

better. It is devotional, spiritual, doctrinal in the best sense, presents the true reason for Congregational Independency, has no fault about the very pattern given in the mount, and yet supplies an answer to the oft asked question—what distinctive principles do Congregationalists hold? It can be laid down here for not more than twenty cents, and we intend henceforth to use it in every case where young friends—or old—are looking towards our fellowship. It is not a book of forms it is something far better, it is a treatise on living principles which will soon find forms of manifestation, and even the chapters—purely English—on Dissent and Nonconformity have their interest for our churches. The edition now before us is the sixth, and appears to have undergone improvement since the copy was before us which we reviewed some time ago. Its main divisions are I. Theology, II. Polity, III. Worship, IV. Life. We thus commend it because we are convinced that our people need more and more to be instructed in "our principles." We have done enough of giving up to others of our means and of our strength, it is time that we made the principles for which our fathers suffered felt more widely in this Dominion of Canada.

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THERE seems reason to believe that we are in an earthquake era. The commotion in Japan two years ago, lately in New Zealand, and now in America, whereby Charleston, S. C., has been pretty well shaken, crowd upon us, and seem to mark this period as exceptional. Yet earthquakes are not by any means a rare phenomenon, the world is comparatively large, we are far away both as regards space and time from the most disastrous shocks, but history records many, and the surface of the earth points to convulsions far exceeding in magnitude any of our own day. Earthquake power and volcanic activity we should judge to be decreasing rather than otherwise. The city of Antioch was destroyed A. D. 115, in 742 five hundred towns in Syria were ruined with an incalculable loss of life: in 1137 Catania in Sicily was overturned and fifteen thousand people buried in the ruins. Twenty years after Syria was again visited and twenty thousand perished. Sixty thousand lives were lost by ruin in Cilicie, A. D. 1268. Along the Adriatic and the Asiatic coast commotions lasting three months ruined many cities and eighty-five

thousand are said to have perished, in 1703 Jeddo, Japan, was overturned and two hundred thousand lives were lost. These are but some of the more marked visitations, and are noted for the simple purpose of preventing false conclusions being drawn from what are not exceptional occurrences.

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THERE seems to be a general impression in England in the month of August and year of grace one thousand eight hundred and eighty-six, that Nonconformists are not permitted by law the use of church bells. This delusion is fostered by the Episcopalians, A new Congregational church at West Croydon was opened last month, chimes and bells formed part of the new structure, and were very highly spoken of. High church neighbors objected to their use, and, because they were not instantly silenced, the Congregational minister and his friends were threatened with a suit at law. It was found, however, that the bells were not illegal, therefore a threat of indictment as a nuisance was resorted to. The "Dissenters" naturally resented this, because Congregational bells were certainly no greater nuisance than those of the State Church, but, in order to prevent any sort of just complaint, the chimes were discontinued during the night, and bells were only rung at service time. Correspondence continued for some time till, at length, it was found there was no case against the hated "Dissenters," and the threatened action has been silently abandoned. We are reminded of Bunyan's Giant Pope, who sits biting his nails at the pilgrims passing by, with the pious ejaculation "You will never mend till more of you be burned."

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A suggestive but sad event occurred in Detroit a few days ago. A bricklayer did not see fit to enter any of the labour unions. He was scoffed at, waylaid, mobbed by union men. In sheer desperation he procured a revolver, and ultimately shot an assailant. Why should any man be forced into an union? The non-union man has ever borne the character of an industrious, kind, peaceable citizen, respectable and firm. Why should he be mobbed until in self defence he is compelled to use a deadly weapon? This tyranny of labour unions must bring a swift Nemesis upon the entire system.