

fore in which there is an Augmented charge is directly interested in and should regard itself as in duty bound to support a fund to which it has encouraged a congregation to look for support. If there have been any cases of error in granting aid to congregations, not as some might think entitled to it, and which therefore may be pleaded as a reason for withholding support, let this again be noticed, that every application, before it can be granted, must first be endorsed by the Presbytery, the body best qualified by a knowledge of all the circumstances to judge, so that if mistake in this respect has in any case been made, the blame lies primarily with the Presbytery, not with the committee.

Once more, as a direct means to improve this fund, and which should at once tell, is, that it ought to be administered on a simple business footing. In this regard two points, noted in the somewhat similar fund of the Irish Presbyterian Church may be adverted to. These are diffusing through the whole church the fullest information about the fund, and also having a thorough organization in every congregation for its support. This is work which could be done very efficiently by the many able Christian business men to be found in our church. If these means, direct and indirect, already existing to some extent in the church, were immediately to be put into more vigorous working by a hearty and general, if not altogether unanimous effort throughout the church, the effect would not be long in showing itself in a greatly improved and also a permanently improved state of a fund which is essential to our holding and gaining upon the position we have as a church already secured.

THE PULLMAN STRIKE.

THE strike of the Pullman employees has been attended with consequences which could not be foreseen and have been altogether most deplorable. The extent of country and the number of railways over which it extended, would alone make it one of the most formidable and disastrous to business. But the defiant, riotous, and altogether indefensible measures adopted by the strikers to gain their ends, and the means, severe but necessary, which the Government had to resort to of shooting down some and wounding many more to quell the mob, will cause it to be long remembered. It is not for us to settle where the blame chiefly lies, but it is plain that, as a result of the whole, the antagonism or hatred even as it is in many cases, of employee against employer, of labour against capital, which before was strong has become greatly intensified by the feeling of defeat, and because of the necessarily strong, repressive measures by which defeat was brought about and the strike stamped out. This is the saddest part of the whole sad business, both in itself and because the feeling of hostility, and the rankling sense of wrong supposed by the workers to have been done to them, and of favour shown to capital and "bloated corporations" are slow to die out. These, if the cause of them is not removed, and there is but little hope of that in this case, lie smouldering, intensifying, and preparing for another similar and possibly worse outbreak. This strike has revealed with sudden and startling clearness the strength and numbers of those elements in the midst of the community which are fraught with danger to the peace, safety and wellbeing of the nation to the south of us. The loss in dollars and cents from property destroyed, from the derangement and suspension of business, from confidence shaken in the stability of even the Government itself, in wages, the misery and starvation following upon these things, are little short of what would be the result of civil war. There have been few cases, we fancy, in which such an evil and dangerous state of affairs has more evidently been directly traceable to false principles of commercial policy, whereby one part of the community is supported and aided by law to prey upon another part, and the votes of the greater number of those who are in rebellion on this occasion, have been given to produce that very state of things which now they use the most violent means to overthrow. It is sad and most humiliating to be forced to see and admit, as such outbreaks compel us to do, that after nineteen centuries the principles and teachings of Christianity, in the nations in which they are supposed to have most power, are yet so little practised, have so little effect upon the most common and fundamental relations of life as to make such things as we have just witnessed still possible, and that it has not yet

been found possible to secure the general adoption of those universal principles of the word of God which, were they followed, would put an end to the spirit and practice from which such outbreaks of violence proceed. It will be well if, as a result of what has taken place, some earnest, enlightened and successful effort be made, whereby the difficulties out of which this uprising and bitter strife and bloodshed arose may be settled in future by peaceful and mutually satisfactory methods. It is evident that the internal commerce of the country has become of such extent, and is so involved in the very life of the nation, that some wiser and better methods than now exist to settle labour difficulties must be adopted, that if it has not already something of the kind is rapidly becoming vital not simply to the nation's well being and progress, but even to its very life. The more the teaching of the gospel prevails both among employers and employees the less will such outbreaks occur and when they do the more easily and satisfactorily will they be settled.

THE ONLY POSSIBLE UNITY.

THE Rev. Walter C. Smith, D.D., Moderator of the Free Church General Assembly, speaking on this subject in his sermon before the Congregational Union, said: "The glory and unity of the church—what they really mean and what end they are meant to serve—was, he said, the theme of our Lord's intercessory prayer. What was the glory? It was to go forth, as He went forth, on a mission of service and love, to be the cross as He bore it, to maintain the cause of righteousness and truth at all hazards. The church is never so glorious, never so dear and near to her Lord, as when she is doing His work, and has a fellowship in His suffering. The immediate object of the prayer of Jesus was to bring about the unity of His church. It was needful that His people should be not divided, but united, and nothing was so helpful to bring about this as to have a common object, which made them forget themselves and their selfish ends in a generous enthusiasm. When they cast about for any bond of union other than the spirit of love and plenteous grace they were turning aside from the idea that was in Christ's mind, and the result would be quite different to that which He sought. This was just what men had always been doing. They had sought unity by artificial bonds. Some had sought it in ecclesiastical ordination, supposed to be derived in succession from the Apostles. To make this rite, whether by Presbytery or prelate, essential, is to create a priestly caste, and to rob the faithful Christian of his inheritance as a member of the holy priesthood of believing men. Others acknowledge no unity in the church, except that which is based on a conscious unity of religious opinion. They formulate creeds, fortified by texts, some to the point and some wide enough from it. It must be admitted that no common work is possible, except there is some unity of belief. There can be no church without God and His Christ. But after making all allowances, it remained clear that this was not the sort of unity that Christ had in view.

The more earnestly men think on nice and delicate points, the more likely they are to differ. What if those who turn aside do the work of Christ more faithfully than those whose creed is of the soundest; what if, as it has happened, such are the only men who are showing evidence of active spiritual life? Still others believe in such unity as comprehension within a National Church will give, irrespective of diversity of views. In fact, they are so enamoured of variety of thought, that they are not greatly concerned at the entire absence of thought. He took this mechanical bond to be the most unspiritual of all the schemes for binding the church into one. It is altogether of the earth earthy, and instead of sanctifying the nation, he feared that it tended to secularise the church. Moreover, it made a truly Catholic church almost impossible, for a National Church always tends to go with the nation. Wherever Establishment has prevailed, it has been left to Dissent to awaken the spiritual slumber of the nation. The only unity Christ had in view, he contended, was the unity of the Spirit in maintaining the cause of righteousness, faith and freedom, and showing pity and consolation in the name of Jesus. The unity of the church was oneness of Christian spirit and oneness of Christian aim, by whatsoever name they might be called. Any attempt after other unity could only end in the loss of Christian charity.

Books and Magazines.

The Pansy Stories are too well known, as among the most interesting and best of children's books, to need commendation. The one before us published by A. J. Bradley & Co., Boston, and dedicated to "My Loved and Honoured Mother," consists of eight stories, of which the first, "Saint Giles," takes up about half the book which closes with an excellent short story called "Restitution."

The July *Sontarian* is much more of a technical and purely professional character than usual, though the articles of this kind are valuable. Of a more popular nature are the papers on "Provision for Epileptics," by Wm. Pryor Selchworth, LL. D.; "The Shore System of Filth Removal," "The Proceedings of the American Climatological Association." The American News Company, New York.

Life in a Nutshell, a story by Agnes Giberne, A. J. Bradley & Co., Boston. This is a story of a girl and for girls. The Nutshell is the name of a home which figures in the story. It is a story of domestic life, interestingly depicted, in which love and sacrifice and selfishness are all to be found, and the heroine in whom love and kindness and self-sacrifice are all exhibited reaps the reward in the affection of one who becomes her husband. The story is well told and teaches a wholesome lesson.

Littell's Living Age, No. 2609, well sustains the character of this staunch and popular magazine for good and readable matter. Its contents are "Lord Wolseley's Marlborough," by Gen. Sir Archibald Alison, G.C.B., "The Dean of Killeen," Part I; "Ocean Meadows," "Via Dolorosa Atlantica," "The Proposed Nile Reservoir," "In the River Pei-ho," "The Decay of Discipline," "The Cape of Storms," and "The Tenacity of Childish Errors," with selections of poetry. Littell & Co., Boston.

The Review Section of the *Homiletic Review* for July contains, "The Protestant Church of Germany," by Prof. George H. Schodde, Ph.D.; "The Short Theory of the Origin of Religion," by Rev. Ed. M. Deems, Ph.D.; "The Testimony of Science to the Truths of Christianity," by Mrs. Aubrey Richardson, London, with one or two minor articles. The Sermonic Section has contributions from Joseph Rabinowitz, pastor John Quandt of the Hague, the James Owen, of Swansea, Wales; Rev. A. J. F. Behrends, D.D., Brooklyn, and others. The Exegetical and Expository section, those on Sociology and Comparative Religion, Miscellaneous and Editorial will all be found by the reader helpful and suggestive. Funk & Wagnalls Company, Toronto, 11 Richmond St. West.

As suitable to the hot season the papers in *The Century* for July are for the most part short as well as interesting and therefore more likely to be read and enjoyed. As frontispiece there is a very striking portrait of Thomas William Parsons followed by a note upon his work by Thos. Bailey Aldrich. We need only give the names of some of the brief articles referred to. "Casting by Sorrento and Amalfi," "Franz Schiebert," one of a series of articles upon well known composers which have appeared from time to time in the *Century*. "Present Day Papers, The Attack on the Senate, A German Comic Paper." Of continued articles there are, "A Cumberland Vendetta," Part II; "Across Asia on a Bicycle," Part III, and more letters begun by Mrs. Burton Harrison and Marion Crawford entitled respectively "A Bachelor Maid" and "Love in Idleness," "A Fortnight at Bar Harbor," I.

The Presbyterian and Reformed Review for July. This solid and scholarly quarterly opens with an article by the veteran writer and trenchant critic Prof. William Henry Green on "The Moses of the Critics." Those who have read former articles from this able pen will know what to expect in this one. The Rev. Paton J. Gloag, Edinburgh, writes on "Montanism," "Separation of the Lutheran Church from the Reformed in the sixteenth century," is a translation from the German of Prof. Edward Both, D.D., by Rev. Dunlop Moore, D.D., of Pittsburgh. "Ezekiel and the Priests' Code," "The Prologue of the Fourth Gospel," and "The Kantian Theism" are by Rev. Thos. Whitelaw, D.D., Rev. J. Ritchie Smith, M.A., and Kaspar Wistar Hodge, D.D., respectively. These are followed as usual by the able and numerous reviews of recent theological literature which constitute a prominent and valuable feature of this magazine. MacCalla & Co., 237-9 Dock street, Philadelphia, Penn.

UNION; a Story of the Great Rebellion, by John R. Musick. Funk and Wagnalls Company, London and Toronto.

This is one of what is now a well known series. A single sentence from the preface explains the design of the whole. "This volume ends the series of Columbian Historical novels designed to give a complete history of the United States, in twelve complete stories chronologically arranged." They are clothed in the garb of fiction and thus made more attractive and readable. This one of the series is written in a free and easy, picturesque and often colloquial style which will make the incidents of the war remain in the memory of the reader.

TALKS ABOUT THE SOIL; TALKS ABOUT OUR USEFUL PLANTS; TALKS ABOUT THE WEATHER. By Charles Barnard. Funk & Wagnalls Company, New York and Toronto.

A prefatory note tells us that this series of three books entitled Chautauqua Talks was originally prepared for the use of the students of the Chautauqua Town and Country Club at Houghton Farm, Mountainville, New York. Besides being got up in an exceedingly handy form, these books are written in a simple, clear and interesting style, well calculated to draw the reader on whether old or young. That they are calculated to impart much useful information will at once be seen by mentioning the subjects of two or three chapters in each. In the first, Chapter II., "The History of the Soil;" III., "The Soil the Home of Plants," "Improvement of Soils." In the second, Chapter II. treats of "The Beginnings;" Chapter III., "The Multiplication of Plants," Chapter V., "Plant Habits." In the third, Chapter I. is, "The Ground the Source of Wealth;" Chapter III., "The Atmosphere;" Chapter IV., "Climate;" Chapter VI., "Climates and Plants;" Chapter VII., "Plants, Climates and Business."