

poorer sanitation, general demoralization, are the usual features. When it is absolutely necessary that work should be carried on, in some exceptional cases twenty-two hours out of the twenty-four, in many cases fifteen, and that not in order to live comfortably, but to live at all; when child-labor has to be employed in order to the support of the family, in not a few instances little four-year-olds being impressed into the service; when all the wholesome conditions of the home life are wanting; when social safeguards are set at naught, it is surely time that there should be some interference, legislative or moral, or both. The problem is not simply economic. It is one that has to do with the most vital interests of society. From the general government little can be expected. It can only interfere where the interests of one State are compromised by what receives the countenance of another. The individual States have the power to legislate

against the evils that affect themselves. But the Church of Jesus Christ has an obligation which it cannot overlook or slight. By every means in its power it is called upon to overcome evil with good. It behooves it to manifest, through all of its members, a spirit of justice and of charity in its dealings with men. It behooves it to foster to the extent of its ability a like spirit in others. It behooves it to see to it that those who have been ground down under the iron heel of want shall be made to feel the sympathy of Him who declared one of the signs of His Messiahship to be that "to the poor the Gospel is preached." There is an uplifting power in that Gospel which more than anything else can change the condition under which the "depressed classes" now find themselves, and against which they now struggle so hopelessly. This the Church can do. This it must do. This it will do when it adequately realizes its mission.

EDITORIAL NOTES.

Pulpit Paralytics.

AMONG the recollections of our seminary days is that of a professor who more truly than any other whom we have ever heard represented what we mean by the above title. A man of magnificent mind and of consecrated life, a writer of chastest English, whose sentences were perfect as expressions of the thought intended to be conveyed, he would nevertheless stand behind the pulpit with his eyes fixed upon his manuscript, never meeting the gaze of those who listened to his utterances, with hands hanging uselessly at his side, or occasionally moved to turn the pages upon which his truly masterly sermon was written. At times the truths uttered by him were intensely pathetic, but never a sign did his body give in any of its parts that the soul within was moved by what the lips were pouring

out. Doling out most generously and copiously his supplies of refreshing truth to others, he himself seemed as indifferent to them as a pump is to the stream that flows from its spout. His was an instance that justified the criticism of Sydney Smith on certain preachers of his day: "Why are we natural everywhere but in the pulpit? No man expresses warmth and animated feelings anywhere else with his mouth alone, but with his whole body; he articulates with every limb, and talks from head to foot with a thousand voices. Why this holoplexia on sacred occasions alone? Why call in the aid of paralysis to piety? Is it the rule of acting to balance the style against the subject, and to handle the most sublime truths in . . . the driest manner? Is sin to be taken out of men as Eve was from Adam, by casting them into a deep sleep?"