

addressed his brethren on the church, which he held consisted of all who profess and call themselves Christians. His subject led him to speak of "Dissenters," whom he asked his Anglican friends to look upon as brethren working side by side with them, drawing attention to their spiritual activity and thorough Christian work. The discussion which followed indicates too well the spirit which still prevails in the communion of the English Church. Amid applause one speaker said that the Church had learned all she could from Non-conformists, and that she should now wait until they approached her on bended knee; another advocated kindness to dissenters. "If, for instance, the wife of the minister was sick, let the clergyman offer her his carriage." This is kindness with a kick, and brotherhood with a snub. On these lines union is simply impossible, and all talk thereon vapouring. Until men agree to make their Christianity a life rather than a polity or a creed, all union dreams are vain. One is Master, Christ, all in Him are brethren. We need to make this truth vital.

RELIGIOUS and race prejudice combined with the bitterness of party politics blinds men's eyes just now, but a little calm reflection and impartial reading of history will show that even for her present follies Ireland is not to be put entirely under the ban. During the Reformation struggle, England threw off willingly an Italian pope, substituting her own sovereign, who became head of the church as well as of the State; Scotland went Presbyterian, but Ireland remaining true to her inherited faith became the field for intrigue by the Papal emissaries of the Continent. Ireland was England's vulnerable side, and both political foes and religious enemies kept alive the spirit of alienship by fostering every prejudice and passion there. Thus Irishmen have been taught for generations to hold England as an hereditary foe. Roman Catholicism has never shown any desire to educate the masses, therefore Papal Ireland remains ignorant and prejudiced. England has been driven to the policy of repression, and the planting of Protestantism in Ulster has been held up as another instance of the determination of the Saxon to overturn the Celt and keep him down. Add to this a crowded population, unthrifty as the purely Papal poor, are sure to be if left under priestly

guidance only, with famine and misery, the present unsettled state of Ireland is not hard to understand. Then consider absenteeism, where the money wrung from the poor peasantry is spent in an alien land, and you approach in some measure the causes which join to make the Irish problem.

THE strong ought to bear the infirmities of the weak, and not merely to please themselves. There is a Christianito which should appear in politics; in other words the Christian should bear his share of public responsibility, and witness for Christ there, where heaven knows, such witnessing is much needed. The remedy for Irish discontent is to put down disorder with a firm hand, educate the masses, which will take time, let Roman Catholicism know that it stands on an equality, nothing more or less, with every other ism, and give to Ireland that just measure of Home Rule that will enable her to manage her own domestic affairs as she thinks best, so long as such management does not disturb the peace and integrity of the three kingdoms. But then to accomplish this, there must be less partyism, more patriotism, and a practical application of these principles which make Christianity unique among the religions of earth. Thy kingdom come, O Prince of Peace; and may we aid in hastening the day.

THE question of rotating the eldership is a prominent topic among our American Presbyterian churches, and has been somewhat talked of here. With us the question of rotating deacons has in several churches been solved by requiring annually, or periodically, a retiring of a certain portion of the diaconate. The practice has much to commend it, and is no novelty; indeed it is an "old way" from which many have departed. John Knox's first book of discipline approved by the Scotch Assembly, A.D. 1561, provides expressly that "the election of elders shall be yearly, lest they presume upon the liberties of the Kirk." Is there any such tendency among Congregational deacons?

OUR brother, Mr. Allworth, has certainly the merit of honest outspokenness and of genuine common sense. On the 25th ult. he preached on the Church's attitude towards such legislation as the Scott Act. Though himself a pronounced temperance man, he recognizes the