

despite the attempts of the Irish bishops to harass.

During the reign of Queen Anne Irish Presbyterians were down-trodden beneath the feet of Episcopacy. By the iniquitous Test Act all persons holding any public appointment had to take the communion in an Episcopal Church within three months after the appointment had been made or lose their office. Some statistics will clearly show how the Presbyterians received this, as also what kind of men they were. In Derry, of the twelve aldermen, ten were Presbyterians, and they were turned out of office; of the twenty-four burgesses, fourteen were Presbyterians, and were expelled. In Belfast, of thirteen burgesses, nine were Presbyterians, and forfeited their seats. So it was all over the country. The number of honorable men, occupying responsible positions, who were Presbyterians, and suffered therefor, ought to be carefully noted.

Despite all opposition, in the beginning of the reign of George I. the Synod of Ulster contained eleven Presbyteries and 140 congregations. Not until the reign of George III. was the Test Act repealed, and then only because the Government dared not resist the demands of the Irish Volunteers, many of whom were Presbyterians.

From this time on Presbyterianism grew steadily, and strong in Ireland. Internal divisions, mainly on doctrinal points, perhaps hindered quantitative, but undoubtedly contributed to qualitative growth. Arianism and Moderatism had to be overcome, against which Dr. Cooke and the Seceders from the Church of Scotland, who had settled in Ireland, respectively, did noble service. The tide of emigration to America now set in, and it is estimated that 12,000 people annually sailed across the Atlantic from the North of Ireland. Intolerant landlordism and equally intolerant Episcopalianism drove many sturdy Presbyterians to America—the effect of which was independence on this side of the Atlantic, and greater liberty in the “cold land.”

The Presbyterian Churches in Ireland are now distinguished for their adherence to sound doctrine, and the General Assembly (since the union in 1840 of the Synod of Ulster and the Synod of the Seceders), with which the great body of Presbyterians in Ireland has been connected, has been one of the foremost in aggressive evangelical work of all kinds. There are two theological colleges, one at Londonderry, the other in Belfast, besides numerous other religious and charitable institutions. At the present time there are about 500,000 Presbyterians in Ireland and upwards of 600 Presbyterian ministers.

#### THE ULSTER PLANTATION.

The Plantation altered the whole history of the North of Ireland. To it may largely be attributed the fact that Ulster, which has fewer natural advantages than either Munster, Leinster, or

Connaught, is the most prosperous, the most industrious, the most law-abiding, and the most loyal part of all Ireland. The difference between Scotland and Spain, or between the Protestant and Romish cantons of Switzerland, is not greater or more apparent than that between Ulster and its sister provinces. With a bleaker climate and a less fertile soil, it is richer and more peaceful by far than they. The traveller from the south can see from the windows of his railway carriage the change as he enters Ulster, and the Government returns show what a vast difference there is in crime, and in the cost of maintaining order in the one province as compared with the others.

If Ulster is still what Irish writers described it long ago to be, “the thumb in the hand which is able to grip and to hold against the four fingers,” Leinster, Munster, Connaught and Meath, she owes it to the influx of the Scotch Presbyterians and English Puritans, who settled on her soil at the Plantation. They stamped a new character upon it which it has retained to this day.

#### For Daily Reading.

Monday, April 3.—Beginning at home.—Acts 1: 4-9.  
Tuesday, April 4.—Superstition overcome.—Acts 28: 1-7.  
Wednesday, April 5.—Much people added.—Acts 11: 19-26.  
Thursday, April 6.—A lesson in church government.—Acts 6: 1-7.  
Friday, April 7.—A mother church.—Acts 6: 1-8.  
Saturday, April 9.—Struggles and results.—Acts 13: 44-52.  
Sunday, April 9.—Topic—Presbyterianism in Ireland: Its origin, struggles, characteristics influence.—Rev. 3: 7-13.

#### A Little Parable.

I made the cross myself, whose weight  
Was later laid on me;  
This thought in torture as I toiled  
Up life's steep Calvary.  
To think mine own hands drove the nails,  
I sang a merry song,  
And chose the heaviest wood I had  
To build it firm and strong.  
If I had guessed—if I had dreamed  
Its weight was meant for me,  
I should have made a lighter cross  
To bear up Calvary.

—ANNE REEVE ALDRICH.

#### God's Doors.

God has many doors into human life. Some are grand portals, which seem not unworthy of the visitor—days of pentecost, or of the burning bush, when the surroundings seem to bear witness to His presence. But He comes also by all sorts of much-used, every-day and insignificant entrances, to mingle the grace His presence brings with the humdrum duties and workaday employments of His people. He can help a woman to nurse a sick child or a laborer to plow a clay field, as certainly as a martyr to bear the fire, or an apostle to preach the Word. He rejects lovingly our measures of great and small, that He may infuse His greatness into the petty duties and patience of His people's lives.—*Sunday-school Times.*

#### A Mother's Influence.

Lord Macaulay, the great essayist and historian, wrote these words: “Children, look into those eyes, listen to that dear voice, notice the feeling of even a single touch that is bestowed upon you by that gentle hand! Make much of it while you have that most precious of gifts—a loving mother. Read the unfathomable love of those eyes; the kind anxiety of that tone and look however slight your pain. In after life you may have friends—fond, dear, kind friends, but never will you have again the inexpressible love and gentleness lavished upon you which none but a mother bestows. Often do I sigh in my struggle with the hard uncaring world for the sweet, deep security I felt when of an evening, nestled in her bosom, I listened to some quiet tale, suitable to my age, read in her tender and untiring voice. Never can I forget her sweet glances cast upon me when I appeared asleep; never her kiss of peace at night. Years have passed away since we laid her beside my father in the old churchyard, yet still her voice whispers from the grave, and her eyes watch over me as I visit spots long since hallowed to the memory of my mother.

#### Be Cheerful.

Why should a person make himself a nuisance? What gain is there in grime, and sourness, and unsociability? Few people care to listen to whining and complaint. On the whole, the world uses us as well as we deserve. It is very hard for the defeated to admit this, but it is a fact, nevertheless, and, if only admitted, one of the chief reasons for defeat is removed. A cheerful philosopher is an important element of success. He who is perpetually suspecting others of ill-treating him and keeping him down is not a welcome companion. Every man is of less importance to the world around him than he likes to think. But he can easily test it by asking how much he himself dwells upon the condition of others. By as much as their grievances do not particularly concern him by so much his own are matters of indifference to them. So let him be pleasant, bury his sorrows, pocket his affronts, make himself agreeable, trust to Providence and thankfully take what comes.—*Zion's Herald.*

Bishop Simpson thus wrote to his wife: “Be careful of your health; be cheerful. Look aloft. The stars display their beauty to us only when we look at them; and if we look down at the earth, our hearts are never charmed. Be resolved to be happy to-day—to be joyful now—and out of every fleeting moment draw all possible pure and lasting pleasure.”

Sympathy with Christ is the subtle force through which the Holy Spirit moves the world.