

basis at half the rates charged by other lines and seems disposed to do it. All operations have been conducted on a simple and business-like plan, the stock is wholly anhydrous, and traffic need not be taxed to death to pay dividends on fictitious stock values. In brief the road has been jimbilled from the beginning, and when that term is fully understood by the people of the United States, I trust they will erect an enduring monument to the most honest and efficient railway builder in recent years, by designating this plain, straightforward, business-like system the jimhill system of railroad building.

If Mr. Hill, who is, by the way a Canadian, shall continue with the management and operation of his roads in the same independent manner as he has proceeded with their construction, the people will be with him, and his career as a great railroad builder has just begun. One of the greatest burdens which the people of the country are called upon to carry is that placed upon them in the shape of needless extortions wherewith to pay interest on watered railroad stocks. There is nothing more needed at the present time than a new system of building and operating railroads. In short, jimhill railroads must be a feature of the future.

The manner in which the city churches guard with jealous care against any chance of their respective flocks becoming intermixed, is deplorable. During the past five years, to my certain knowledge—and how much longer only the "oldest inhabitant" can say—never a social was given by one church than on the same night, at the same hour another church would be the scene of similar festivities. Such jealousy is altogether out of place, but there does not seem to be any signs of its abatement, for, on last Wednesday evening, there were no less than three strawberry socials; one in Victoria West, one in the First Presbyterian and one in the Centennial Methodist Church.

By thus arranging to have their social events take place on the same evening as that of another congregation, they are doing themselves an injury, if only from a financial point of view, for there are a large number belonging to other congregations who would attend—say the Victoria West affair—were it held on another evening. Really, the "laborers in the Lord's vineyard" should have a little more charity, and not be so constantly on the alert to spoil their neighbors' opportunity of having a good time and securing funds to carry on the good work.

*Apropos of Victoria West, I might mention that it would be hard to find anywhere a more genial, neighbourly and all round sociable class of people than those who reside in that pretty suburb. Those who compose the congregations of the different churches located there are especially notable in this connection, and, perhaps, certain other churchgoers might find, by attending Victoria West houses of worship, a few plain lessons on "brotherly love and unity."*

Speaking of churches and congregations, I cannot help calling attention to the very praiseworthy conduct of the First Presbyterian Church in not becoming as hopelessly involved in debt as some of its sister congregations. The substantial and dignified building which they lately renovated is quite as effective for the accomplishment of good as the pretentious and roofey stone building of the Methodists which has of late been given the high-sounding name of "Metropolitan."

Church matters are being forced upon the attention of the public by clergymen of the different denominations, at the present time. The *Colonist*, according to an editorial in that paper yesterday morning, refuses to publish communications touching on religious subjects. In this, I believe the *Colonist* is wrong; no one would imagine for a moment that the morning paper had experienced a change of heart simply because it gave publicity to the religious views of a correspondent, nor yet would any one attribute the opinions of the correspondent to the editor. THE HOME JOURNAL is not so far lost in sin as its abandoned contemporary, and, therefore, prints the following from a gentleman who appears to have a grievance against the Episcopal Church. He asks the question "Is the Church of England Protestant or Romanist?" and then proceeds to answer it thus:

"This is a question being put by many in this Province, where they observe the practices and listen to the doctrines preached by our young clergy. Already attention has been called to the pretensions of one of our curates, who maintains that the laity have no right to form opinions on theological matters, that such subjects must be left to minds of the capacity of that gentleman, that the last Judge will take his word for us and forgive any opinion which we may have wrongfully formed at his bidding. It may be so, but if it is, the Church of England is just beginning to find out that the right of private judgment is not the birthright of an Englishman, but is at the discretion of a few young gentlemen who may have passed through Oxford or St. Bees. There has been much discussion on the innovations of the Romanist party in the Anglican church here, but we are not alone. In England, the people are being roused to a sense of the danger overhanging the cause of Protestantism and rational religion. At a meeting of the Protestant Church Union held in London lately, Archdeacon Farrar delivered a most withering blast against Romanist and unlawful practices being carried on in the church at home. Here are a few of his sentences: 'Auricular confession is now arrived and practised in a large number of parishes in the Church of England, although auricular confession has been branded, age after age, in history and on the highest testimony, with the stigma of intolerable horrors. In the Church of Rome, the abuses of the confessional have been condemned by council after council, by bull after bull, by pope after pope, by writer after writer, in generation after generation and in country after country. In the Church of Rome, a man cannot take the position of confessor unless he

has a license permitting him to receive confessions; but here any little priestling practises the confessional. He may be portentous in ignorance; he may be remarkable for stupidity; he may scarcely have been able to get even a minor degree without being two or three times plucked; he may have found it impossible to pass the bishop's examination; yet, in spite of all that, he may go into a parish, and, in the first month of his residence, he may tell his parishoners they are to come to confess, or, in the words of a ritualistic manual, they are to kneel before their confessor as a culprit before his judge.' We must avoid being personal, therefore, will not hint that this portrait of the young priestling might have been taken in Victoria. These expressions of grand or broad churchmen like Archdeacon Farrar must make reasonable members of the Episcopal church pause—must make any man of sense enquire what are the facts to justify them and what measures must be taken to suppress the illegal practices of our priestlings, whether it is disestablishment and disendowment or some less drastic measure. We may conclude with one more quotation from this great divine, and recommending it to the attention of those who take an interest in human progress. The Archdeacon says he does not believe ritualism will lead the English people back to Romanism, but it may drive them to indifference, but I believe, he continues, 'the English nation would rather reel back into barbarism and savagery than be led back into the intolerable tyranny of priests.' This by one of the most eminent members of the Church, by a man whom every one acknowledges to be an ornament to the national church and an honor to England."

The attempt of the *Seattle Post-Intelligencer* to blacken the character of Rev. J. E. Gardner is deserving of the severest condemnation. The *Post-Intelligencer* should know that all Methodist clergymen are not like Parson Reams; in fact there are many really good men in the Methodist pulpit, and I do not hesitate for a moment in saying that Mr. Gardner is one of them. However, I have very little hope as to good results from the rev. gentleman's mission work among the Chinese. The Chinaman cannot be converted, and Mr. Gardner is only wasting his time and money in attempting to transform the Celestials into Christians. A friend of mine who devoted some years to work in the Chinese vineyard in an eastern city, told me the following story, the other night: "Nearly all the Mongolians were devout members of the fold of the First Baptist church, for quite a time. They had been baptized into the church, and a whole Sunday school class of pig-tailed laundrymen had been under the charge of a Miss Hattie Morris, who had about convinced the other church members that she had the whole number converted. The Chinamen gave tom-tom concerts before the church people, and told how much better they felt for being converted, and how sorry they were for their fellow Celestials who played fan-tan and smoked opium. On the way to and from church, they moved in a body and adverted their new religion for all it was worth. For