

for the exercise of skill, but not much for mere wit and scheming. You cannot play many tricks with nature. You may steal a march upon her once and again, but she takes her revenge at the last. And you must *trust*—you *must* trust. Do all you can to help the soil; then sow the seed and wait. Sunshine and rain are not at your command—and yet, this work which is, and must, be done in faith, fails less often than any other kind of work. In business we try to cover all the ground with our own ingenuity and watchfulness; we pick up every end of every thread; we keep hold of every wire; we want to have one hand on the base and one on the apex of life. And the more we succeed in compassing the whole, the more do we blunder and fail; in our arrogant command of fortune we often call up misfortune. Carry that into commerce; that is, do a man's rightful work and leave the rest to God. What harvests you would get, and what a glorious thanksgiving day very soon. Hard work, and trust in God? What great moral victories we should achieve that way? True, work in politics and faith that God will tell us how to govern ourselves and each other for peace and righteousness! What a harvest of great, pure principles we should soon be reaping and strong with joy. Well it is worth while for us on this thanksgiving day to set our hands and hearts to do this work. That would be to live and work along the lines of the divine thought and law. God is working in that direction. Upstart, bold iniquity triumphs for a day, but right work and strong faith get the blessing in the end. We must remember that. We are laying the foundations of a nation here. And we cannot lay those foundations on the slimy bog of corruption. Commercial inflation—poverty putting on the pretence of wealth—political games, and grabs, and scandals, see how they all disappear! and more yet will disappear—our energy and integrity, unless we fill up the Serbonian morass of our politics and commerce. Build on rottenness, and the whole fabric will sooner or later collapse; but build on the firm foundation of honesty, and cement it together with faith, and it will stand though storms rattle on the roof, and floods beat wildly at the base. Government has said, "The harvest has been good, give thanks to God, O ye people, praise Him." And we answer back, "We give thanks to God that He has crowned the year with loving kindness," but *you* remember, and act upon it: "It is righteousness that exalteth a nation, and sin is a reproach to any people." We shall not attain to it, or even nearly approach it all at once. We have conflicting elements to subdue and harmonize; the memory of old world evils to blot out; we have newly-fledged ambition trying its wings with unreasoning rashness; we have honour without dignity, but a people, as an individual, must work its salvation out stage by stage. We can begin; we who are Christians are in solemn duty bound to work hardest and best, and pray our mightiest that all the people, ruled and rulers, shall strive after righteousness—righteousness as the basis of all our institutions—as the motive of all our work—as the inspiration of all law—as the strongest tie which binds man to man; then shall we be exalted; then shall this become a great nation, and the people will sing their lofty hymns of gratitude to Him who is worthy to be praised, and to be held in everlasting remembrance.

THINGS IN GENERAL.

THE EVANGELICAL MOVEMENT.

Few things reflect more clearly the deeper devotional feelings of an age than its hymns, and in hymns the last part of the eighteenth century in England was particularly rich. The names of Toplady, Cowper, Madan, Newton, and Charles Wesley will at once occur to the reader. All these were ardent Evangelicals, and all of them were members of the Anglican Church.

The application of other tests will, I think, lead to similar results. Perhaps the greatest step, in connection with religion, for improving the condition of the poor in the last century was the creation of Sunday Schools, which then for the first time appeared and spread rapidly over the land, and it is notorious that of all the sections of the clergy the Evangelicals were by far the most active in creating them. The great crusade against slavery and the slave trade, which was the most conspicuous sign of the appearance of a religious spirit in politics, was led and chiefly supported by Evangelical laymen. In the older religious societies it is true, as Mr. Gladstone has alleged, that the new party had little weight, but nearly every fresh departure, nearly every new organization which grew up in the religious world, was mainly due to them. The Church Missionary Society, which was established in 1799; the Religious Tract Society, which was established the same year, and which followed in the steps of a tract society that had been founded by Wesley seventeen years before; the British and Foreign Bible Society, which was established in 1802, were all distinctly Evangelical. The dissenting religious societies which arose at this period were almost without an exception Evangelical, and they were largely supported by Evangelical churchmen.

The society for the Reformation of Manners was not indeed an Evangelical society, but it owed its origin to Wilberforce. The Association for Securing a Better Observance of Sunday consisted chiefly of Evangelical members, and Evangelicals were prominent in nearly every effort that was made to improve the condition of prisoners, and in different ways to disseminate religious

education through the land. They were still, no doubt, a minority among the clergy. They had to encounter much of the old inertness, a strong spirit of conservatism and routine and they were very obnoxious to the Tory Governments which then administered ecclesiastical patronage; but they had already become not only the most rising and energetic party of the church, but also the pre-eminent source of religious activity in the nation. As the most religious minds in the first struggle of the Reformation gravitated almost invariably to the side of Protestantism, as in the first days of Puritanism it attracted to itself by a natural affinity nearly all the strongest religious enthusiasm that was around it, so in the closing years of the Eighteenth Century it had become almost certain that an Englishman of exceptional devotion and religious self sacrifice would find his way to the Evangelical party. And in this sense that party may, I think, be truly said to have been the leading, if not the "dominant," religious influence in the nation.—*W. E. H. Lecky.*

POPULATION OF THE UNITED STATES.

The general rate of increase has been remarkably steady since the commencement of the century, shown by the following table:—

1790	3,929,827	1840	17,069,453
1800	5,305,925	1850	23,191,876
1810	7,239,914	1860	31,443,221
1820	9,638,131	1870	38,558,371
1830	12,886,020	1880 (estimated)	50,858,000

Between 1790 and 1860 the rate of increase was from 32 to 36 per cent., but between 1860 and 1870—the years of the war—it fell to 22½ per cent. Two points are very remarkable throughout the States—first, the extraordinarily rapid increase of the large cities; second, the persistent migration of population westward. New York, the population of which in 1860 was 813,669, reached the figure of 942,292 in 1870, and is now over a million. At the time of the revolution of 1776 the cities of Boston, Baltimore, and Philadelphia contained from 20,000 to 30,000 inhabitants, whereas at the last census they had respectively 250,000, 267,000, and 674,400. Chicago, at the beginning of this century a small village, is now a city of 300,000; and St. Louis, which in 1834 was only an Indian trapping station, now contains 310,000 inhabitants. The other cities possessing over 100,000 are Cincinnati, 216,000; New Orleans, 191,000; San Francisco, 149,000; Buffalo, 117,714; Washington, 109,000; Newark, 105,059; Louisville, 100,753. The gravitation westward of the population has been most marked. In 1800 the centre of population was in the longitude of Washington; in 1840 of Pittsburg; in 1870, of Cincinnati; and next year it will probably be found at Indianapolis. In connexion with this migratory feature, the population statistics at the last census of the western Territories are of interest—viz.:—Arizona, 9,658; Colorado, 39,864; Columbia, 31,700; Dakota, 14,181; Idaho, 14,999; Montana, 20,595; New Mexico, 91,874; Utah, 86,786; Washington, 23,955; Wyoming, 9,118.

AN OLD EASTERN CITY.

Like all Eastern cities the interior of Damascus is disappointing. The streets are dusty and narrow, and the effect of the shabby houses and dilapidated walls is rather that of a collection of villages huddled together than that of a large and important city. Our first call was made at an excellent hotel kept by a Greek. Its court-yards, with fountains playing, and with large orange trees shadowing the whole place, looked so enticing, its myrtles and jessamines and marble floors so cool, and its bedrooms so clean and comfortable, that we felt quite sorry it had not been arranged that we should stay there, instead of pitching our tents in one of the far-famed gardens of Damascus. From the hotel we made a progress through the picturesque bazaars. Here they are covered-in buildings, swarming with people in every variety of Oriental costume. Turks, Syrians, Maronites and Druses of the town jostle each other. Now a Bedouin of the desert rides by on a beautiful Arab mare, with his long, pointed lance at rest, followed by other Bedouins on foot and in rags; unsuccessful robbers, possibly. We wandered about for some time, greatly amused by looking at a crowd assembled to await the Prince of Prussia's arrival. At last we sauntered on to our tents, but a great disappointment awaited us in the appearance of the garden in which they had been pitched. Its roses were over, the grass looked parched and dusty, and the Abana flowed low and sluggishly in its bed. But it was too late to alter now, so there was nothing for it except to dress and go and dine at the hotel. We made a droll cavalcade, on horseback, the gentlemen with loaded pistols, and the attendants, who carried lanterns, bristling with weapons. The *table d'hôte* was rather bare of guests to-night, for the diligence which plies between here and Beyrout, and brings the travellers in time for dinner, did not arrive at all, having been required for the Prince of Prussia, as it is the only carriage in all Syria. We returned to the tents in the same melodramatic procession, and had, besides, four soldiers to guard the tents during the night. Friday is the Mohammedan Sabbath, and they make it market-day as well, so that the Bedouins of the desert, who come from long distances, may combine their temporal and spiritual duties comfortably, and do their marketing and go to the mosque on the same day. The streets were even more crowded than last night, with varied and wonderful