United States thirty-three are of Irish birth or descent, thirteen of German, twelve of French or Belgian, nine of English, and two of Spanish, while Scotland, Switzerland, Holland, and Slavonia give one each.

THE congregations of Greenhead United Presbyterian Church, Glasgow, and Bridgeton Free Church worship together during the holiday months. In July they meet in Greenhead Church, when Rev. A. C. Mackenzie preaches, and during August in Bridgeton Church, when Rev. John Steel officiates.

THE Hon. and Rev. E. V. Bligh, utterly despairing of success against Ritualism so long as the Prayer Book remains unrevised, has left the Church Association and will henceforth devote all his strength to promoting alterations in the Prayer Book.

GOVAN has received from Mrs. Elder the gift of a public park of thirty-seven acres, and costing at least \$200,000. It was opened amidst great rejoicings; one of the most pleasant features being the presence of 5,000 Sabbath school children, who sang Milton's hymn: "Let us with a glad-some mind."

A VILE and cowardly attack was made one evening by a Romish mob in Belfast upon the children of St. Enoch's Sabbath school while returning from their annual holiday at Lord Massarene's park. Twice the children, who numbered 2,000, were assailed with stones, and a force of 150 police had great difficulty in driving the ruffians away.

MR. RENTON, a brother of the late Rev. Henry Renton, of Kelso, will contest the same division of Edinburgh for which Mr. Adam Black is a candidate; and Mr. Raleigh, a young member of the family which furnished Independency with one of its two most distinguished Scottish ministers, is the Radical opponent of Sir George Harrison in the southern division.

IT is asserted, apparently with too much truth, that in the diocese of Liverpool there are curates, some of them married men with families, receiving less than \$250 a year. The local special fund of the additional Curates' Aid Society has passed a resolution whereby all curates who are not graduates of Oxford and Cambridge, no matter what their necessity, are to be refused help.

BISHOP FRASER, in a remarkable sermon at St. Margaret's, Westminster, on a recent Sabbath morning included Mr. Bright among the prophets of the century and expressed regret that his calling had not been to speak to his fellow-men of spiritual things. The Bishop denounced the worldly self-seeking clergy of the period and described their homes as of all spectacles the saddest and most mischievous.

THE late Mr. James Alexander, of the firm of Redfern, Alexander & Co., merchants, London, has bequeathed \$95,500 in charitable legacies, including \$15,000 to the Mildmay Park schemes, \$5,000 to Marylebone Presbyterian Church, \$2,500 each to the Foreign Mission fund of the Presbyterian Church of England and Trinity Presbyterian Church, Hampstead, and \$1,000 each to the Sustentation Fund and the College.