

1884.]

celebrate the death of this god of dread. An old woman was sitting by the image, representing the mother of the dreaded deity. A circle about fifty feet in diameter was formed round the image, in the midst of which moved hundreds of spectators, men and women, crying at the top of their voice, "Fear is dead!" "Fear is dead!" The old woman near the image, on hearing of the death of her son, broke out into lamentable strains, mourning the loss of her beloved son, the god of fear. Some women again, afraid, we should think, lest the deity of fear may not be actually dead, and might turn his wrath against those who were shouting his death, reverently approached the idol, kissed his feet, and scattered fullahs upon it to propitiate its anger.

The *Indian Witness* says: "The Calcutta Missionary Conference is slowly but steadily growing, not only in numbers, but in efficiency and influence. At the regular monthly meeting Monday evening no less than ninety-seven persons were present. No other similar missionary body in the world is equal to this Conference in numbers, and perhaps we might add in opportunities for usefulness. Its opinions have weight in the highest official circles, and its influence is powerfully felt, when thrown resolutely into the scale, on all questions of a moral or religious character."

The operation of the Church Missionary Society among the Moslems in the Krishnagar district in Northern India, are quite encouraging. One of the missionaries writes: "It may be truly said that the Mussulmans here are like sheep without a shepherd. One result of this is the observance of many idolatrous practices. Many of the Mussulmans put the signs of the goddess *Lakhi* on their walls in the same way as the Hindus do. In preaching to such men, we can speak strongly on the ground of their own creed. In many villages we have acted as Mussulman reformers in getting the people to erase all the idolatrous signs. We always feel that when we have succeeded thus far with them we have established our characters as religious teachers, and that a good step has been taken to bring them to complete obedience to the faith. But for the chain of caste, which binds the Mussulmans of Bengal almost as fast as it binds the Hindus, Mohammedanism would fall to pieces. I speak for my own district, but I believe the same holds good in rural Bengal generally. If the Church at home were alive to its duty and opportunity, Bengal would be overrun by itinerating missionaries giving special attention to the Mussulmans. Schools and colleges hardly touch this vast community." There is an impression among them that they must ere long all become Christians.

Mr. Atkinson, of the American Board's Mission in Japan, writes that the proclamation abolishing the religious department of the Government, has caused a great stir:—"This morning I read the following, translated from one of the Osaka native newspapers: 'Religious matters form the principal topic of conversation at present, and we hear that a meeting of provincial governors will be held in Tokio to discuss the recent changes.' And it was only yesterday afternoon that two officials belonging to the police department were sent by the Governor of Otsu to our encampment in order to make inquiries about our water supply. A little further up the mountain from our tents is a spring which flows from the grounds of an empty, decaying temple. We want to conduct the water from this spring in bamboo pipes to our tents, but the priest refusing permission, we are obliged at great in-

convenience to have the water carried in buckets. The Governor of Otsu, who has jurisdiction over this part of the mountain, hearing of the refusal of the priests, sent there two officials to remonstrate with them. Next summer we shall have the use of that spring, and some other privileges besides. This incident assures us of the friendliness of the Governor. I need hardly say that the native Christians are greatly rejoiced over this notification, not for what it brings to them now, but for what it foreshadows. It is significant that the first census of Japanese Christians should have been made just at this time by order of the Government. The number reported by them is 80,000. This includes Roman Catholics and Greek converts, as well as a great number who, though not called Christians by us, are so far identified with the Christians as to be termed such in the census. By such a method of counting the above number cannot be very much out of the way. It is also rumored that a proposition has been brought forward in the judiciary committee to publicly allow funerals to be conducted according to any religious ceremony, thus placing the Buddhist, Shinto and Christian sects on the same footing in that respect."

### Book Reviews.

THE CANADIAN PRACTITIONER, Nov., 1884, published by Wm. Briggs, 78 King street East, Toronto. This excellent serial keeps well up to the mark. The current number is unusually full and interesting. A great variety of cases are reported.

LIKE CHRIST—Thoughts on the Blessed Life of Conformity to the Son of God, by Rev. Andrew Muncey. London: Jas. Nisbet & Co., 21 Berners street; Toronto: The Willard Tract Depository. This little visitor is a sequel to "Abide in Christ," by the same author, of which we have written in terms of highest commendation. The present volume is fully equal to its predecessors. It is written in an earnest, devout spirit, and marked by a loyal devotedness to Christ and a deep sense of His "reality." It contains thirty-one meditations upon the salient features in the great example, each of which is developed very beautifully and forcibly.

PASTORAL THEOLOGY, by Prof. Jas. M. Hoppin, of Yale College. New York: Funks & Wagnalls; Toronto: Wm. Briggs. This admirable volume is from the pen of the author of the well-known work on the kindred subject of homiletics. The style is very clear and forcible, and the treatment of the subject thorough, systematic and practical. It is marked by good sense and sobriety, enriched by the experience of his own successful pastorate and filled with seasonable and helpful counsel. The young and inexperienced pastor will find it a stimulating and instructive volume.

THE BIBLIOTHECA SACRA, Vol. xli, October, 1884, published by E. J. Goodrich, Oberlin, Ohio. The current number of this scholarly quarterly contains two able and timely discussions upon the authorship and structure of the Pentateuch. Professor Bissel discusses the unity and genuineness of Deuteronomy. Dr. Ives Curtiss gives us the second part of his noteworthy "Sketches of Pentateuch criticism." Dr. Craven contributes an elaborate paper on "The Nicene Doctrine of the Homousion." The other papers are, "Reforming our English," "Predicative Participles with aorist verbs," and "The Vocabulary of the 'Teaching' of the Twelve Apostles." The reviews of current literature, both Foreign and English, are full and discriminating. We find this serial invaluable.

THE PRESBYTERIAN REVIEW, October, 1884, A. D. F. Randolph & Co., New York. This noble quarterly contains a splendid variety of articles of sterling and permanent value. Oscar Craig writes of "Spencer's Philosophy and Theism," Rev. George Matheson, of Scotland, "Modern Science and the Religious Instinct," Professor Bruce, also of Scotland, of the "Mutual Relations of the Synoptical Gos-

pels." Professor Hunt discusses the "Transition in English Poetry from Pope to Burns," and Professor Briggs on the "Principle of Puritanism." The Rev. O. A. Kingsbury discusses the "Social Idea in the Church," and then follow seventy-five pages of Notes, Notices and Reviews of Recent Theology, very interesting and valuable.

THE CHURCHMAN, October, 1884. Elliot Stock, 62 Paternoster Row, London, Eng.

This valuable monthly is of a more popular character than the two quarterlies we have just noticed. Miss Holt contributes a very interesting article on "The Lisle Papers." There are scholarly and important reviews of Westcott on 1. John, and Swainson's Greek Liturgies. Other papers deal with "P;" "The first Polyglot Bible;" "Raymond Tull;" and "Clerical Charities."

## The Church of England

### TEMPERANCE SOCIETY

AT HOME AND ABROAD.

#### ABROAD.

The Harper law in Illinois has reduced the number of saloons from 13,000 to 9,000, and increased the revenue from \$700,000 to \$4,000,000 a year.

Of 10,000 rum shops in New York City, 7,000 of which pay licence for carrying on their nefarious traffic, 6,500 of the latter are in the hands of Irish and German Roman Catholics, and it may be safely assumed that members of that Church exclusively run the unlicensed dens.

In New Zealand the advocates of popular control of the liquor traffic have reason to be encouraged. The licensing committees are now elected by the ratepayers of the several districts; and at the last elections several committees were elected on the temperance platform, pledged to carry out reforms. In a few instances all the public houses in the district have been closed, the committees being bound to this course by their election pledges. In several districts early closing has been insisted on, Sunday traders have been threatened with the cancellation of their licenses. In spite of an increasing population the drink bill of the colony shows a very considerable falling off for the year ending March 31, 1884, as compared with the preceding year.

### Children's Corner.

#### LADY TEMPLE'S GRANDCHILDREN.

##### CHAPTER XVIII.

(Continued.)

"Were you not sorry to come away?"

"In one way I was a little, and in another I was glad."

"Why did you not ask to stay longer yourself as well as Marmaduke?"

"I thought I should like to come home," answered Dolly, rather timidly.

"What made you want to come home?"

Dolly looked up shyly into Lady Temple's face. It was grave and set as usual, and yet there was something in its expression which emboldened the child to proceed. "I wanted to see you again, grandmother. I thought perhaps if you were better I might be able to do little things for you, or to read to you. I used to help to take care of mamma if ever she was poorly, when we were in India."

Dolly had not meant to mention her mother, but the name slipped out unawares. She feared she might have injured her cause, and dared not look up into her grandmother's face.

It was some while before Lady Temple spoke again, and when she did so she asked—