

chester on behalf of the Lancashire Independent College. all the Congregational churches of that shire being engaged therein. The object was funds for the improvements contemplated in the college buildings; the sum aimed at was \$50,000, the sum realized was \$75,000. A building was erected capable of holding seven or eight thousand, and laid out as a German town. There were five streets of houses, together with archways, fortifications, towers, prisons, and especially the triple-arched façade of the Cathedral. The varieties of stone, the carvings, the stained glass, the verandas, the light and shade of the passing sun, the damp in the old bricks here and there, the cracks in the walls—everything was delineated. It was more like the work of an artist painting for the Academy than for a temporary bazaar. For a whole fortnight ministers and merchants changed their employment. They became stewards—*i.e.*, they assisted the ladies in buying, and selling, and getting gain. These lady stall-holders numbered a thousand. Some of our merchant princes saw neither office, nor warehouse, nor factory during the period, in the zeal they manifested to assist their wives and daughters in extolling the excellences of embroidered chairs and footstools. Others, who had made fortunes by calico, found themselves at home in displaying the beauties of Japanese ware, as if "to the manner born." Some divines were so successful as retailers of the miscellaneous articles of the stalls, as to tempt some to think they had missed their vocation. The lady-extemporized waitresses were beyond all praise for the way in which for a fortnight they sacrificed their own comforts to supply the needs of hungering and thirsting thousands. On one day 4,000 dinners and teas were provided, exclusive of other refreshments. The teas went on at the rate of two-and-a-half gallons a minute.

ARE we cynical if we feel tempted to print alongside this description, taken from a correspondent in the English "Nonconformist," Bunyan's Vanity Fair, with the vendor crying in the pilgrim's ear, "What will ye buy?" Perhaps some of our readers will save our printing space and turn to their Pilgrim's Progress; meanwhile we will allow the same correspondent to answer the question: Why not give your money direct, and save all this

outlay and display? "The answer is obvious. The money is not there to give—not in sufficient quantities. The hands of earnest, skilful Christian workers are needed to multiply the value—in many cases to quadruple the value—of the money bestowed. Many have no money to give. Silver and gold have they none, but such as they have—skill, product of brain and skilful finger—they bestow. Will the Lord not accept what often costs twenty times more than a mere subscription—costs in time and loving labour?" And the moral result: "This bazaar has been of great service to all the churches participating therein. It has proved they are not isolated, that they can combine for a common object. It has proved and cemented friendships all over the county. It has shown other bodies what Independents are capable of doing when they put forth their strength, and it has given the Lancashire Independent College a closer and a warmer place in their affections than it had ever occupied before." True? Then pity 'tis 'tis true, for we could wish that in a more Pauline way we cemented our friendships, and put forth our strength to declare that Christ is head over all things to His Church.

The bill for legalizing the marriage with the sister of a deceased wife has again been defeated in the House of Lords in England, the Lords spiritual having almost unanimously voted against it. This is the more noteworthy, seeing that what may be deemed royal influence favoured the bill, the Prince of Wales actively supporting it. The Presbyterian Church in Canada has ever, as a Church, declared the marriage incestuous; and though individuals do retain their connection with that body while sustaining the forbidden relation, its courts, when appealed to, have ever declared the relationship to be scripturally forbidden. Our Legislature has done its part in declaring the marriage legal, and the validity of the relationship is acknowledged under the royal seal in other colonies of that empire whose Imperial Parliaments have again refused to allow the same in the mother land. The anomaly is singular; the conflict determined. When and how is it to end? That the question is not settled in Canada is certain; for so long as the large, intelligent and influential Presbyterian Church refuses to look upon the relation as other than incestu-