

a contest, but we are not desirous of having it all our own way if some friend will point to a better. In the present instance we suspect the difference between us is more of statement than of substance; we agree with the tenor of Mr. Beaton's letter, and still hold to Mr. Conder's position. Strictures similar to those of Mr. Beaton's have appeared in the *English Nonconformist and Independent*, and Mr. Conder has replied. One or two of his sentences we shall, with a verbal change or two, quote as substantially our reply to our esteemed Newfoundland friend, and then leave the matter with our readers:—

"The preacher's work is akin to the prophet's or poet's, not to the priest's; and a man cannot be a true preacher without inspiration. Some of us have preached that for forty years. But it is nothing to the point. The point is, whether a man's inspiration and prophetic call are proved by contending earnestly for the faith once delivered to the saints, or by delivering a new faith; by building on the old foundations, or pulling them up; by preaching Paul's gospel, or "another gospel"; by unsettling his hearers' minds, or building them up on their most holy faith. Some doctrines are essential to the Gospel, and these doctrines are precisely those regarding which widespread uneasiness and anxiety at present prevail? The critics do not touch what I take to be really the main positions of my paper, namely: (1) the claim of the Apostles' teaching to be regarded as in the fullest sense Christ's own teaching, from which the Christian teacher is not at liberty to depart; and (2) the right and duty of the churches to see that their pulpits be not used for any teaching inconsistent with this. If the ministers be unfaithful, the remedy rests with the Churches. If the churches be unfaithful, there is no remedy save that indicated in Rev. ii. 5."

On the Sunday question we clip the following from the *N. Y. Independent*:—

"No desideratum of the social and religious world is now being more actively agitated in Central Europe than the project of a better observance of the Lord's day. It seems that the so-called "Continental Sunday" is doomed "to go"; and no friend of public and private morals will do otherwise than rejoice that its day of doom appears to have come. For years an international association, organized for the purpose of educating public sentiment on this point, has been busily at work, with headquarters at Geneva, and by means of branch associations, publications, annual delegate meetings,

petitions and the like, has managed to keep the subject constantly before the public. The movement is just now assuming a new character, and is entering upon a new stage that promises some healthy results. The political authorities are beginning to recognize the agitation, and are taking active steps in the right direction. In various cantons of Switzerland—such as St. Gall, Berne, Aargau, and others—more stringent laws have been enacted. In Austria such laws went into force a few months ago, and already good results are reported. Now the German governments have taken hold of the matter, and are trying to find out what to do in the premises. Prussia is leading in the movement. The Minister of Cultus has issued a circular letter to the presidents of the various provinces, directing a stricter obedience to the Sunday laws already in existence—namely, that, during the principal services Sunday morning and afternoon, and also on the great Church festivals, all work that could interrupt the devotions must cease, and promising that, in the near future, further laws would be passed by the Government. The Imperial Government is taking similar steps for the whole German Empire. During the past Winter lively debates were held on the subject in the Reichstag or Imperial Parliament, which gave occasion to many classes of the people to express their sentiments on this burning question. These facts have influenced the Government to issue a circular letter to representative manufacturers and other "work-givers," and also to workmen, asking answers to the following questions: 1. Is Sunday work common in all branches of industry? 2. Is Sunday work the rule or the exception? 3. Is this work done (a) in the whole business, (b) for all the workmen, (c) for the whole Sunday or for a part? 4. What causes this work (a), technical reasons or (b) economic reasons? 5. What results would the forbidding of such work have (a) for the capitalist, (b) for the workman, in regard to his income? Would this loss find a compensation in any gain? 6. Is it possible to carry out laws forbidding work on Sunday, (a) without any exceptions, (b) with what exceptions and for what reasons? The answers received to these questions by the Government officials will have a great deal to do in shaping the proposed legal measures in regard to Sunday observance to be introduced into the next German parliament."

And from a Temperance Calendar published by the Women's Christian Temperance Union of the U. S. this extract:

"It has been told me that thou hast forsaken books and devoted thyself to sensuality; that thou goest from tavern to tavern, smelling of beer at eventide. If beer gets into thee, it overcomes thy mind, thou art like an oar started from its place; like a house without food, with shaky walls. If thou wieldest the rod of office, men run away from thee. Thou knowest that wine is an abomination, thou hast taken an oath concerning strong drink, that thou wouldest not put such into thee. Hast thou forgotten thine oath?"

*Egyptian priest to his pupil, from a papyrus roll 3000 years old.*

We gladly insert and draw attention to Mr. Shipperly's letter on our Missionary Union. It may be that a local committee would evoke