

sea. Confusion rather than clearness characterizes these sentences :

"I do not expect to 'withdraw' myself from the orthodox Church. I never was so much in sympathy with all that is good in all the Churches, as well as outside of them, as I am now. I never believed so strongly in all genuine religious enthusiasm and effort, and I never shrank so much from even seeming to withdraw from fellowship with any one. If anybody must 'withdraw fellowship,' it must be other than I. I have been somewhat at a loss what to do in this matter. I have been assured by leaders in the Presbyterian and Congregational Churches that they hold practically the same opinions, and that they regard it their duty to stay where they are until the whole Church is leavened or the authorities 'come themselves to fetch' them out. While I could not impugn their motives, I cannot think this course to be my duty. I now expect to present a statement of my position to my Presbytery and Association at their next meetings in September and October, and allow them to act as may seem wise to them. I do not want to imply that they would care to withdraw their fellowship. Possibly they would. Whether in that case, my name would be enrolled on the official list of Unitarian ministers, I cannot now say. But if, unwilling to decline true fellowship, graciously extended to me, such should be my action now or then, I would not wish it to indicate any narrowing of my regard for the people of other religious associations, nor that I was committed to aught but the largest liberty of thought and freedom of practice in the truest Christian spirit."

But while Mr. Mills is groping in the dark his defection is hailed with delight by a section of the secular press including an influential Toronto daily. Under the caption "an instructive incident" it informs its readers that the causes leading to Mr. Mills' change are working every where, and that "every lover of truth will rejoice at this new evidence of the same." "What is the use of useless preaching?" it asks, and then goes on to state that "the real conflict to-day is outside as well as within the individual heart . . . Christianity has let a flood of light in upon the larger relations between men which we proudly call civilization. And, behold, here are wrong and cruelty incarnate. It is better to prevent sin than to cure it. It is better to cure the cause than the effect. All sin is not social in origin. The slightest acquaintance with human nature will prove that. But much sin is social in origin, and the Christian who loves God and man must uproot this origin if possible. If every man could find work and just pay therefor there would be almost no stealing, less intemperance, less prostitution and less lawlessness. If society cared as much for men as for things it would only be doing what Christ demands. So that Mr. Mills came to believe that if he could help purge the source he would be saving more men than by appealing to individuals. A sound man in a sound society is the Christian ideal." We do not as a rule look for a correct statement of religious truth in the secular press, but surely Christian men and women who support the secular press are entitled to some consideration against such ignorance in spiritual things as is displayed in this extract. The injury to religion from articles of this kind, spread broadcast, with the approval of a great journal may be incalculable, and it is to be regretted that when a newspaper feels itself called upon to discuss questions of doctrine it should not entrust the work to some one fit to discriminate between the true and the spurious. For nobody with average discernment can read Mr. Mills' full statement without noting that he has abandoned the very citadel of Christianity—a personal Redeemer, Saviour and Sanctifier. Sacred things should be competently, not to say reverently handled, and to hold that social reform, or moral reform, is synonymous with the forgiveness of sins according to the gospel, is a reckless misuse of terms.

Dealing with a somewhat similar condition of things, the *British Weekly* in its latest issue to hand contains a few sentences worth reproducing in this connection: "He (Christ) teaches us that a change of conditions will avail nothing unless you can first change the man. The true Christian seeks the relief of physical miseries. But what separates him from social reformers is his knowledge of a spiritual secret. He knows that you will not abolish evil by turning the East-end into the West-end. Nor will it avail anything to bring about a general muddlingness, even if that were possible. Only the weapons of the SPIRIT will serve us in this warfare, and these weapons can be wielded by spiritual affections alone. To the true Christian sin is an evil unmeasurably greater than pain, and Divine love is a severe and intense sympathy. Social reconstructions may be more or less desirable, but none of them is to be considered essential to Christianity."

These pregnant sentences should be well pondered. They are a protest against the negative tendencies exemplified by Mr. Fay Mills' case and emphasized and endorsed by the extract from Saturday's *Globe*. Mr. Mills' earnestness, his desire to do good are not in question. But he has chosen to adopt doctrines and methods foreign to the Gospel of Christ. He may not be fully aware of his real position, for his statement shows a confusion of ideas; but his case is instructive as showing how a man with a mission may be diverted from the straight path by an extreme devotion to "fads."

#### THE COLLEGE FUND.

WE again bring to the notice of the Church the need of giving liberally to the Colleges on next Lord's Day. On the collection then to be made will depend largely the revenue of the colleges for the current year. The requirements of these institutions ought to be met generously as nothing hampers their work so much as limited means. The colleges are the pride of the Church; their work is vital and in its performance the professors command the esteem and confidence of the Church. The improved condition of business owing to the bountiful harvest and other happy causes ought to be acknowledged by a rich offering next Sabbath.

#### THE GRACE OF GIVING.

IT may not be your lot to be able to give large sums to the cause of Christ, but you can have consolation in that a little given in the right spirit is better than millions from a hard heart. At this season it is meet that every church member should decide as to the offerings of the year. One thing to be borne in mind is that they should be systematic. System is the secret of financial success. Every one should therefore adopt a plan on which to contribute, and stick to it throughout the year. The schemes of the Church ought to be carefully examined and judged on their merits according to their need. The congregation and the standing funds ought to have the first claim on the offerings of the people. The Church has undertaken certain onerous obligations in the confidence that the people will discharge these obligations by their money and therefore it is right and proper to begin at home in allocating monies consecrated to charity and to the Church. Next, offerings ought to be regarded as a means of grace. Prayer ought to accompany every contribution, and follow it into whatever field it may go. Better a dollar with the blessing than one hundred without it. It is when collections are made in this spirit that the Church will flourish.

Commenting on the appointment of Dr. G. F. Brown, Bishop of Stepney to the Bishopric of Bristol, the *British Weekly* complains that an Evangelical was not appointed and deplores for the sake of England, "that more and more the high places of the church of England are occupied by uncompromising sacerdotalists."