

LET the following speak its lesson. It is from Mr. Strong's "Our Country:"

One-fifth of the wealth of the United States, or \$8,728,400,000, was in the hands of church members in 1880. Of this great wealth one-sixteenth part of one per cent., or \$1 out of \$1,586, is given in a year for the salvation of seven or eight hundred million heathen. If Christians spent every cent of wages, salary, and other income on themselves, and gave to missions one cent on the dollar of their real and personal property, their contribution would be \$87,284,000 instead of \$5,500,000. If the members of our Sunday Schools in America gave each one cent a Sabbath to missions it would aggregate nearly as much as is now secured with endless writing and pleading and praying from our entire church membership.

If each of these professed Christians gave five cents, the price of one cigar, once a week, it would amount in a year to \$26,000,000. If each gave one cent every day to that which he professes is the object of his life, the building of the Kingdom, it would amount to \$36,500,000. Seventy business men of New York subscribed \$1,400,000, or \$20,000 each, toward the Metropolitan Opera House in that city, which was completed two years ago, and this without receiving or expecting pecuniary return. Where are the seventy men who will give one-half that amount to Home Missions? Is the love of the Italian opera a more powerful motive than love of country, love of souls, and love of Christ?

It is commonly agreed that the annual liquor bill of the nation is \$900,000,000. As comparatively few women and children use intoxicating drinks, and many men do not, we may safely assume that the most of that amount is paid by one-fifth of the population. That is, in 1880 10,000,000 paid \$900,000,000 for liquors, and the same number of professed Christians gave \$5,500,000 for missions. Any one that did not know better might naturally infer that the one class loves beer and whiskey better than the other loves souls.

THE Rev. Dr. Burwash has been elected to fill the office of Chancellor of Victoria University, vacant by the death of Dr. Nelles. It is gratifying to learn that the choice has fallen upon a Canadian and an *alumnus* of the university. The *Christian Guardian* says: "No better wish for his success in the discharge of the important duties thus imposed upon him can be expressed than that Victoria University may prosper under his guidance as greatly as it did under that of his lamented predecessor."

NOTWITHSTANDING all the endeavours after Christian union, a new denomination has in reality been established. We read lately that something in place of infant baptism has been introduced by the Salvation Army. According to one of the

Winnipeg papers, "a special feature at the afternoon 'free-and-easy' was the presentation of an infant to the Lord. The name given was Eva Rose Banham. After a solemn address to Mr. and Mrs. Banham (who have adopted the child) on the responsibilities involved in their act, the commissioner took the babe in his arms, kissed it, held it while he offered prayer, kissed it again, and returned it to the mother. Eva was happy all the time, and did not offer the slightest resistance, or raise a murmur." Already they have their own marriage and burial service, and gradually the order prevails that the members of the Army attend no other services. Indeed such a position is inevitable. Their methods of work isolate them from the churches with their formulas and their orders. Here is a denomination without any distinct standard save "Jesus, and saved by His blood." The history of the true meaning of this remarkable movement has yet to be written.

No body of Christians assume with greater assurance to be the rallying centre for denominational unity than our Anglican brethren. Yet their desks and pulpits are hermetically sealed against their "dissenting" neighbours. Light comes from the East. Think of the following and on its suggestiveness:

Dr. Abel Stevens, the historian of Methodism, has been holding service in a Buddhist temple in Japan. He writes: "Our hymns rang through all the corridors. Convinced that their old religious are incompatible with the national ambitions and recognition, the Japanese are equally convinced that Christianity is the only admissible substitute, and the statesmen and publicists generally are ready to adopt it, if not from moral sympathy with it, yet from motives of policy. The greatest native journalist throughout the empire, who was once hostile to Christianity, has at last come out in favour of it as an indispensable condition of Japanese recognition among the civilized nations."

THE attack made by Bishop Cleary, of Kingston, upon the bearing of the Canadian girls attending upon our public schools is as uncalled for as it is untrue, and it is to be deeply regretted that a professed teacher of truth as truth is in Jesus should have thus shown how little the charity of Jesus, which thinketh no evil, pervades his character. We are not in sympathy with the Martinez character of much of our public school system, but the bearing of our children as they attend these schools is deserving of praise—certainly not of rebuke.