

A RESPECTED minister of the Presbyterian Church in Canada, writing in a representative Presbyterian magazine, moots the question of "Presbyterian and Methodist Union," and asks regarding the gulf between the distinctive theologies of those churches, "Is it very wide?" He says, "Presbyterians are Calvinists—Calvinists of many shades and types" (true brother, true, of many shades and types), while the Methodist are Arminians confessedly; but Arminians, as a rule, of a distinctly evangelical type." Yet our friend rightly says, spiritual affinities are deeper than externals, and our brethren of these conflicting schools have only to learn what it is given us of God to exemplify. Heaven strengthen and fit us for the task—that the evangelical platform is broad enough for the good of both theologies, and Catholic enough to find its bond of brotherhood not in opinions but in life, the life of righteousness and love in Jesus Christ our Lord.

WE clip the following from the *Toronto Mail*:

Brooklin has been known as the "City of Churches," and her population has had the reputation of being largely a church-going one, but the following from a New York paper would seem to cast a doubt upon the propriety of continuing to accede to Brooklin this distinctive title: "On the best estimate which I have been able to get," said the Rev. Emory J. Haynes, pastor of the Washington Avenue Baptist Church in Brooklin, at a meeting of the Baptist ministers a few days ago, "Brooklin has 150,000 young men. Of this number it is very doubtful if 15,000 attend church on Sunday. The average attendance at Catholic and Protestant churches in Brooklin on Sunday is about 80,000. There is a great popular mistake about Brooklin. It is not a church-going community. We are increasing in population at the rate of 20,000 a year, and have increased more than 100,000 in the last six years. In that time we have not built ten new institutions for the worship of God. Where are the young men on Sunday? There is not a Sunday school in Brooklin where the element of young men is at all striking. I challenge any man to tell me of a congregation where young men are a striking component part of the congregation. Out of 900 young men in one of the most popular regiments in Brooklin, not 100 are in the habit of attending church. They laugh it off, and on Sunday enquire in jest, 'What fellow is going to church to-day?' In one bank, out of twenty clerks, four go to church. In a particular store in which thirty clerk are employed, not ten go to church. In one shop where 100 men are employed, twenty-three are in the habit of attending church occasionally."

AND *per contra* one of the topics of the

"time" discussed in the November *Century* is "Is the Old Faith dying?" and this is a part of what is said:

"In an eastern city, with a population of a little less than forty thousand, the president and cashier of one of the national banks were requested to furnish a list of the fifty strongest business firms in the city, with the name of the head of each firm. The gentlemen furnishing the list had no knowledge whatever of the use that was to be made of it. In classifying fifty-four names thus given, it was found that there were seven whose relation to the churches was unknown to the gentlemen who obtained the list; six who were not identified with any of them; and forty-one who were all regular attendants upon the churches, and generous supporters of their work—the great majority of them communicants. In a western city of a little more than sixty thousand inhabitants, a similar list of fifty-two names was obtained in the same way, and the analysis showed three whose ecclesiastical standing was unknown, one Jew; six not connected with churches, and forty-two regular church-goers, of whom thirty-one were communicants. These lists were both made up by well-informed and sagacious business men; the cities represented by them are not conspicuously religious communities: and the composition of them gives small colour to the notion that the business men of our cities are estranged from the churches. It is astonishing that such a notion should ever have gained currency, in the face of the palpable fact that so much money is contributed every year for the support of the churches and the prosecution of their charitable and missionary enterprises."

OUR valued contemporary, the English *Nonconformist and Independent*, is reducing the price from six pence to four pence per number; or fourteen shillings per annum. For scholarly talent, fearless criticism, literary excellence and high Christian line, the *Nonconformist* is unexcelled, and we can only hope that the editor and proprietor will find ample encouragement in the new venture. English Nonconformity is not the only gainer by this mainly periodical.

THE autumnal session of the Congregational Union was held in October last in Sheffield. One of its features was the address of Principal Fairbairn, of Airdale College, the present chairman. We hope to have the pleasure of a visit from the principal some time next year, indeed we hope our new college building will be formally opened with his presence. A clear and comprehensive thinker with a wealth of choice language and a store of learning, he naturally called forth great anticipation regarding his address from the chair. The anticipations do not seem to have suffered dis-