

for their spiritual good." It is a matter of deep thankfulness to the Society, and should be to all who are interested in the spiritual welfare of their fellows, that the work is being abundantly blessed, and that, short as is the time since it was begun, it has accomplished an incalculable amount of good. In one district we find that—

"Here much good has been done. By the instrumentality of a Temperance Society and Band of Hope, drunkards have been reclaimed, and through visitation, open-air preaching, cottage-meetings, and such-like means, not a few have been brought under the knowledge of the truth."

In another—

"The ordinary Sunday sermons were attended by an average of 75 adults, while there were 340 children in the day, and 200 in the Sunday-schools. There is a temperance society, which has been the means of reclaiming several drunkards; a Band of Hope for the young, and a penny bank, with 1,000 depositors."

All this is very encouraging, and leads us to hope that by the blessing of God and the large increase of such instrumentality, the black plague-spots of London may be cleansed and purified by the influence of the gospel, and the great metropolis become as eminent for purity and piety as it is for its commerce and wealth.

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The decision in the "Essays and Reviews" case, to which we adverted a month or two ago, is creating a large amount of excitement in the English Church. There is a great deal of talk, of indignation, of protests and declarations, and that is all. Not one of the many thousand teachers who profess to hold evangelical truth in that church can see—what everybody outside of it sees—how the decision opens the door to the wildest latitudinarianism, and how in fact it declares that there is nothing to prevent men holding office, and yet denying everything which Christians hold sacred. Not one has had the high principle to imitate the noble example of the Free Church martyrs of 1843, when far less was at stake, and shake off the golden fetters that bind them to so unworthy a church. An appeal has been made to the secular power, the decision has been given against the orthodox—and they protest!

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Recent despatches from Japan make it appear that the burning of Kagosund was far less atrocious than it was at first supposed. Still the facts are sufficient to justify Mr. Binney's animadversions, which we quoted, and to make Christians blush that their faith is professedly the same. We have not space for the whole defence; the gist is, that the city only contained 40,000 inhabitants; that all withdrew before the bombardment, and that from that cause the city was burnt down, none remaining to extinguish the flames; and that the town—"paper houses," as they are called—is now rebuilt, and that the former combatants are on excellent terms. All this may be true, and yet it is only a question of degree, not of actual wrong-doing. Could a city the size of Toronto be set in flames, almost without a moment's notice, causing all the inhabitants to leave with the greatest precipitation, and not inflict an immense amount of suffering? No one could affirm this. And that is exactly what happened on the modified account. Let us hope that the expression of feeling it has evoked may be a warning to future admirals and diplomats.