

against the endowment of colleges is that they may come to teach error in place of the truth which their founders intended. This has proved true in the case of Andover.

The Home and Foreign Mission Boards of the Presbyterian church in the United States were deeply in debt at the close of the year. The Assembly appealed to the Church to pay it off. The following Sabbath Dr John Hall of Fifth Avenue, Presbyterian Church, New York, laid the matter before the congregation the following Sabbath, and the result was a collection amounting in all to \$15,000 for the debt.

Organs continue to create discord rather than harmony in the churches.

'In the free Assembly the organ question was again under discussion, but the 'heat' manifested in the debate was but moderate in comparison with former years, when the same subject was discussed. The motion to the effect that the churches who desire organs can have them, was carried by a majority of exactly 100—the figures being: for organs 166; against, 66.

Among Irelands troubles too is the music question.

'The 16th annual debate in the Irish General Assembly, on the subject of instrumental music in the worship of God, was held on June 5th 1885. It was a day of contention and strife, of wild excitement, terminating almost in actual schism. At one time the large and determined party who oppose the organ in the churches, and believe it to be unscriptural and unauthorized, left the Assembly Hall. This was not done because of any action on the part of the Assembly, but because of an effort seemingly made, as was supposed by these excited brethren, to suppress all discussion. A deputation was sent from the Assembly to the absentees, and next day they appeared again in the Assembly and contented themselves with a protest, which was entered upon the Minutes. Then it was agreed to postpone all discussion to the next year, and the Assembly of 1886 will resume debate, and it may be, decide the question.'

Sir Alfred Lyall, Lieutenant Governor of the North-West Provinces, of India—than whom few persons have studied with greater care or higher ability—affirms that Brahminism is so far from dying, that 'more persons in India in the year became Brahminists than all the converts to all the other religions in India put together. This is accomplished by the gradual Brahminizing of the aboriginal, non-Aryan, and casteless tribes.' He instances the Ghurkhas of Nepaul. Among the Santals a similar process is going on. Many Bheels have Brahminized. A tribe near Ajmeer, who had been forcibly made Mussulmans, have Brahminized. Elsewhere devotees and special pleaders have gained proselytes to Brahmanism.—*The Madras Mail*.

The Philadelphia Presbyterian speak of high license and Prohibition says: It is every day more apparent that there is no compromise in this war. The rum interest will accept no restraint of law. It will have no compromise rule, for unlicensed rum is its policy and ruin will be its epitaph. Therefore decency will be compelled to array itself on the side of its extermination.

No man's life is wholly confined within the limits of his own living. Sometimes this familiar truth strikes one with all the freshness of surprise. The Sunday-school teacher hears that a sentence once spoken to a heedless boy has blossomed into that boy's life, and is now bearing a great harvest in a distant city. The writer pens a paragraph, and months later, takes up an Indian or Australian paper, to find that that paragraph has started a hot discussion in which the truth has been carried farther than he could otherwise have hoped for. When such facts as these come unexpectedly to the knowledge of the worker, he feels as if he himself had been working unconsciously in that distant city, or in that far-off land. And, after all, there is a share of the truth in the thought. A part of his life has indeed gone into that distant work, of which he now hears only incidentally; and that life is diffusing itself into wider channels of usefulness through many another life. There is cheer here for many an unknown laborer. You do not know in what distant fields your life is working; you do not know how far the light has been carried which was kindled at your flame.—*S. S. Times*