

Best answers were sent in by the following:

Alma.....	Maggie C Douglas.
Fox Brook.....	E. Campbell.
".....	J. Smith.
Mill Brook.....	E. H. Morrill.
River John.....	E. M. Holmes.
River Dennis.....	D. Cameron.*
Salt Springs.	M. F. McLeod.
Westville	A. C. Moore.
".....	J. Moore.

FOR MAY.—Letter Q: 1, Queen of Sheba; 2, Quartus; 3, Quiet; 4, Quench; 5, Quails; 6, Quiver; 7, Quarries; 8, Quaternions; 9, Quicksands; 10, Questions; 11, Quaking; 12, Quickly.

Best answers were sent in by the following:

Alma.....	M. C. Douglas.
Concord.....	A. Gayton.
Mount Thom.....	G. R. McLeod.
River Dennis.....	D. Cameron.
Salt Springs.....	M. F. McLeod.
Westville.....	J. Moore.
".....	A. C. Moore.

FOR JUNE. -1, Sarah or Sarai; 2, Sinai; 3, Samuel; 4, the Shunammite; 5, Siloam; 6, Stephen; 7, Shoes; 8, Soul and Spirit; 9, Sin; 10, Sabbath; 11, Salvation; 12, SAVIOUR, CHRIST, THE LORD.

* This friend has again kindly sent four additions to No. 12, in R. Many more might be added, such as "Rabbi," "Rabboni," "Ransom," "Refiner," "Refuge," "Resurrection," "Righteousness," "Righteous Judge," "Righteous Branch," "Righteous Servant," "Rock," "Rock of Ages," "Rod of Jesse," "Rod of Strength," "Rose of Sharon," etc.

N. B.—This would be a profitable exercise to send the References to the RECORD.

CHARLES YOUNG.

CHRISTIAN SOCIALISM.

No public utterance called forth by the recent grave disturbances in the relations between capital and labor has received or is certain to command such profound and general attention as the pastoral letter addressed by Bishop Henry C. Potter of the American Episcopal Church to the clergy of the diocese of New York. Alike by its source and by its tenor it is a memorable avowal of sympathy and faith; an eloquent appeal for the revival of the communistic sentiments, if not the communistic practices, of primitive Christianity.

Dr. Potter is far from approving the oppressive or violent methods by which certain labor organizations have tried to enforce their will on

the whole wage-earning community, as well as on the wage payers. Neither is he prepared to defend, as either practicable or desirable, the application to a vast and complex population of the principle of absolute community of property, which undoubtedly prevailed among the early converts to Christianity when the religion of Jesus clung most closely and devoutly to the precepts of its founder. Dr. Potter does not go so far as the Russian religious and social reformer, Count Leo Tolstoi, but he draws very near to him by his firm conviction and deliberate affirmation that society must be reorganized until it reflects the lessons of the Sermon on the Mount far more faithfully than now. He recognizes and declares that this cannot be done by almsgiving, for the eleemosynary palliatives have been tried and failed. He tells the representatives of organized capital that the fundamental doctrines of their political economy have been tested by the touchstone of Christ's teachings and found wanting, and that their vaunted principle of supply and demand must be radically modified before its relentless gyves are immovably fastened upon the lives and hopes of men. No longer by the followers of Jesus should the iron law of wages be accepted and enforced. Men that call themselves Christian should concede to wage earners a larger share of the products of labor than accrues to them under the pitiless conditions which array organized capital against disunited and competing toilers.

But for the fundamental change in the relations of employers and employed which he pronounces indispensable to the safety of the State, Dr. Potter would call into action none of those repulsive agencies of violence and persecution which generate resistance and defeat their end. He would recall the pulpit to its duty and all public teachers to their mission; he would set in motion every influence by which opinion can be leavened through and through with that spirit of a l-pervading benignity and brotherhood which ought to animate every honest follower of Christ. With public opinion thus inspired, no revolution would be needed to bring about a welcome change in the direction of equality in agrarian, economical, and social conditions. Legislation would speedily obey the impulse of sympathy and kindness.

Of this Christian Socialism, this effort to transfuse the State with the fraternal sentiments of primitive Christianity, Bishop Potter is the eminent and eloquent expounder in America. By the noble aspirations expressed in his pastoral letter he has ranked himself with such men as Lamennais in France, Bishop Von Ketteler in Germany, Count Leo Tolstoi