

Per Contra. There is a huge coal combination. They who control the mines compel dealers to adhere strictly to arbitrary rules as to delivery, price, and method of payment. Unless dealers come under these regulations they are shut out from the coal market. We live undoubtedly in a free country, where the right of labour is denied to a man unless he consents to bind himself by the doings of a society ruled too frequently by passion and prejudice, and the very necessities of life are under the control of rings and stock jobbers. And the cure for all this? As Mr. Arthur, the Chief of the Brotherhood of Locomotive Engineers wisely says, "St. Paul's method, consider one another."

WE may be pardoned inserting the following from our lively friend the Brantford *Congregationalist*, reciprocating the kindly feeling expressed:—"The contents of the August number of INDEPENDENT were very interesting. This publication should receive the hearty support of all Congregationalists. A live paper is a power for good in any denomination, and such cannot be produced without good financial backing. Canadian Congregationalists have been very short-sighted in this matter in the past, and we trust that the present efforts to make the INDEPENDENT more useful and powerful will result in an enlarged subscription list."

BY REQUEST, and in fairness, we cheerfully publish "The other side" on the faith cure, sent by Mr. J. Salmon, submitting the following remarks. We cannot discuss medical questions in these columns; but the following comments have been submitted to a Christian Toronto physician, and by him heartily endorsed so far as the medical references are concerned. Case one. Physicians are familiar with instances of hysteric in which all the symptoms here mentioned are present, but no cancer, and when a shock to the nervous system does all claimed for the faith cure. As to the second case the wonder is that men print such symptoms and call the disease cancer. There certainly was a tumor, and it burst: the crisis had come, and the trouble ceased. As to the third case, we would desire fair medical testimony that the seventeen cancers which disappeared in one night were cancers at all. It will occur also to any who have had even a limited experience that all the cases are of

women and in close connexion with the "troubles they are most subject to."

ANOTHER class of considerations arise. Let any one read the wonderful accounts given in regard to "Holloway's Ointment" and all such nostrums, St. Jacob's Oil for example; the cures effected at the shrines of saints. Papal and Buddhist; the witch doctors of the "Dark Continent," and many other instrumentalities we might name, equally well authenticated, and he will seek some other explanation of the phenomena than "faith cure," which certainly has not any rightly understood scripture teaching to justify its pretensions. Nor can the miracles of Christ be compared with faith-cure wonders. He healed the congenital blind and crippled, gave back a smitten off ear, and raised the dead to life: cured leprosy with a word, and calmed the mighty waters. He held nature in his hand, but to say that "Bethshan" can turn the course of nature, we simply do not believe. Knowing the tendency of the day to belittle the efficacy of prayer, we desire to emphatically state that the foregoing strictures are made by one who thoroughly believes that it is the Christian's privilege "In nothing to be anxious, but in everything by prayer and supplication with thanksgiving to let his requests be made known unto God." It is the child's privilege, and a blessed one it is, to ask; it is for the father to answer in the manner what his wisdom and love know to be best. And we still sing intelligently and unreservedly of prayer that it
soars on high,
Through Jesus, to the throne;
And moves the hand that moves the world.
To bring salvation down.

TO PREVENT all misunderstanding as to the Editor's position in the matter, let us say that the insertion merely of an article by no means carries with it the Editor's endorsement. In accord with the spirit of true Congregational liberty we welcome honestly expressed views on Christian subjects: we do not fear diversity where the love of God reigns supreme, and thoroughly repudiate that spirit which can only be satisfied by "ditto" being said to all its own private views and hobbies. We gain by conference, and conference means diversity, else we have the dead uniformity of the shingly shore. Speak out, brethren, as in your hearts you think.