

4. Individual interpretation of Scripture the privilege and duty of all.

5. The union of all the followers of Christ without controversy.

5. Each local church absolutely independent in government.

II. And, further, we agree and recommend that in the united body the individual believer be known as "a Christian"; that all the churches retain their present local names; conferences and councils be known hereafter as assemblies of Christians, and that the general body, head and representative of the union herein sought shall be "The General Assembly of Christians in America."

III. And, lastly, we agree that this basis be presented to the various conferences and councils and through them to the local churches for their ratification and adoption.

A LETTER from Mr. Currie, dated May 21, and received in Montreal August 13, is before us. It is dated from "Going to the coast." Mr. Hill's letter of January 31 had been received one week previous. Kind reference is made to letters from "the boys at college." The journey to the coast is taken to meet other missionaries, and to bring them inland. Mr. Currie corrects an error in the copying of his previous letters. The word "tepoia" has been wrongly spelt "tepora." Our readers will kindly note this. Our missionary meets with the difficulties of African travel, and his energy in overcoming them may be told in his own quiet way. "We went to the river and there had to halt for some time because the ferry men refused to carry us over unless we yielded to their terms, but I took a large pole to which the boat was fastened, paddled across and back, and declared that the ferry men should either take me across or I would set their boat adrift. This had the desired effect, and they yielded to fair terms. Next morning our men utterly refused to move, and, leaving their loads, started back on the pretence of going home. I knew them and had little fear. Soon they came back, and sat down in camp. I mounted the horse and quietly rode to some villages near and hired new carriers. You can perhaps imagine the crestfallen look of the rebellious carriers when they saw others follow me into the camp, take up the loads and walk away, leaving them to return minus fifty yards of cloth, which means about the same as a loss of \$50 to a working man at home. As these men came mostly from the same village as they who deserted on a former occasion, I am in hopes that the lesson will be beneficial to them and to others." And thus

our brother works on, a true pioneer, clearing the way for a more direct presentation of the Gospel of peace.

THE Prohibition movement has received a check in Texas, the popular vote having decidedly rejected it. Exultingly the saloon-keepers say, "Let the preachers go back to their pulpit and the women to their habits. We will take care of the country." The *New York Independent* gives the following as an example, taken from one of many similar instances in that city, of the care to be taken of the country:

A family, consisting of Michael Downey, his wife and five young children, were dispossessed from No. 572 West Twenty-fifth Street on Monday. On Wednesday an officer of the Sanitary Squad visited the house, and in the yard he found the family. The children were filthy, and two of the youngest were naked. They were crying for something to eat. The husband was lying upon a pile of rubbish intoxicated, and the wife was bleeding from blows she had received at his hands.

Comment is needless, or ought to be.

THE same paper prints the following:

The old Assyrians had good temperance ideas, if we may judge from a line in a text just published by an American scholar, Mr. S. Alden Smith. The tablet is numbered S 526 in the British Museum, and the sixteenth line reads: "Belu ana bit shikari la tirrub," which is evidently an address to a deity, and must be translated: "O god, into the house of strong drink thou dost not enter." It is pleasant to know that the gods of Sennacherib and Sargon did not patronize the liquor saloons. And there is every probability that this hymn in praise of one of the gods came from an early Babylonian source, and that it describes the good behaviour of the gods as far back as the time of Abraham if not of Nimrod.

WE clip from the *Boston Congregationalist*, endorsing the sentiments, the following, regarding the annual Northfield convention of Christian workers under Mr. Moody at Northfield.

The fame of Mr. Moody, the attractions of the town, the presence of so many representative men, and the uplifting power of the meetings themselves, conspire to place the summer gatherings at Northfield in the front rank of undenominational religious assemblies. Its spirit is prevaillingly good, and the general trend of the meetings is in the right direction. The evangelical and evangelistic tone is marked. One catches a new glimpse of the glory of Christian service, and receives from men who live in communion with God an impulse to a more spiritual life. Yet the convention might be bettered in some respects. A ten-days' session tends to diffuseness, and the multiplying of daily meetings scatters rather than