

beneath the motto of the House of Nassau, "Je Maintiendrai."

As in the case of the Armada, a tempest compelled William's vessels to return to Helvoetsluis, and a final departure was only made on November 1. On the 3rd, the ships entered the English Channel, and lay between Calais and Dover. The design was to land that day in Torbay, but fog prevented. The wind changing, a favourable breeze scattered the fog, and carried the fleet round the promontory of Berry Head, when they anchored in Brixham Bay, on the morning of November 5. Coming near the landing-place, the Prince addressed those on shore in broken English. "Mine goot people, mine goot people, I am only come for your goot, for all your goots," and added that his sole object was to defend the interests of England against the Popish party. A hearty shout of welcome was the response. "If so then," said William, "come and carry me ashore."

At that time the landing-place was of the rudest description, and owing to the state of the tide the boat could not get near the shore. Seeing this, a little man waded into the water, took the Prince on his shoulders, and carried him to the steps of the quay where his standard was unfurled. I went down to Brixham a few days ago, and saw the stone on which the

PRINCE FIRST SET FOOT.

It was taken up in 1849, and erected on Victoria Pier, where it forms the base of a small obelisk which bears a light on the top to guide fishermen to the harbour. The stone has this inscription which I copied. "On this stone, and near this spot, William, Prince of Orange, first set foot on his landing in England the 5th of November, 1688."

The disembarkation lasted three days, and as usual at that season rain descended in torrents, drenching the men and officers who had left their baggage on board, and who were compelled to sleep on the wet ground. The Prince did all he could for their comfort, ordering horses, carriages and provisions from the country around, and on the eighth the army were set in motion for their march to Exeter.

The vessel which carried William to England was in existence for 130 years after, having meantime passed to several owners, and having borne various names. It only measured eighty feet in length by twenty-three in breadth. It was driven ashore near Lynmouth, Feb. 18, 1827, while on its way from Shields to Hamburg with a cargo of coals. The sole remains of it still preserved are two carved figures, now in possession of the Brethren of the Trinity House at Newcastle, and a beam with mouldings covered by gilding, part of the principal cabin, which became the property of Mr Rippon Watterville, of North Shields.

PROTESTANTS AND CATHOLICS

Should join in the celebration, says the London *Telegraph*, for we are 200 years away "from the day when King James II. flew ignominiously from London, and threw the Great Seal into the Thames; we are 300 years from the time when Good Queen Bess harangued her troops at Tilbury to the effect that she felt 'foul scorn' to think that 'Parma or Spain, or any Prince of Europe, should dare to invade the borders of my realm.' Surely we have advanced a sufficient distance from the events to be able to look back on them from the calm historic standpoint as national glories in which all Englishmen, whether Protestant or Catholic, can justly claim a part. In the Armada times nothing was more noteworthy than the admirable manner in which professed Papists flocked to the help of England against Philip of Spain. Howard, the commander of the English fleet, was himself a Catholic."

The defeat of the Armada, says another London journal, "is not to be regarded solely as a triumph for the Protestant over the Catholic cause. Spain in the sixteenth century was the common foe of civil and religious liberty in Europe. The repulse of Spain was the repulse of a tyrannical power. The struggle was as much between two nations as between two creeds, and the event was one in which all Englishmen worthy of the name had equal reason to rejoice. Roman Catholics may celebrate this tercentenary, for they remember that the equal civil and religious freedom they enjoy under English laws, they would not now enjoy if the principles which Spain represented had won their way to establishment in this land."

And so also the Revolution under James II. may be celebrated either in its political or religious aspect, and most fitly of all by those whose position is a proof and symbol that political and religious freedom are with us no empty words. Such freedom was not at once secured by the Revolution, but it is only as the fruit of the Revolution that it has become possible. It has been the growth of time, slowly broadening down from precedent to precedent, and seldom advanced by any more signal precedent than that furnished by the election of a Roman Catholic Lord Mayor of London, the first since the Revolution.

PROTESTANTS IN THE CEVENNES.

On the 5th July, 1703, a fleet assembled in Torbay, composed of English and Dutch vessels, under the command of Sir Cloudesley Shovel. After three days stay it proceeded to the Mediterranean, its object being the relief of the Protestants in the Cevennes Mountains, south of France, who had been goaded into insurrection by the persecution of the Papists. Queen Anne and her husband were moved to send arms, ammunition and money for their relief. The Dutch sent three flagships and fourteen men-of-war, under Admiral Alemona. The English fleet composed forty vessels.

THE BANISHMENT OF NAPOLEON

took place from the waters of Torbay, instead of Plymouth Sound, in order to avoid a writ of *habeas corpus*. It was here Sir Henry Burnaby read to Napoleon the resolution of the English Cabinet informing him of his transportation to St. Helena, in the *Northumberland* instead of the *Bellerophon*, which sailed on the 11th August, 1815.

William IV. visited Torbay in 1828 the Duchess of Kent and Princess Victoria in 1833, her Majesty and the Prince Consort in 1852. Prince Albert Victor commenced his naval career in the waters of Torbay. Finally, Napoleon III. visited these waters in 1871.

Torquay, October, 1887.

CHRISTMAS

MR. EDITOR. A custom obtains in Anglican and Roman Catholic Churches which should be adopted in all our Presbyterian congregations. I think, viz., that of a Christmas offering to the pastor every new year.

A double benefit would result—a benefit to the recipient, of course, and a benefit to the giver, equally great. There is scarcely a congregation in the country but would think more of their pastor after making such a donation than before doing so, and would themselves feel happier. Many people would like to give their minister some token of their regard, but lack the convenient opportunity.

To give 25 or 50 cents or even \$1 alone, seems too small a sum, and many cannot afford more, but were the opportunity given to place it upon the plate it could be done *inognito* and could be done gladly. If it be left to the haphazard fashion of some one going around to collect from house to house to make up a purse years and years may elapse ere it is done, or perhaps only done on the occasion of a resignation or a translation to some other held.

But, were this offering a standing custom in our body, it would involve no toil or trouble to any one, and would be hailed with gladness by many. Then think how serviceable such an offering would be to many a minister at such a season.

Would it not enable him to replenish library and desk with such books and periodicals as he pressingly needs?

Would it not enable him to help by a timely contribution some poor or afflicted one whom otherwise he cannot succour? Would it not most certainly inspire him to begin the new year's labours with renewed energy and power, and act as oil upon every cog and wheel of life's machinery?

Now, admitting this would be an excellent custom to introduce everywhere, the question arises, Who is to introduce it into any given congregation? For obvious reasons the minister himself could not propose it nor announce it from the pulpit at the start. But the elders might start it and adopt some means of announcing it to the whole congregation.

Then after it was once established it could easily be kept up. If this communication is too late to be acted on at this present Christmas, let the good cus-

tom here recommended be begun at New Year. And should it be impracticable on first New Year, let a donation to every pastor be made by the managers at the approaching annual meeting of the congregation, should there be any surplus over, and, should there be no surplus over from ordinary revenue, let one be made by a special effort. I submit this whole question of an annual offertory by our Presbyterian congregations, and would be delighted to find that a word to the wise has in this case been sufficient.

Dec. 1887.

ONE OF THE FAVOURED.

HOME MISSIONS IN MANITOBA.

MR. EDITOR. The state of the Home Mission Fund is causing a good deal of discussion at present. A deficit is feared, and not without cause. With a deficit may come the curtailment of work. Calls to occupy new fields must be left unheeded, old fields must be abandoned, and, speaking from the business view-point, much labour, means and sacrifice in past years must be lost. Since much of the increased expenditure for the past few years has been in connection with work in the North-West, let me lay before your readers a few facts disclosed by the census of Manitoba taken last year by the Dominion Government, and only quite recently published. The returns are for the five years between 1881 and 1886, and give the population on July 31, 1886.

Population of Province	Presbyterians	Anglicans	Methodists	Rom. Caths	Baptists	Congregational
108,050	28,406	23,206	18,648	14,651	3,296	997
The increase per cent. under the same heads was.						
74.5	104.4	69.2	78.7	25.4	102.3	293.1
The increase per cent. for all parts outside of Winnipeg was						
62.8	100.6	52.0	92.0	16.4	91.2	78

It will thus appear that the Presbyterian Church leads all other denominations in Manitoba by over 5,000, that her numbers increased 104.4 per cent. while the population of the Province increased only 74.5, and that in the rural districts, where the mission work lies, the increase was 100.6, while that of the Province was only 62.8. For the whole Province the per cent. increase is larger than that of any denomination in this table except the Congregational, and outside of Winnipeg in advance of all others. It is to be hoped that the result thus made manifest will afford some satisfaction to all who so generously helped forward this work. Unless, however, past efforts can be followed up we shall have laboured in vain, and spent our strength for nought. I know that Mr. Findlay could give equally charming accounts of work in Muskoka, and the results in British Columbia are simply surprising. Are we to say that our lines are too far extended? Are we to retire because unequal to the task of caring for our children. When the progress and needs of the work are known, help will surely be forthcoming.

J. R.

Woodstock, Dec. 10, 1887.

A GREAT victory has been won by the prohibitionists of the United States, in the judgement of the Supreme Court sustaining the validity of the prohibitory laws. The appeal was brought by the State of Kansas against the decision of Judge Brewer, who, it will be remembered, held on several grounds that the Kansas law was unconstitutional. The Supreme Court reversed the judgment on all the grounds, and of the eight judges, only one dissented. The chief point decided was that the manufacture, sale or barter of liquor is not one of the rights growing out of citizenship of the United States.

THE personal income of the Pope is accurately to be estimated at a million and three-quarters dollars annually, which certainly removes Leo XIII. a considerable distance from indigence, or the dread of a wolf peering around the corner of the Vatican. This sum is due to three particular sources—the interest of the sum left by Pius IX. in the Pontifical treasury (invested chiefly in English consols), realizing some \$625,000 a year, the Peter's pence contribution, which averages about \$415,000 annually; and the Apostolic Chancery, the receipts of which include sums received for titles and decorations, privileges of the altar, private chapels, etc., and aggregate about \$520,000 a year.