

religious suicide! Such weak-minded souls need direction on the subject of fasting.

"THE LAST STRAW" is said to have been laid on the camel's back of Church order and orthodoxy in New York by the action of Dr. Newton in inviting the famous Unitarian preacher, Dr. Robert Collyer, to speak in Newton's church on Good Friday! This, following upon the eccentricities of "liberal" clergymen like Rainsford, and Phillips Brooks' coquetting with heresy and schism, has proved too much for those who value the Faith and Order of the Holy Catholic Church. The Collyer business looks like a studied and deliberate insult not only to the Church authorities, but to the crucified Lord. A formal protest has been made.

OPIMUM AND ETHER are twin candidates just now for public attention. Burmah and Ireland are the two places victimized by the excessive use or misuse of these two stimulants. The "total abstinence" Turk exceeds in tobacco, the sober "Chinee" luxuriates in opium, the delicate Parisienne has her morphia syringe, the Irish bogtrotter falls back on "chape" ether. The list might be considerably enlarged, so as to reduce the policy of prohibition *ad absurdum*. Temperance, not compulsory abstinence, is the remedy; the religious training of the will in practice of restraint is the only solid footing for reformation in such things.

MOUTHING is one of the most abominable habits to which public speakers of all kinds are prone; but in clergymen it is particularly offensive. One can smile at actors and laugh at orators—legal or parliamentary—but the clergy should live on a higher plane than to provoke ridicule. The Bishop of London has lately been dealing with the vice in his peculiarly clear and humorous manner. He finds many other faults of reading and speaking, which—though common among other speakers and even elocutionists—the clergy should avoid.

CARICATURES OF CHRISTIANITY.—Romanism and Calvinism have both much to answer for as deterrents in the way of embracing Christianity fully and heartily. Voltaire, Bradlaugh, Ingersoll, all seem to have been deterred or repelled just in this way. So at first was the greatest Jewish writer, Dr. Edersheim. In his case the deterrent seems to have been Romanism, and the attraction and disillusion came through some Scotch Presbyterian ministers. "That which I had so hated was not Christianity," he says. Further enlightenment—learning the way of God *more perfectly*—led him to seek ordination in the Church of England in 1875.

AGNOSTIC SCHOOL TEACHERS are a dangerous element in every community where that "dangerous thing, a little learning"—a smattering of "ologies"—takes the place of more solid attainments. The London (England) School Board has discussed the propriety of instructing agnostic children in agnostic notions about the Bible. *The Rock* very properly says: "This *reductio ad absurdum* of the whole situation ought to reveal to nonconformists the insecurity and insincerity of their attitude towards religious education." Our Canadian "Bible in the schools" is in a risky position.

—God has given a man two eyes; if he lose one he hath another. But man hath only one soul, if he lose that the loss can never be made up again.

INDIFFERENCE TO MISSIONS.

Along side the zeal and earnestness in religious matters manifested in a great variety of forms, and in places innumerable, there is to be found a Laodicean element which is neither hot nor cold, but flatters itself into the belief that its duty is done when its dole to missions has been obligingly and complacently paid when asked for. No harassing thought arises as to how much missionary work so much represents; or looking at income, whether it is the true measure of responsibility; or looking at the Christian profession, whether it is the measure of a right and sufficiently aggressive faith, and interested love for the souls of men who have not reached the stage of Christian privilege and experience, or having done so, are not able to provide for their spiritual needs. Those who are thus indifferent have been baptized and confirmed, and so have taken the most solemn pledges not only to confess the faith of Christ crucified, but to fight manfully under His banner, and to continue His faithful soldiers and servants; yet they content themselves with only receiving such religious impressions as may perchance force themselves upon them, forgetting that they have anything to do with the active soldierly qualities or functions of the Christian. They attend services and contribute their mite. Whether the latter is so small as not to be worth another thought, we will not dwell upon, but one thing is manifest—they do not follow it with that interest which would lead to the discovery of whether it reached its destination and was doing its work or not. They are not on the *qui vive* for reports and statistics of mission work, nor are they over anxious as to whether the contributions at any time were adequate to the demands of their object, for they have not specially interested themselves in any particular field or phase of missionary enterprise so far as to gain a knowledge of what is being done and what is further required. To be sure, they listen with pleasure and interest to the eloquent and touching tale of the hard-working missionaries who come to address them from distant localities, when they are hard pressed for want of means to carry on their work. These arouse a spasmodic interest, return to their labours and are forgotten by too many. That is why they are obliged to desert their missions again after a while, at considerable expense to themselves or the funds, or suffer hardships in their work which Christians in places that are better provided ought to be ashamed to allow. There are hundreds of new fields that ought to have been occupied long ago by the Church, and the result is that the settlers, who were for the most part Churchmen in many places, have drifted into other religious bodies. Even now many would be glad to return to the Church if they had the chance. But all but a comparatively few of our lay people in the front have been too indifferent. They have not fully recognized their duties as soldiers of Christ, not only to fight against sin, the world and the devil within, but *without* among their brethren elsewhere. If they would fulfil these they must be as interested and as provident in these matters as they would be in the maintenance of their own households. Why then should there not be Men's Auxiliary societies as well as women's? The experiment has been tried and found successful, at least in one parish, while the incumbent who started it was still there. Intelligent membership in such a society necessitates a constant inquiry into the financial condition of actual missions, and anxiety as to the success of the missionaries engaged; the members would study possibilities in

hitherto neglected places, and should such societies become numerous a common purpose and bond would be established which would eventuate in united action among our laymen everywhere to provide the means to enable our Church to retrieve her enormous losses in the older districts, incurred through the neglect of former times. This is not hopeless, for we know in thousands of cases, with light and knowledge truly presented, "the hearts of the children would turn to the fathers," and the ancestral faith and worship would once more restore and revive those who ought to come to their heritage. We therefore earnestly ask our laymen to look into this matter and see what they can do, for it behooves the responsible laymen of the Church to look and act beforehand, that there be no lack of the sinews of war, that the Church may be enabled cheerfully to accomplish her duty and labour of love. Let the laity therefore put aside their unconcern or over trustfulness, and organize to make a special study of the mission field themselves and to provide funds. They will then obviate the necessity of the clergy making constant appeals that are harrowing to them and often disappointed. The funds for missions will thus be ample—the result of the operation of principle and forethought in the right quarter, and will not depend on the eloquence of a preacher or his power to extract money. It is a base and degrading use of the clergy to force them into making never ending appeals for money for their work. Their powers and energies ought to be free to act solely in executing their ministerial office without anxiety and the waste involved in the search of funds. The aggregate of the synod and house to house collections, and those taken up at missionary meetings for the mission fund and special missionary enterprises, is but a bagatelle to what could and ought to be raised if our laymen took up the work as suggested, in earnest. The Women's Auxiliary are doing a great work in assisting missions already established. A Men's Auxiliary, in addition to strengthening and extending these, could provide for a large number of new missions in the different dioceses alone, to say nothing of remote districts. The sooner our laymen individually and collectively make the missionary needs of the Church their peculiar and intelligent care, the better. We have no desire to be over censorious; we recognize that the present state of things is largely owing to the inappreciation of our responsibilities and want of system and organization among our *laymen*. If they took up the work systematically and attended to it diligently, we have every confidence that their influence would secure for mission work amounts much larger than the dribblets that now flow into the treasury through the collections; they would study the field of their respective dioceses, and make a point of obtaining information of every spot where a nucleus of Churchmen could be found, who are destitute of the Church's ministrations, and then they would procure the means to plant a mission. With the means at hand the men would be found. Let them enter on this work in faith.

THE NEWEST THING OUT FROM PARIS.

Novelty has a great charm in itself, quite independently of the merit of the novelty, moral or immoral, wise or foolish. The Athenians, in the days of St. Paul, had this "craze" for novelty as a special local characteristic. In these days—if there is any place in the world more like Athens in that respect than another—it is Paris. The fickleness of the French character is proverbial;