

But in the same way if there is to be equality, the "Reverend" M. M. Fothergill must appear as plain M. M. Fothergill, Esq., else the "Dissenters" would be placed at a disadvantage, and would be recognizing others as occupying a place and discharging a function in the Church of Christ to which they themselves had no legitimate claim. It need not be said, however, that to insist upon the "rector of St. Peter's" or even the Right Rev. "J. W., Quebec," himself appearing as plain "mister" would be too monstrous ever for one moment to be thought of, so that on the principles laid down by these Anglicans a bar to anything like co-operation is found in the very nature of things, and in the very title of courtesy which could not be withheld from the "ministers" of "the denominations" without an implied degradation to which no man with any becoming sense of self respect would submit, and could not be conceded without virtually giving up the whole battle by the recognition in this way of the "non lay" character of men who could lay claim to none of the indescribable and impalpable apostolical succession which is running in their veins, and giving a certain official sacredness either to their persons or their lives. It is however a matter of little or no consequence to any but the individuals themselves who make such unsupported and withal childish pretensions. If they are pleased with the signet of apostolical succession and the consequent isolation which it implies, why so be it. It is a gift or grace producing no effect which anyone can trace either in the way of superior learning, zeal, piety, prudence, or consecrated devotion to the Lord's work. Its supposed presence has been often found compatible with the crassest ignorance, the most ostentatious worldliness, and the grossest and most defiant immorality. It has been recognized as possessed by not a few whose whole lives have been the veriest libels upon the very name of Christian, and it is now the boast of many as their special possession who are far more ambitious to keep close by the College of Cardinals than by the College of Fishermen, and of whose personal histories the less said the better. It has in fact not the consistency of a vapour, not the substantiality or the reason of even a maniac's dream. But if people will play with it, fondle it, and swear by it as if it were a positive factor in this grave, solemn life we are all living, it can't be helped. It is a something with which reason has nothing to do, which appeals to evidence which in any court of common sense could never be recognized, and which will only disappear when, under the teaching of God's Spirit, men rise on stepping stones to "higher things." In the meantime the sensible advice of the late Bishop Villiers, of Carlisle, in one of his charges, is worth repeating, although we cannot give it in the Bishop's *ipsissima verba*. "Say nothing about your outward apostolical succession, but by your holy lives, apostolic zeal, consecrated effort, and heavenly characters, make it evident that you are verily partakers of the only apostolical succession that is of any worth."

KIDNAPPING YOUNG WOMEN.

WE call attention to the warnings lately given in the daily papers both here and elsewhere about the nefarious efforts being put forth by some of the basest of the race for the purpose of kidnapping young women, and having them taken away for the very vilest purposes. Advertisements are being put in the papers, holding out great inducements to servant girls and those engaged in various departments of woman's work. By these means it is thought that the young and inexperienced can be easily entrapped, and it is to be feared that in too many cases they are. Then it is said that young women are, in no few cases in this city and elsewhere, watched; their whole past histories accurately ascertained, and every means taken, by references to their ministers or their former employers, to get them within the power of those who have no pity and no shame. It is well known that in older countries procuresses assume every possible guise, insinuate themselves sometimes into families under the appearance of benevolent widow ladies, attend church most devoutly, while all the while intent upon their frightful work. It would seem that the same kind of tactics are being introduced into Canada. It is safe to say that there can scarcely be too much caution exercised in answering advertisements, especially where the inducements held out are exceptionally favourable. Things may be all right, but it is just as well to be quite sure that they are. We

know of no crime that deserves severer punishment than that to which we have referred, and the extent to which it is encouraged by men of wealth, and not seldom of considerable social standing, is as deplorable as it is beyond all reasonable question. We could easily name some in Toronto, for instance, who hold their heads tolerably high, that have become by-words for offensively addressing ladies who may be on the streets alone after dark. Do these persons think they are not known, and that they have not been again and again recognized, sometimes by those who belong to the same Church with themselves? If so, they are strangely mistaken. We can well believe that some will think and say that even the remotest reference to such things does not lie within the sphere of the "religious journalist." We beg to say that our ideas on the subject are quite different. Religious people may close their eyes to facts, but this will not make the facts different from what they are, and will not make the consequent danger any the less formidable or any the less certain, and with all the machinery of evil in such constant and skilful operation it is only right that every kind of counteractive should be applied. Parents cannot be too cautious in the matter of apparently inviting and suitable situations for their daughters, or of the characters of casual acquaintance who may be only too anxious to make themselves more than usually agreeable.

THE CENSUS.

IT is of very considerable importance to the standing and influence of the Presbyterian Church, that a very accurate enumeration of its members and adherents should be taken at the approaching census. Will the ministers and elders see to it that all fully understand what they are to do, and how they can most effectually help the enumerators in their work? Attempts will very likely be made by some unduly to swell the numbers of certain denominations. When individuals are practically of no religion they are generally inclined at an emergency to range themselves for form's sake among the adherents of one or two of the denominations of the country. The Presbyterian Church neither expects nor wishes to have an increase of nominal strength in this way. At the same time it is not well that our numbers should be unduly diminished by individuals either neglecting to say anything on the subject or making erroneous entries. On previous occasions grievous mistakes, and, consequently, gross injustice, have in this way been done, and it were a pity if the same blunder is repeated, when a little care and a few explanatory statements on the part of ministers and elders may easily obviate the whole danger.

KINGSTON WOMAN'S FOREIGN MISSIONARY SOCIETY.

The Kingston Woman's Foreign Missionary Society held its annual business meeting on the first Wednesday in January, when the annual reports were read, and the meeting was addressed by the Rev. Principal Grant, Rev. Dr. Smith, Rev. F. McCuaig and the Rev. A. Wilson. The reports shewed an advance on last year, and recorded the interesting incidents of Dr. Mackay's stirring address to the Society, and that of the Rev. Narayan Sheshadri. Members of the Society were appointed special correspondents to congregations in the Presbytery in which no auxiliaries as yet exist, with a view to forming such societies. Among other business, it was agreed that, instead of the usual annual public meeting, the Society should this year arrange to hold a union meeting of the various Woman's Missionary Societies connected with the Presbyterian Church in Canada, including the Ladies' French Evangelization Society, for friendly conference, explanation of each other's work, and mutual stimulus and encouragement in Christian work. Favourable replies have already been received from several of the societies, and it is believed that such a reunion, successfully accomplished, would have a most beneficial effect in stimulating the work of the Christian women engaged in such societies, and of bringing the importance of missionary effort more prominently before the Church at large.

REV. G. G. MCROBBIE preached his farewell sermon in the Presbyterian church, Tilsonburg, on Sabbath evening. The building was crammed, and the reverend gentleman delivered an excellent and feeling discourse.

BOOKS AND MAGAZINES.

THE INTERNATIONAL REVIEW for March. (New York: A. S. Barnes & Co.)—The readers of the International will find a very attractive bill of fare in the current number.

CULTURE AND RELIGION. By Principal Shairp. New York: I. K. Funk.—For fifteen cents this well-known book can be had, printed on good paper and in handy octavo form. This is as cheap as any one could reasonably expect.

THE "Canadian Post," in noticing the Presbyterian Year Book for 1881, says: "This publication, invaluable to members of the Presbyterian Church, and very useful to the public, has recently been issued. It is edited by Rev. James Cameron, Chatsworth, and published by C. B. Robinson, Presbyterian office, Toronto. This is the seventh year of publication, and it is strong commendation and true to say that this volume is an improvement on its predecessors." Sent to any address on receipt of 25 cents.

IN the ATLANTIC MONTHLY for March (Boston: Houghton, Mifflin & Co.) Elizabeth Stuart Phelps gives us the remainder of a rather disappointing duet about two people who might have been lovers, but weren't: H. D. Lloyd tells us the "Story" of one of these curses of modern society, "A Great Monopoly;" Rose Terry Cook gives us a pretty poem on that household friend, the spider; Henry James puts some further touches to his "Portrait of a Lady;" Frances L. Mace contributes a series of fine sonnets on the seven days of the week; the New York theatres are reviewed by somebody unknown, Grant Allen, as he thinks, explains all about the Genesis of Genius; Maurice Thompson gives a misty little poem about Dawn; William R. Rossetti gives the third of an exceedingly interesting series of papers on "The Wives of Poets;" Theodore Baron has a thoughtful essay on the End of the War; Richard Grant White gives us some of his Random Recollections of England; Oliver Wendell Holmes has a commemorative sonnet on the anniversary of Dante's first condemnation; Katherine Carrington has a short story on the Eleventh Hour. There are also the usual Book Reviews and savings and doings of the Contributor's Club.

COMPARATIVE STATEMENT OF MISSION FUNDS.

HOME MISSION FUND.	
1879-80. March 7th, Rec.....	\$29,977 04
1880-81. " " ".....	18,120 01
Decrease.....	\$11,857 03
FOREIGN MISSION FUND.	
1879-80. March 7th, Rec.....	\$12,409 25
1880-81. " " ".....	18,879 72
Increase.....	\$6,470 47
COLLEGE FUND.	
1879-80. March 7th, Rec.....	\$5,018 07
1880-81. " " ".....	4,029 33
Decrease.....	\$988 74
WIDOWS' FUND—CONGREGATIONAL CONTRIBUTIONS.	
1879-80. March 7th, Rec.....	\$742 66
1880-81. " " ".....	938 49
Increase.....	\$195 83
MINISTERS' RATES.	
1879-80. March 7th Rec.....	\$1,585 50
1880-81. " " ".....	1,572 39
Decrease.....	\$13 11
AGED AND INFIRM MINISTERS' FUND—COLLECTIONS, ETC.	
1879-80. March 7th, Rec.....	\$2,554 04
1880-81. " " ".....	3,423 16
Increase.....	\$869 12
MINISTERS' PAYMENTS.	
1879-80. March 7th, Rec.....	\$945 90
1880-81. " " ".....	922 00
Decrease.....	\$23 24
ASSEMBLY FUND.	
1879-80. March 7th, Rec.....	\$2,255 54
1880-81. " " ".....	2,842 06
Increase.....	\$586 52
MANITOBA COLLEGE FROM CONGREGATIONS.	
1879-80. March 7th, Rec.....	\$362 44
1880-81. " " ".....	452 30
Increase.....	\$89 86