

presumptuous in a present-day Irishman to speak of the claim as "senseless." What he means by adding that it is "hopeless" we do not know. If it is that we are no nearer the point of having the Establishment restored to us, that is true enough, for reasons which it is needless to explain. But if he imagines that time has done anything to show that the Free Church did not truly represent in 1843 the principles of the Church of Scotland in its best days, he has not much title to write upon the subject at all. The abolition of patronage, and the bills which have been introduced into Parliament to declare the spiritual independence of the church, have sufficiently proclaimed to all the world that those who remained in the Establishment at the Disruption did not represent the original kirk, and have ever since been striving to rise to the platform which those who became the Free Church then occupied.

These sentences, pungent though they be, fairly represent the prevailing opinion, on the subject, in the Free Church of the present day.

#### Reformed Dutch Church.

A statement has been published showing the growth of the Reformed (Dutch) Church in the United States, during the ten years since and including 1887. The statement is of great interest.

As to actual growth, in ten years there has been a net gain of eighty two churches, 105 ministers and 19,161 communicant members. While the congregations have not increased rapidly, yet each year has added some to the list, and a gain of 15 per cent is the result in this direction of ten years' work." The churches have grown stronger. In 1887, the average membership was 156; in 1896, it is 166. The number of congregations have increased 15 per cent, but the membership (from 85,543 to 104,704) 22 per cent.

The growth in gifts to the Foreign Mission work during these ten years has risen from \$85,767 to \$145,280; for Domestic Missions, from \$39,760 to \$62,834; for education, from \$7,099 to \$7,794; for Disabled Ministers' and Widows' Fund, from \$3,957 to \$4,709; for publication, from \$1,527 to \$1,594; and for all the Boards and Fund, from \$138,110 to \$222,211. These figures include only the gifts from the *living church* for the year to which reference is made and exclude all sums received from legacies, interest and other such sources. The growth in ten years may be thus expressed: gained in churches, 15 per cent; in ministers, 19 per cent; in communicants, 22 per cent; in gifts to Foreign Missions, 69 per cent; to Domestic Missions, 58 per cent; to Education, 10 per cent; to Disabled Ministers' and Widows' Fund, 21 per cent; and to Publication, 4 per cent; an average gain in gifts to all the Boards of 61 per cent.

**American Foreign Missions.** The Presbyterian Board of Foreign Missions reports its receipts for the month of October as \$35,307, less than those of the corresponding month of last year by \$1,412. The receipts from the Women's boards show a gain of \$10,489; those from the churches a loss of \$9,143. Miscellaneous receipts, also, are less by \$5,899 and legacies by \$5,548. The total receipts since May have been \$174,283, a falling off from the corresponding period of last year of \$12,188. The largest-falling off is in the receipts from the churches, \$13,054.

**The Jerusalem Chamber.** In keeping with the periodical revival of interest in an old subject, the Jerusalem Chamber of Westminster Abbey is at present receiving much attention in the press. It was there, says a contemporary, that the Shorter Catechism was framed a quarter of a millenium ago. Into that

same historic room the crown jewels of the realm are brought twenty-four hours before every sovereign of England comes to coronation. There upon the table made from the wreck of the Spanish Armada and from the cedars of Lebanon, our fathers framed the Catechism that enshrines a fuller, richer treasure of truth than any other brief document from uninspired pens. Learn during this anniversary year.

**Unity of Speech and Religion.** In various forms does the question of a dual language crop up. It is not in Canadian schools and legislatures only that the race and speech problem is to be encountered. A few days ago Senator Nelson described the situation in this respect, in the United States as deplorable. Not only does the colour problem await solution in the South but also the language question in the North. These sentences from the Senator's speech are instructive: "The tenacity with which so many of our (Lutheran) pastors cling to the language of the mother country, by which we lose as a church immense numbers of young people, who inevitably become American in language and life. Ecclesiastical as well as civil statesmanship points to the homogeneous American church and nation, no matter what our antecedents may have been."

**The Training of a Jesuit.** A recent article by Rev. Father Clarke S. J., gives some remarkable facts as to the course of training the Jesuits endure. Candidates for the order, who are only eligible on giving proof of physical, intellectual and moral soundness, and of special fitness for the vocation, pass through a seventeen years' training, says Father Clarke, in which body, mind and soul are drilled with unrelenting thoroughness. What the discipline is may be gathered from the fact that in the last year, when the student, now in the thirties, is an accomplished scholar, at home in classics, mathematics, philosophy, theology and general literature, he returns to the noviceship and repeats all the experimental tests and trials of the first two years of his religious life. He has to sweep and dust the rooms and corridors, to chop wood, to wash plates and dishes, besides going over again the spiritual work of the novice, the long retreat of thirty days included.

**Death of a Noted Evangelist.** The Australian *Christian World*, in a recent issue, refers to the death of the great Australian Evangelist in the following terms:—"A profound and painful sensation was made in Brisbane by the awfully sudden death of the Rev. John MacNeil the well-known evangelist. There was no perceptible note of warning, no failure of strength or spirits, no sign of mental weakness in his pulpit addresses, no apparent premonition of the sad event; in his usual health, and arranging a slight matter of business in a portmanteau shop, he suddenly dropped down dead! A blood-vessel had broken in the brain, and death was immediate. The services in connection with the convention held in the Brisbane City Tabernacle were being conducted with much vigor. His death came with a great shock, and it seems to have deeply impressed some of the most thoughtless. He may have stirred more hearts to pray by his death than he stirred by his addresses. It was the most powerful sermon that could have been preached. It created quite a solemn pause for a moment in the rush and din of city life." Mr. MacNeil was a native of Dingwall, Scotland.

In 1876 *The Nation*, which is one of the ablest weeklies on the continent, said: "It is nowise a figure of speech to say that the Westminster Catechism produced the American Revolution." If man's chief end is to glorify God, there is no danger that he will be a slave of despots when he can help; and a son of God has power to win his freedom.