

lies a letter from one of the most earnest Christian workers of the city—a member of our Church—which says of the army: “They continue to do a grand work. I visited a family the other day that they had been instrumental in lifting out of the gutter; and as I prayed with the saved woman, her father and seven children, in their miserable hovel, tears of gratitude flowed freely, and I tell you that in that scene of poverty the Lord was very precious.”

Many of the army customs we do not like, especially the selling the *War-Cry* on Sundays, the big drum and tambourines, and the secular tunes; but these are only the accidents, not the essence of their work. Their aggressive spirit, their dauntless courage, their fervent zeal, their unfaltering faith—it is these that give them power with God and with man. They revive many of the methods of early Methodism, and repeat many of its triumphs.

Is this to be, like Methodism, a permanent organization? We think not. We think we perceive in it elements of disintegration, especially its division into rival sects. Having accomplished its providential purpose, we think that it will give place to more decorous and seemly methods. We hope it will stimulate the Churches to more earnest efforts for the evangelization of the lapsed and fallen and churchless masses, who furnish the religious problem of the age, and thus remove the necessity for its irregular and extravagant usages.

Our own aggressive Methodism, adapted to every condition, and to every need of the soul, ought to furnish facilities for the evangelization of every class, even the most degraded. This she did in her early days, and unless the old fire has died out—which we do not believe—this she can do still. Can we not learn a lesson from the Salvation Army, and by the larger employment of our earnest-hearted laymen—many of whom are eager for work but are rusting for lack of opportunity—and by the means of lively and unconventional services, in mission-halls in poor neighbourhoods, carry the

Gospel to those who will not come to our churches?

#### DR. COOKE ON METHODIST UNION.

The following is an extract from a letter from Rev. William Cooke, D.D., to Rev. Michael Baxter, Fenwick, Ont., who, over fifty years ago, was an intimate companion of Dr. Cooke's in England:—

“Your people have been doing great things of late in promoting union, setting an example to the whole Christian world. The gracious influence has reached the Churches of the antipodes, for the several Methodist denominations in Australia, New Zealand and Tasmania are inaugurating measures for union, and now the movement is begun in England. Your humble servant has been called upon to write an article on union for a widely-circulated review, which is to be followed by others from representative men in all the Methodist bodies in England. I am sure you will say, ‘May God’s blessing attend the movement!’ I have, by request, supplied an article on the subject for your excellent MAGAZINE, which is one of the best of the age, and worthy of a most extensive circulation.”

#### THE BRIBERY SCANDAL.

THE only redeeming feature in connection with the painful scene enacted in the Ontario Legislature has been the virtual unanimity with which the press of the country, irrespective of party lines, has denounced the bribery of members of parliament, by whomsoever and for whatsoever purpose the attempt is made. In this feeling every lover of his country, whether Reformer or Conservative, will share. It would be a day of evil omen for the future of these provinces if such an attempt did not kindle the moral indignation of both political parties. The exposure of sinister influences which has taken place should arouse the conscience of the country. The fountain of justice and source of law must not itself become corrupt. The man who, for private gain or party ends, would traffic with the