

wit. Men whose personality is weak use profanity to hide their weakness and give impressiveness to their speech. We may surely say even in Canada, as Jeremiah said in Judah, "Because of swearing the land mourneth."—*Rev. Dr. Sims.*

"THE CURFEW BELL."—In some places in Ontario, notably in the towns of Berlin and Waterloo, the "Curfew Bell" has, by town-enactment rung for four or five years, at 9 p. m.; and all children up to fourteen years of age must then be off the streets. The measure had, and still has, the moral support of the inhabitants generally. But, a year or two ago it was found that the local authorities were exceeding their powers in making such by-laws: and a Provincial Act was passed, (Ontario, Vic. 55, cap. 45.) giving such powers. A number of places are now discussing the adoption of "clause 31" of this Act, (that relating to the "Curfew Bell.") We hope it may be generally adopted. There can nothing but evil come out of children roaming the streets at night. But why should our Ontario cities fight so shy of the measure?

ONE of the most remarkable events in the modern history of Congregationalism is the uprising of the Free Churches in Sweden. As many of our readers are aware, this was brought about through Mr. Olsen, at that time a clergyman of the Established Church of that country; they call themselves New Testament Christians, and truly the whole history of this remarkable movement is in profound accord with the New Testament. Some time ago these Swedish churches felt that they were called to take a part in sending the Gospel to the heathen. So a few years ago a pioneer band was sent to China under the direction of Mr. Olsen, a son of the founder of Congregationalism in Sweden. Two of that pioneer band have already met a martyr's death and won a martyr's crown. The *Chinese Recorder* of a recent issue says that these Swedish churches are intending to send two hundred men into the work in China. If those young and struggling churches in Sweden go to work on that scale, what ought the churches of Britain, America, and Australia to do? The keynote of New Testament Christianity is, "They went everywhere preaching the Word."—*Independent and Nonconformist.*

CORRECTING THE CALENDAR.—Rev. H. M. Kellogg is agitating, in the U. S., the correction of the Calendar, by setting it at the approaching close of this century, *four years forward*, so as to overcome the blunder of four years in the computation, when the *Anno Domini* was first introduced. It is no harder to do than the change of a number of days, first promoted by the Pope in 1582, and tardily followed by the British Parliament in 1752. All countries now follow the "New Style" but Russia. Mr. Kellogg wants the U. S. Congress (and he thinks other nations would follow), to enact that 1st January, 1896, be called 1st January, "1900;" thus dropping out 4 years; and correcting the old blunder. Though why he fixes on the last year of the old century as a good time to make the change, instead of the first year of the new century, is not clear. Indeed, it looks as if he himself were making the egregious blunder of taking the new century to begin with "1900"; for he says, "Let our national Congress pass suitable enactments authorizing the change legally. Let the President then sign the bill, thus legalizing the proper and timely birth of the new century."

We would be glad to see the reform made. Any inconvenience would soon pass away. But, Mr. Kellogg, begin with the new century, and not with the last year of the old one!

CREAMERIES AND THE LORD'S DAY.—In the *Advance* there has been a discussion about taking milk to creameries on the Lord's Day. A correspondent, in a late issue, talks thus. Is he not about right?

"We believe in the observance of the Lord's Day as a day of holy rest and worship.' The ministry should not be silent. It is always safe to obey God. It is always unsafe to disobey God by carrying milk to factories on the Sabbath, or to draw in grain, and it always causes the hiding of the light of God's face from the individual, and robs him of moral courage, whether others recognize it or not. I am a Congregationalist, but will cite two instances of proof from a Baptist church of the effect upon man as man. One Monday Dea. H— came to have me go and talk with his neighbor, who drew into his barn a field of grain near the church during divine service on Sunday. I inquired of the deacon if he and his neighbor were on good terms. He said, "Yes." Then why do you not go and talk with him instead of coming for me to do it? He said, 'Brother, I cannot, for he saw my milk go to the factory Sunday morning.' I did not go to the neighbor, but talked to him. The minister of his church went a few miles away to preach in a schoolhouse in the afternoon. On his way home he saw a man hoeing in his garden, and thought he would stop and talk with him; but as he turned his horse from the road he saw a team coming, and looking up saw it was another deacon