

Dissenting leaders are disposed to accept the Episcopate as primitive and Scriptural. The stone is indeed rolled out of the way. I will give one other illustration of the drift into Church lines. Writing about the congress of the seven denominations at Manchester, a well known Dissenting journal says:—"The great feature in the session . . . was the affirmation of, the visible unity of the Church of Christ!" To some members of the congress this was a surprise; but it came with dominant impressiveness. And so, deepening, broadening, yet drifting in one direction, and one direction only, the tendency of Dissent is toward Church lines in worship, in work, in a better conception of the Church and the sacraments, while the old prejudice against the "parish" and the Bishop is dying a natural death.

Are there not some pregnant lessons for Churchmen in these facts? One certainly is self-evident. There must be no lowering of the Church standards, no failing in the fullest teaching of her truths. The Church has leavened Dissent not by compromise, nor by feeble utterances and stammering declarations. Clear, concise, and bold setting forth of the Church, with her Episcopate, her parish, her liturgies, her sacraments, and her visible unity, must be the order of the day. The deepest, most scholarly, and most spiritual thought of Dissent is falling into line with the Church. Is this a time for the Church to waver, to speak indistinctly, and to indulge in vague words as to "unity" on other lines than those of her own historic life? If ever Churchmen were called to be such it is now. If they are sometimes inclined to be self-critical, and to think that all things are better in Dissent, let them look upon that profoundly interesting and wistful face that is turned with such unmistakable signs of self-weariness towards the Church.

But is there not another lesson? If ever there was a time when the Church ought to turn a mother's face towards those who are without, it is surely now. Only those who have lived "without," and yet have "entered in," can know what the movement that has been described above means. They only can tell how hard the face of the Church has often seemed to them when one word of sympathy, one look of forgiving love, would have brought those who were without, within the fold. Let all be granted that may be said as to the attitude of a certain phase of Dissent; surely so grave and grand a Church as ours can afford to be generous in thought and conduct. Nothing that is dear to the Church need be sacrificed by any act of Christian courtesy. To recognize the deep and beautiful Christianhood of thousands of individual Dissenters is only to recognize undoubted facts. And therein lies a pleasant duty, not only of the Church's leaders—a duty they well discharge—but a duty belonging to all her priests in their several parishes. There the task may be more difficult; yet it will bring a larger reward. There are many social amenities and Christian courtesies which find a fine field for use and operation in every parish, in times of sickness and bereavement, and amongst the children of Dissenters. Let these opportunities be seized, and many a parish priest will then discover how much there is amongst individual Dissenters, and especially amongst the more cultured of them, that falls into line with Church truth and teaching. The opposite line of conduct will often repel a sensitive soul that has already turned its face toward the Church and touched the wide threshold of her doors.

"Does this 'Drift' mean that the Dissenting denominations are coming back into the Church and seeking organic union with her. No. It means nothing of that sort for the present generation. But who can tell what it may mean for the individual Dissenters born in Dissent, but already filled with the new spirit, and already longing for that which only the Church can give. The future of Dissent in England, as a religious life, worship, and work, depends far more upon the Church than many Churchmen may suppose. By an unfortunate policy thousands of individual Methodists have been driven away from the Church. By a similar policy thousands of Dissenters with their faces Churchward may be driven away for ever. The Church, to say the least, ought to be too proud to insult, annoy, or coldly treat a single soul without. Her work is to win, teach, guide, and bring home those who are almost waiting to be led into all the truth. Anyway, let Churchmen watch with careful and tender sympathy this remarkable falling into line with Catholic and Church truth of thousands of English Dissenters.

The Suicidal Mania.

The Rev. F. L. H. Millard, Diocesan Inspector of Schools, preaching lately in St. Cuthbert's Church, Carlisle, directed the attention of his hearers to the lamentable prevalence of suicide. He remarked upon the fact that the crime of suicide had become very common, and also that there was a great feeling of sympathy among the public for the man who wilfully took his own life. Day after day, as one opened the newspapers, there was the announcement of the suicide of so-and-so. Love, hatred, jealousy, envy, loss, were sufficient justification for the deed; and they were

so hardened to the crime, that they could read, with indifference if not with sympathy, the hideous news headed "The Suicidal Mania."

It was time that an effort was made to try to change public sentiment on so detestable, so cowardly a crime. The crime was so alarmingly on the increase that for trivial reasons even boys and girls would emulate the hideous example of their elders. One would think that the more civilization increased, the more education was spread abroad, the less savage self-destruction would abound. But it was just the reverse. The more advanced intellectual districts were just those where suicides were most common. They boasted the advantage of their enlightened civilization, they prided themselves on their extended education, and yet there was the army of self-murderers in the most increasing rapidity every year. Surely there must be something very rotten about it all, if that was one of the outcomes of it.

What did they think were the causes of this hideous thing? Set on one side the poor helpless lunatic, who after all formed but a small portion of the whole, and see why others took their own lives. There was the low craving for notoriety; there was weariness of life; an antipathy to living; there was the influence of bad example; there were family worries, disappointments; there was the sense of shame that followed on loss or the detection of crime; there was poverty; there was financial difficulty; there was an undue haste to be rich; there was the gambling fever; there was religious apathy and indifference, and low unworthy views of life that followed; there was the demon of drink; and in some cases those things drove reason away. The mind was to be pitied; for doubtless many suicides were committed by persons laboring under some permanent or temporary form of insanity, and such cases must excite their deepest sympathy. But when this was not the case; when the act was committed by persons to all intents and purposes perfectly sane, when that verdict so often given was a mere lie—what then? When common sense told them that the jury's statement, "Suicide while of unsound mind," was but a kindly form of describing the act of a self-murderer what then? They shrank instinctively from the man who committed the sin of Cain, but were they equally repulsed by the sin of an Ahiophel or a Judas? The suicide was a murderer of the first degree. He was guilty of an act that was not, and never could be, justifiable. No matter what troubles and anxieties a man had to face, no matter what shame and loss he had to bear, it could not be right of him to deliberately throw away God's highest gift. It must ever be the most flagrant breach of the sixth Commandment possible.

Away, then, with the cheap sentimentality that regarded suicide as the act of a poor unfortunate which demanded sympathy, or at least to be condoned. Such sentimentality was creating untold evil, for the very indifference to the crime which it betokened was adding to the number of suicides, and helping further to corrupt their already sufficiently corrupt society, by moulding a public feeling which in some sort tolerated or justified self-murder. Let them keep their feelings of kindness and sympathy for those who bravely struggled against the difficulties of life, and learn to execrate and make others execrate as the foulest of murderers those hardened wretches who ventured upon self-destruction. It would do much to check the increase of suicide if the would-be suicide knew his memory would be execrated by the society in which he lived. But suicide was more than murder; it was the meanest cowardice, and it they branded the suicide as the meanest coward, it might deter some foolish would-be heroes from so foul a deed. Looking at the matter from a higher point of view altogether, they were told in Revelation xxi. 8 that the fearful, and abominable and murderers shall have their part in the lake that burns with fire and brimstone. What an act of consummate folly did self-murder become—for a murderer could not inherit the kingdom of Heaven. Or travel still higher. Look at the life of Jesus and listen to His message of pardon and of peace. Estimate life at the value He had placed upon it. One look at His sanctified life would destroy all desire for self-effacement.

The Worth of the Body.

The two elements of Christ's person have alternately suffered obscuration—some giving pre-eminence to the divinity, and others emphasizing the humanity, but neither party remembering that a mediating Messiah must be perfect God and perfect man. This defective Christology has been matched by an anthropology equally mischievous. At present in the scientific world the material nature of man is exalted at the expense of his spiritual nature. This conception of man, which in some quarters has gone the length of affirming him to be nothing more than organized matter, has naturally called the attention of Christian thinkers to the idea which Christianity provides for the body. Nevertheless, much of our thinking is tinged by conceptions which, passed to us by way of the