

## Notes of the Week.

WHILE in Ottawa the Pundita Ramabai, accompanied by Mrs. Tilton, Miss Harmon and Mrs. Hefridge, waited on her Excellency the Marchioness of Lansdowne to give her some details of her work in India and to enlist her sympathy in it. Her Excellency manifested much interest in the noble undertaking, and promised to remember its claims when she goes to India.

THE success of Alma Ladies' College, St. Thomas, has been very satisfactory. It has been found necessary to build an addition to the large and handsome structure in which the work of education has been carried on since the institution was opened. A numerous and representative company assembled recently at the laying of the foundation-stone by Dr. Carman. Judge Hughes presided. In the evening a reception was held, at which Dr. Aylesworth, Mr. John McLean and Principal Austin delivered addresses.

PREACHERS, including even Canon Liddon, remarks a contemporary, have already been utilizing the supposed discovery of the body of Alexander the Great, deducing profound morals from certain aspects it presented. In this they would appear to have been premature. The news has not been confirmed, and now there seems every reason to doubt the statement. The ancient historians are all explicit as to the tomb of the Macedonian hero having been in Alexandria. How the coffin could have been discovered at Sidon is therefore inexplicable.

A SCOTTISH contemporary refers to the recent proposal to erect a colossal monument to the Virgin Mary in Mountain Park, Montreal, as an evidence of superstition. What would our esteemed contemporary think of the following translated from a French-Canadian journal: God sent the English to the Mont-realers as He had spurred the Assyrians and Babylonians toward Palestine, to punish it for its ingratitude. Unless the present generation makes up for the faults and negligence of those which preceded it, by giving back to the city its first name of Ville Marie, and by putting up on Mount Royal a monument to the Virgin, the scourge of God will still come down upon the population of the city, and the temples of the Protestants, despisers of Mary, will continue to be erected in Our Lady's own chosen city, as the Mussulman mosques command Jerusalem,—the most ungrateful city toward God.

THE *Christian Leader* says the Rev. John Auld, M.A., of Ashfield, who has efficiently discharged the duties of Moderator of the General Assembly of New South Wales at its recent meetings, is a native of Ayrshire, trained at Kilmarnock under the ministry of our esteemed contributor, Rev. David Lansborough. He graduated at Edinburgh, studied theology in the Free Church College, and took an active part in revival work in Scotland. In some of his notes of pedestrian tours in the island of Arran, Mr. Lansborough refers to Mr. Auld, then a student, as his companion. Mr. Auld went to New South Wales in 1874. He has built up a large and vigorous congregation and has taken an active part in the business of the Church, both in its courts and committees. The Assembly at Sydney over which he presided was the twenty-third and the largest ever held since the foundation of the Presbyterian Church in the colony.

A PHILANTHROPIC movement, which is certain to elicit universal popular sympathy, has just been inaugurated in Toronto. It is a pleasant thing for children that they can enjoy their holidays in the freedom which the country affords and amid the health-giving influences that can only be found outside of large cities. There are many to whom the pleasure is denied. In

starting a fresh air fund, the gentlemen interested in the movement have done a meritorious thing that meets with general approval, and voluntary contributions and generous offers by transportation companies are rapidly removing the scheme from the region of sentimental philanthropy to that of practical common-sense. Mr. E. F. Clarke, Mayor of the City, Mr. Kelso, treasurer of the fund, and members of the committee, will be happy to receive contributions for the realization of a plan that promises much enjoyment and benefit to a large class who will thoroughly appreciate this kindly effort on their behalf.

IN Philadelphia there has been a liberal application of the pruning knife in lopping off superfluous liquor licenses. The granting of licenses is entrusted to four judges. In an area where there were 1,024 licensed saloons in 1887, the judges have granted licenses to 182. The applications of 323 liquor sellers were rejected beyond any hope of appeal. Two of the wards concerned comprise that section of the city west of the Schuylkill River, abounding with the residences of the wealthy and respected portion of the community, and in recent years infested largely, in some localities, by detested and more or less disreputable taverns. West Philadelphia had 340 saloons in 1887; now, after June 1, this number will be diminished to sixty-seven. The balance have been swept away by a cyclone of reform embodied in the resolute enforcement of the restrictive measures of the new law. In one ward, comprising Germantown, another pleasantly-located portion of the city for residences, 108 saloons out of 142 in existence last year have been banished. In twenty eight wards thus far 1,109 licenses have been issued, where there were 5,214 in 1887.

THE *Christian Leader* says: Dr. Kinross, of Sydney, believes that the average Presbyterian minister in Europe and America, as well as in the Colonies, is as well acquainted with divinity as the ministers of any other denomination, but is compelled to own that there has been great neglect in the Presbyterian training for the practical work of the pulpit and the pastorate. "We have generally gone on the assumption," he says, "that if a man has got something to say he will be sure to say it well. Scarcely any attention is paid to the writing of sermons, none to their delivery; so that the very work in which we are to be weekly, and even daily engaged, is all but completely ignored." Dr. Kinross declares that one of the drier and most uninteresting sermons he ever heard was from a professor of divinity, a man of most extensive erudition in theology, and most acute intellect. The want of a thorough and prolonged training in practical work is, according to this Sydney divine, one chief cause of failure in the Presbyterian pulpit of today. He has been exhorting the divinity school at Sydney to add the practical to the theoretical, and especially not to spend so much time upon the controversies of the past as to neglect the vital topics of the present day.

It has been justly remarked, says the *Christian Leader*, by a Newcastle critic that the sketch Dr. Oswald Dykes presented in his opening address at the Synod of the position and aims of Presbyterianism in England was singularly devoid alike of sectarian animosity and denominational boastfulness, though the statistics he cited testified to a steady and encouraging progress both in the way of consolidation and extension. The same writer finds fault with it as being too suggestive of worldly wisdom to inspire enthusiasm. This critic would have been better pleased if the Moderator had favoured a more aggressive attitude. There is some truth in this criticism; and we observe that it was simultaneously advanced from another quarter. A local editor specially qualified to form an accurate judgment, doubts the wisdom of the London ministers, most of whom seem to think that Presbyterianism must be at a disadvantage in England so long as it retains a strong

Scottish flavour. "Presbyterianism in very much the form we have it now came from the Continent. It was taught and practised in that city State which, some three centuries ago, was the refuge of the proscribed of Europe. There is therefore really nothing about the polity which is essentially Scotch." This critic thinks the hankering of the London ministers after what they deem nationalism in religion is scarcely compatible with a vivid realization of the essentially cosmopolitan character of Christianity.

THE *Presbyterian Observer* says: The experiment by Mr. John Wanamaker, of Philadelphia, of dividing profits with his employees who continue in his service seven years and do faithful work, is proving a marked success. A year's experience evinces its value to himself and its remunerativeness to those who share in its benefits. His plan is to stimulate fidelity and to get the best returns from his workmen. The condition of the quasi-partnership is a seven years' service, and then a share in the profits graduated "according to the value of their services to the firm to be determined by their usefulness and faithfulness." The other employees who are prevented from enjoying the advantages of this provision because not long enough in the company's service, are given "a share in the monthly gross receipts in the form of percentages on sales." The result of this arrangement is happily shown in the following statement: "The monthly dividends in the shape of percentages on sales, in addition to regular weekly salaries, aggregate for the year \$59,158. The sum of \$10,000 is set aside as a pension fund for those employees who by reason of old age or accident in the service are no longer able to work. In annual dividends to the seven years' employees \$40,281 are paid out, making a total of \$109,439 distributed among employees or invested for their benefit, that under a less liberal management would have gone to swell the dividend of the firm." This exhibit of a praiseworthy co-operation on the part of the employer and employees is certainly encouraging. Mr. Wanamaker, even from a business point of view, is wise in his day and generation, but as one who professes to be guided by higher considerations he shows a philanthropic spirit. His example may be profitably followed by others.

THE *Christian Leader* states that the circumstances attending the death of the late Dr. Hugh Taylor Howat of Liverpool were extremely pathetic. It was only last month that he resumed his duties as minister of Queen's Road Presbyterian Church, after a six months' vacation spent in Edinburgh in quest of health; but what appearance there was of restored physical strength was deceptive. On the third Sunday he was so manifestly ill that he was advised to procure supply for the following Sunday, and during the ensuing week was strongly recommended by his doctor to resign his charge. On the 16th ult. he tendered his resignation; and on the following day received a letter expressing the regret of the congregation at the resolution at which he had arrived. The severing of the tie had sorely agitated him, and, desiring to divert his mind from the painful subject, he went to his study after tea, where in a little while he was found by his wife evidently ill. He slipped to the floor unconscious, and although medical assistance was immediately procured, Dr. Howat never regained consciousness. A paralytic seizure was the immediate cause of death. Born in Glasgow in 1837 he had only reached his fifty-first year. In his youth he was engaged on the Edinburgh press, and in his latter years, was a frequent contributor to the *Liverpool Mercury*. His first charge was at South Queensferry, from which he was translated to Broughty Ferry, where he was succeeded by Rev. James Graham, brother of the late lamented Professor Graham. In 1864 Dr. Howat settled in Liverpool. The death of his eldest son, Rev. J. R. Howat, of Sunderland, was a stroke from which he seemed never to have recovered. Dr. Howat was the author of at least five volumes, including a book of guidance for the young entitled, "The Springtime of Life."