

can be got for about \$1 or \$1.25 per day; lunch and dinner on a moderate scale, for about seventy-five cents or \$1, making in all, say \$2 per day. Of course if one lives in a fashionable part of the city and dines luxuriously, he will have no difficulty in running up a bill of \$5 daily, but for those who desire to live quietly and moderately it can be done for \$2 or \$2.25 per day, and that comfortably. I do not mean that this will meet all necessary expenditure. There are many incidentals, such as cab or omnibus hire, charges for admission to places of interest, gratuities to this one and the other, etc., so that the visitor to London may consider himself fortunate if his expenditure, including board, does not exceed an average of \$3 per day.

Notwithstanding the vast extent of the city and the great distances between places of interest, little time need be spent in going from one point to another. The city is girded around by two lines of underground railway, an inner and an outer circle, with stations about half-a-mile apart, so that for a few cents one can go a distance of several miles in a very short time. In warm weather, such as we have had during our sojourn here, it is hot work this underground railway travelling, and we have shown a decided preference for the tops of omnibusses. Living as we did a stone's throw from the Strand, we were within a minute's walk of that busy thoroughfare, with its continuous stream of omnibusses. There are seats on top of these, and the cheapest, and in warm weather the coolest, way to see London streets is to mount one of these conveyances, get near to the driver if possible, and from him or your guide-book learn the names of the streets, parks and public places along the route. The numerous steamers that ply the river Thames also afford cheap and comfortable access to many points of interest, and from these a good view is had of the numerous magnificent bridges that span the river and the buildings upon its banks.

We visited many of the churches, museums, galleries, parks, gardens and public buildings. We sat in the Speaker's Gallery when the House of Commons was in session and heard Parnell and others of the Home Rule party speak, and a poorer specimen of Irish oratory we never heard. They were criticising the items of the Budget relating to the Irish constabulary and no wonder that the seats of the members were nearly all empty as they spoke, for the tone and general tenor of their remarks were anything but edifying to intelligent persons. If Ireland had Home Rule under the leadership of such politicians as we heard that evening, a sad future would be that of the Green Isle. We heard Spurgeon in his Tabernacle, Farrar in Westminster Abbey, Vaughan in the Temple Church, Dykes in Regent Square, Parker in the City Temple, Dr. John Hall, of New York, in St. John's Wood Presbyterian Church, etc. The sermon of the last named was, in our humble opinion, incomparably superior to that of any of the others. It was an able, simple, powerful and telling discourse on the words: "The life that I now live in the flesh I live by the faith of the Son of God who loved me and gave Himself for me." Would that in all the pulpits of London the Gospel were proclaimed from Sabbath to Sabbath as it was that night in Dr. Gibson's church in St. John's Wood!

We frankly confess to a feeling of disappointment at what we saw and heard in some of the London Episcopal Churches. Fine music, artistic chanting of psalms and prayers, graceful diction, a beautiful essay, and that was all. On more than one occasion I came away from church feeling that it was *not* good for me to be there. Call it prejudice or bigotry or narrowness or what you will, for me there was no true *worship* in the service. Nothing to call forth the devotional feeling. Even in connection with Spurgeon's church there was disappointment. We had scarcely left the sidewalk and entered the church ground before there were thrust into our hands soiled envelopes, and before we had time to look at what was printed on them we were somewhat rudely met by a man who blocked the entrance to the church, telling us that we must before entering put a contribution in the envelope and place it in a certain box outside the building. We knew not at the time what we were being thus asked to contribute to, but one of our party afterwards learned that it was for the support of Spurgeon's College. The sermon that morning was earnest and practical and the whole service edifying, but had we not heard Spurgeon on more than one occasion before, we would probably have concluded that he was a much overrated man. Our reception at the church

door that morning may have had something to do with this feeling.

We were delighted to meet one evening in the Y.M.C.A. rooms the Rev. J. G. Paton, one of the Free Church missionaries to the New Hebrides, and to hear him tell the story of the triumphs of the Gospel on these islands, where for twenty-five years he has laboured side by side with the missionaries of our Canadian Church. It will be cheering to many of our people in Canada and especially to our faithful missionaries, Annand and Mackenzie and Robertson, to know that already \$27,500 have been collected of the \$30,000 required for the new mission steamer to take the place of the schooner *Dayspring*. Those in Canada who desire to have the privilege of aiding in the purchase of this steamer will require to forward their contributions without delay as Mr. Paton expects to receive the full amount in the next few weeks.

We leave to-night for the Continent, crossing to Antwerp *via* Harwich. W.

London, 30th July, 1885.

KNOX CHURCH, TORONTO.

To give a complete sketch of this memorable edifice one would require to write a history of Presbyterianism in Ontario, which time, as well as space, will not permit, but a brief sketch of its work and *modus operandi* will, no doubt, prove interesting and profitable.

It was organized in the year 1820, the grounds were presented by the late Mr. Jesse Ketchum, and a tablet commemorating his liberality may be seen at the present time in the vestibule of the church.

Its first pastor was the Rev. James Harris, who came specially from Belfast to advance the cause of Presbyterianism in connection with the Irish Church. He continued as pastor, doing good work—the membership increasing year after year—until 1844, the memorable year of the Disruption, when he retired, but continued a member of the congregation until his death in 1874. Up to this time it had been known as the "York Presbyterian Church." It then became connected with the Free Church of Scotland, and ever after was known as "Knox Church."

Its next pastor was the able and eloquent Rev. Dr. Burns, who rendered valuable service to the cause of the Presbyterian Church in Canada. He commenced his work in May, 1845; two years later, his services being in great requisition in other localities, he was granted a leave of absence for several months. During his absence the church was destroyed by fire in May, 1847. The congregation, with characteristic energy, immediately set to work to replace it; and a new church was completed and opened the following year. The Rev. Dr. Burns retired from the pastorate in June, 1856. He was succeeded by Rev. Dr. Topp, who was inducted on the 16th of September, 1858, and continued as pastor until his death in October, 1878, a period of twenty years. Under his pastorate the membership increased steadily, reaching 750. He organized a deacons' court which has rendered excellent service to the congregation, and it is a matter of surprise that this practice is not generally adopted by our whole Church.

The Rev. Dr. Topp's decease was a surprise, his illness not being very long, and his death occurring while making a pastoral visit. His services to the Church and in connection with the Union will long be held in grateful and loving remembrance. It was felt by all that it would be a difficult matter to fill Dr. Topp's place. After hearing a number of excellent preachers the choice of the congregation fell upon the Rev. H. M. Parsons, of Lafayette Avenue Presbyterian Church, Buffalo, who accepted, and was inducted on the 15th of April, 1880. He has proved the "right man in the right place." During the absence of a pastor the membership had fallen off, many removing, others going to churches nearer their homes. Mr. Parsons, however, soon proved himself to be full of energy, power and an excellent organizer. The membership has rapidly increased and now numbers nearly 900. Its Sabbath school has also largely increased.

The contributions of the church last year were nearly \$19,000. It also supports a mission school on Duchess Street, a student being in charge at a salary of \$450 per annum. The manner of conducting the work is simple. The city is divided into sixteen districts each of which has an elder and deacon which are regularly visited by both. Cases of sickness and

destitution are always promptly reported and promptly acted upon, none are neglected. The session of the church meets on the last Monday of each month, and the deacons' court the first Monday.

The services on the Lord's Day are always commenced promptly on time, the pastor generally being on hand five minutes before the hour.

The prayer meeting is well attended by both young and old, a marked feature of this meeting being the number of young men who take part, such as leading in prayer. In some of the districts there are cottage prayer meetings, and the young men are of great assistance to the elders who have charge of these.

The church has also a Young People's Christian Association; its motto is "All things in Christ." It is almost unnecessary to state that it has the hearty sympathy and co-operation of the pastor. Their object is "the moral and intellectual improvement of its members and the benefit of others as opportunity may occur." They hold a prayer meeting every Sabbath morning at a quarter past ten, the attendance has reached fifty-five, the ladies also attend, rendering valuable aid in the service of praise. During the winter months they hold fortnightly meetings of a select literary character, a noteworthy fact being that each meeting is opened and closed with devotional exercises. The officers are composed of an hon. president (always the pastor) president, 1st and 2nd vice-presidents, treasurer, secretary, assistant secretary, editor and a committee of four. They are elected annually. The president has the superintendency of the Sabbath morning prayer meeting. These meetings are conducted by over a dozen young men who take turns in leading them. The president or secretary gets the psalms or hymns from the leader at the beginning of each week and sends a list to those who conduct the service of praise. Other methods of conducting the meetings have been tried in former years, but the one mentioned has proved the most successful.

The most pleasing feature in the church is the entire harmony which exists between pastor, office-bearers and members. Long may it continue.

Behold, how good a thing it is,
And how becoming well,
Together such as brethren are
In unity to dwell.

May this feature abound more in all our churches, thereby furnishing a foretaste of the Church above where all is joy and peace.

Walk about Zion, and go round;
The high towers thereof tell:
Consider ye her palaces,
And mark her bulwarks well;
That ye may tell posterity,
For this God doth abide
Our God for evermore; He will
Ev'n unto death us guide.

Toronto, Sept., 1885.

J. K., Jr.

MR. TASSIE AND PROHIBITION.

MR. EDITOR,—I have just carefully read Mr. Tassie's letter anent prohibition, Dr. MacVicar and others, and I feel constrained to say that the whole tone of it is bitter and unchristian, calculated to injure the cause of religion and bring the Church into contempt. Surely Mr. Tassie can prove the soundness of his opinions in a Christian spirit! When good and great men differ on great principles of moral or spiritual government, invective, vituperation, "falsehood" and biting sarcasm "but engender strife" and prove nothing. Remember, "love worketh no ill to his neighbour." I am, therefore, sorry this question is not being dealt with purely on its merits and, while leaving Dr. MacVicar to take care of himself (and no one will doubt his ability to do so), I propose humbly to give my views and opinions. But before doing so I am compelled in all fairness to divide and compare the parties to this discussion. Dr. MacVicar has recently come to the front as one of the leaders of prohibition. Behind him are all the evangelical churches in Canada and nearly all followers of the meek and lowly Jesus, also many great moral men who do not profess to be religious. Mr. Tassie, Principal Grant, Rev. D. J. Macdonnell, Dr. Jaffray and a few others, including the erratic Goldwin Smith, King Dodds, the distillers, the brewers, the tavern and saloon-keepers, the inebriates, drunkards and vicious classes are arrayed on the other side. These are the two great parties in the struggle. A man is said to be known by the company he keeps. God never made a law of license; God never licensed sin; by nature being good and holy God abhors sin. The first act