

ness, and the employee, besides receiving the wages fixed by competition, gets a per cent. of the net profits of the concern in proportion to his skill and enterprise. This system of co-operation has been put in practice with excellent results to both employer and employee, by isolated examples in many places. Besides harmonizing, in a great degree, differences between master and men, developing a spirit of self-respect and industry on the part of the latter, it has been found to have actually increased the profits of the concern. A similar system has just been introduced in the iron works of millionaire Andrew Carnegie, of Pittsburg, Pa. Just now one of the most popular

and beneficial forms of co-operation among wage-earners of moderate incomes is the building and loan association, by which the sober and industrious workingman escapes, in some degree, the burdens of rent by becoming the owner of his own home.

Courtesy in Politics.

THE National Woman's Christian Temperance Union memorialized the national conventions of the political parties this year to the effect that the Presidential campaign may be kept free "from all calumnies and dishonoring personalities, which serve only to pierce innocent hearts, degrade political contests, and poison the young."

EDITORIAL NOTES.

The Disciples Went to School.

It seems to me that we are on the wrong tack, that we are trusting too much altogether in things that are visible, while we should rest forevermore on things that are unseen. Take our theological seminaries—so many mills to grind out preachers. What is it that makes the preacher of to-day? He is not the product, as the preacher once was, of the Spirit of God, but of the school. About the first question asked of a preacher is, "From what seminary does he hail?" Where did Christ's disciples go to school? From what seminary did they hail? And yet, where will you find abler preachers?

Only a Layman.

WILL our lay friend tell us what the disciples were doing the three years that they were with Christ? Were they not going to school? When has the world had a better theological seminary than that from which the disciples graduated in Jerusalem after a three-years course of profound study? Christ Himself was the *visible* teacher. This teacher is no longer on earth in visible shape, but He has appointed other teachers, through whom, if they be true teachers, He teaches. It is the duty of the true teacher to lead his pupils to a dependence on things invisible. The visible is not harmful, except when we trust in it as an end. Christ made use of things visible when on earth, and He still makes use of them.

Is the Pulpit Thought of Narrow Range?

DR. EDWARD EVERETT HALE calls

attention to the themes of leading sermons published in THE HOMILETIC REVIEW, and says that they indicate that the pulpit thought of to-day is of narrow range. Just what does the doctor mean? We should be glad to have him express himself fully in our pages. It is certainly true that the pulpit must become more and more interested in the living questions of the day. The principles of Christ must be brought down and applied to where the people are thinking and living. God's will must be done on earth as well as in heaven, and it is for the preacher to show the ways in which it is not done, and to show how that will is to be done at home, at school, in business, in politics, everywhere. It is easy, very easy, to preach dogma; it is hard to apply Christian principles to the developing life of the world, but this is something very much needed to-day.

"English As She is Frenched."

AN eminent preacher is reported in a daily newspaper to have said in a recent discourse, "It was a sudden, fatal death." It is not probable that any one in the audience ever heard of a death that was not *fatal*.

A clergyman in Brooklyn not infrequently uses the phrase, "Between you and I."

The Rev. Dr. ——— of New York, well known for his learning, said in his discourse last Sunday, "Is not gambling a grievous sin, and wild speculation, and trusts, and 'corners' in the market?" Wild speculation and trusts and "corners" are sins, not *is*.

A Philadelphia paper reports one of the best known preachers of that city as saying, "I regard it evil," etc. He may deem it evil, or think it evil. After the verb regard good English requires the insertion of the conjunction *as*.