

pare ten years of license with ten years of no license. Let us see what the figures are. From 1876 to 1886 the valuation of Cambridge dropped from 62,000,000 in round numbers to \$50,000,000. In the next ten years it rose to \$83,000,000. Here is a loss of \$3,000,000 in the license decade, and a gain of \$24,000,000 in the no-license decade. If this fact stood alone it would be very significant; but it does not stand alone. In the ten license years the average annual gain in population was 1,182; in the ten no-license years it has been 2,195. In the first decade there were 151 new houses built annually; the average the second decade has been 332. The city gets annually in taxes on the increased valuation of the city under no-license three or four times as much as it would get from license fees, if it called the saloon back."—Here are further results as to saving bank deposits: "During the ten years of license the Cambridge savings bank made a net gain of \$155,333 each year in deposits. During the ten no-license years the annual net gain has been \$366,654. This gain, as an analysis of the returns shows, has been chiefly in small deposits of fifty dollars or less. In East Cambridge, the principal manufacturing section of the city, the deposits last year were four times as large as in the last year of license."

These facts ought to prove useful in the coming discussions on this question.

THE FOREIGN FIELD.

We expect a rousing evening on Foreign Mission matters at Winnipeg. The Church is ever interested in her great evangelizing work in the Foreign Field. This year there are special reasons for unusual interest and for fervent rejoicing. The appeal sent out by the Committee met with a noble response and the General Assembly will doubtless feel the influence of that self-sacrificing, Christian spirit which prompted the contributions for the work. A venerable father, speaking to the New South Wales church this spring, made the remarkable statement that in a pastorate of forty four years during which he had to make innumerable personal appeals for funds for the Schemes of the Church he had only been refused four times. He stated that he was careful as to time, place, and persons in making his canvass, and his success justified him in concluding that as a rule the Church people were reasonable and liberal. The Foreign Mission Committee has found the Church to be reasonable and liberal and will find it so in the future. Our advice is: "Don't curtail expenses. Reach the people and they will stand by you in every reasonable way." The reports from the various mission fields are encouraging. The church owes much, very much, to her devoted labourers in the field whose remuneration in worldly goods is so scant and whose reward must be from on high. And when the thoughtful reader of the reports peruses the tabulated statements he will find between the lines how important is the work of the Committee and how laborious the duties of the devoted Secretary, Rev. R. P. MacKay.

Biography of Rev. D. J. MacDonnell. We welcome the handsomely gotten up volume containing the "Life and Work of Rev. D. J. MacDonnell," written by his sister, Mrs. Robert Campbell, of Montreal, and edited by Rev. Prof. McCurdy. There is every reason to believe that it will prove acceptable to the thousands who knew and loved the late lamented pastor of St. Andrews. An appropriate review will appear later.

An Organizing Church Agent. A proposal which is receiving considerable support in the Presbyterian Church of New South Wales is the appointment of an Organizing Agent a minister without a charge—who

shall be free to go from place to place, cheering the solitary minister and his flock, advocating the various schemes (Home and Foreign), advising individual congregations and Presbyteries as to the strengthening of old and the originating of new movements, and reporting all to the General Assembly. However zealous individual ministers and Presbyteries may be, no individual or body of men has the time to devote to this great work. Each minister in harness it is held has more than enough to do in his own sphere, and congregations resent the absence of their minister on public work."

Thoughtless Remarks by Evangelists. Both Mr. Moody and John McNeill have drawn rebukes from the religious press for their adverse criticism of the "ministers and churches." The *New York Observer* is quite severe. Among other things it says. The foremost evangelist of the day has grieved many a devoted Christian by his sweeping and bitter words about the churches and the ministers, and complaints have been made to him, and, we believe, graciously received. May other evangelists soon learn wisdom. An evangelist who comes to this country at the call of members of Christian churches, and whose expenses and something more are met by members of Christian churches, should be chary about dubbing our churches so many fashionable clubs. Such a reflection is ill timed, if not ill mannered; nor is the charge as true as it may seem to him. We can overlook the cheap wit of some evangelistic sermons as one may disregard the chaff if perchance wheat be found with it, but not the needless arraignment of Christian church members who pay for all the evangelistic work that is ever done. No soul was ever saved, and no Christian professor was ever induced to seek a higher and richer Christian life, by diatribes against the churches.

Sustaining the Spiritual Life. Our manner of life after communion is at least of equal importance with that immediately before communion. The act of communicating lasts for a few minutes only; but if we are true Christians the spirit of communion will remain with us afterwards and help us along the dusty path of daily duty. But we all find it very hard to keep up the warmth of our communion love and thankfulness in the cold surroundings of daily life. Too often after a short interval the warmth has gone, and we are reduced to the old low level. Thought and time are necessary to the maintenance of our spirituality at normal strength. The near, the seen and the material must not fill the whole horizon. To foster our spiritual life, the private means of grace are indispensable. The public means of grace are good, but they are not enough. They are available too seldom. Our spiritual life must be sustained every day. Through want of this daily contact with God, our religion becomes weak and is easily overcome. It is, therefore, the bounden duty of every professing Christian to so order his or her duties as to allow of this renewing of strength by waiting on God. Whatever has to be left aside, this must not. We never think of neglecting the taking of food for even one day. We suit ourselves to the needs of the body, and secure that they are met. Like consideration must be shown for the life of God in the soul. — *Ex.*

The movement for the Sabbath rest is growing in continental Europe. In France it engages attention in the public journals, and some of the more radical organs do not hesitate to advocate it. An increasingly large proportion of the stores are closed on the Sabbath. Within the past year the Prussian government has taken steps to relieve 50,000 railroad employes in the freight department from all Sabbath work. In Austria the government is moving in the same direction; in a railway system of over 40,000 miles ordinary freight is neither received nor delivered on the Sabbath. In Switzerland freight trains on that day are forbidden. In Italy the government is in sympathy with the movement. The Minister of Posts has issued an order to close the post-offices on the Sabbath.