

paign, if, as a people, we shall be led to turn a closer attention to the claims of the Indian upon our Christian effort. Much may, and much, no doubt, will be done for him by the Government, at the public expense. A far smaller outlay made by our Christian Churches in support of capable missionaries would accomplish immeasurably greater results; for it holds alike with the savage at home and with the savage abroad, that the true way to civilize him is to Christianize him."—*P. Witness*.

AMERICAN DEMOCRACY.

SIR HENRY SUMNER MAINE, who has lately written a trenchant book on "Democracy," would certainly find something to his purpose in a recent letter from Washington to the *Boston Herald*. President Cleveland, says the writer, has done all in his power to induce the Democrats in Congress to support his view of the silver question, but with no success. "Yes, we know you are in the right," they say, "and we ought to legislate as you propose; but the trouble is our people are all wrong; and, if we support your view, we cannot get re-elected next Fall." Then the legislators slyly add: "If we do come over to your plan, you must help us by giving us the control of the federal patronage in our districts. You must abandon all this nonsense of yours about divorcing the offices from politics, and give us a lift in the nominating conventions." The President, of course, cannot see his way to this, and asks the members why they do not go to work and instruct the people of their several districts. The people are not really fools, he urges, and are capable of being set right. To this the congressmen are dumb. They know only one way of setting anybody "right," and that is by means of a bribe of some kind. According to Mr. E. L. Godkin, the well-known editor of the *New York Nation*, the sovereign people are not to be set right by anyone. Mr. Godkin writes in defence of democracy, in reply to Sir Henry Maine; yet he says there is one thing the people in their political capacity won't stand, and that is being talked to by anyone as if he knew more upon the questions of the day than they do themselves. The consequence is, says Mr. Godkin, that political orators have to demean themselves very humbly and keep rigorously in the back ground any views they may chance to hold that are not shared by the majority of their hearers. The people would rather, he affirms, make any

number of practical blunders than take instruction from anyone. Of course when somebody comes along and offers an office as consideration for a change of opinion, the case is different. He is talking business; he is not a prig or a philosopher, and the free and enlightened elector can listen to what he has to say without losing his self-respect. Such, according to well-informed exponents of public sentiment in the United States, is the condition of things there to-day. The difficulties of the President's position are only too obvious. He strives to do what the Congressmen confess they have no stomach for, namely, to stand up for sound principles against popular prejudice and ignorance. Let us hope that his courage may not fail, but that, throughout his term, he may show the nation the example of one man, at least, who is not afraid to do his duty.—*Mon-
tical Star*.

OUR CHURCH AND COUNTRY.

HOME MISSION SCHEME.

BY the end of this month the Collections for the Home Mission Scheme should be in the hands of the Treasurer. The Synod requires the Collection to be made by card or schedule. Sessions will please see to it that Collectors have been appointed and that the people are called upon. It is not too much to expect that our Church members and adherents will give liberally towards this, one of the chief Schemes which they are asked to aid. Our weak congregations have to contribute at a rate higher than some of our self-sustaining charges. It is only right that they should exert themselves to the utmost. But having done that, the strong congregations should come to their help in a generous spirit. We believe our people are willing to assist if the Sessions will take interest enough to see that they are solicited. In liberally aiding the Schemes of the Church, a congregation is doing that which will enable it all the more easily to raise the funds required for its own support. It is well known that the congregations which do little find it exceedingly difficult to accomplish what they attempt. There are but three Schemes for which liberal aid is asked—not a third of the number which the Church of Scotland supports—nor half of that maintained by the Canada Presbyterian Church. So that our people are not burdened, are asked to do very little compared with sister Churches—compared with those of the Church of Scotland with which they claim connection.