

cabin, demanded from him, as she committed her spiritual oversight to him, that she should hear him "go over the fundamentals." We had better go over our fundamentals, when we may learn that not to statistics are we to turn for Gospel evidences, but to influences and spiritual power. The correspondent from whom we quote, speaking of the non-reception of members by profession, uses the expression, "report no conversions." We should be glad even to hope that all received by profession are in the Gospel sense converted. We doubt, however, the infallibility of the statistical column in recording of that fact. There is more true Christian work being done than statistics dream of, though we gladly acknowledge the importance of statistics conscientiously tabulated; such are truly indicative of work along certain lines; nevertheless, tabulated statements, like bank reports and insurance societies' statements, may be, and sometimes are, a little seasoned for the occasion.

Nevertheless, there is room for inquiring of our relation to our fundamentals. The following, from an English Presbyterian paper, is suggestive, and suggestive because true:

"Sensationalism is debilitating the Churches. We hear on all sides not so much a complaint as a lamentation that congregations are becoming more and more shifty and capricious. They can no longer be satisfied with nourishing doctrine and orderly reverent services, such as a former generation would have valued. It appears as though the length to which the 'Special Service' system has been carried, and the injudicious encouragement given to rhapsodical preaching and religious hubbub, were pushing quiet, modest piety out of existence."

WE need more thorough Church relations; in too many cases Church fellowships are formed simply on the ground of convenience. In our cities specially, where residences are so often changed, Church relations change, and therefore the individual Church becomes a rope of sand indeed. The whole tendency of our social life tends in that direction. We need to press as a vital need the imperative character of Church relationship, and to set ourselves firm as a flint against disintegrating powers, of which Plymouthism is a natural manifestation, and of which the exchange from which we have already quoted speaks when it says that—

"Among Christians of a certain type there is a perfect passion for irregularity. They think it a

mark of spirituality to have weak Church attachments. If they do connect themselves with a particular congregation, they give it to be understood that they are not members of that church, but appreciate the teaching of the minister. If anything should remove him, they would at once leave the church, and go in search of another teacher who might suit them. Even under this unsatisfactory arrangement, their presence at divine service cannot be counted on; for if some advertised preacher, male or female, comes to a hall in the neighbourhood, they must needs be there, to taste the new wine, as though it must be better than the old. There is divine service at church in the middle of the week; but they can seldom find time for it, though they can go a mile or two to some Bible reading, or lecture on prophecy by a self-appointed teacher. The church is in want of funds for general expenses, or for its missions at home and abroad, and one of the class to which we refer will give £5 to regular work for which a church is responsible, and £500 to an exceptional effort under individual control, for the future conduct and issue of which there is no security whatever. High Church has begotten No Church; and No Church has begotten Chaos."

In a quiet parish church in Somersetshire, in an unpretentious English post town, a scene was lately witnessed which has made no small stir about that way. A young girl, seduced, had, to hide her shame, made away with her child. Being detected, she was convicted at the assizes and sentenced to a brief term of imprisonment. The Sunday previous her seducer appeared in the parish church publicly to undergo the discipline of the Church. We copy the record:

"The church was crowded, and, after the evening prayer, as the vicar was about to enter the pulpit, he requested the congregation to remain seated. He then said: 'We are about to deal with a matter of a most ancient character—a case of Church discipline. It is a very common reproach to us English Churchmen that we are the only body of Christians in the world amongst whom holy discipline is dead. Among the Catholics or in the Eastern Church, the Presbyterians of Scotland or the English dissenters, I know not any body of Christians where salutary discipline is dead except the Church of England. I, as firmly as anyone in this church, feel it would be a perfectly intolerable evil for a parish priest, at his own discretion, to call before him in the church any notorious offender for public rebuke, but it becomes very different when he is acting with the consent of the churchwardens, congregation and parishioners. The offender will now come into the church to ask forgiveness of his fellow-men, the one he has wronged, and Almighty God.' The churchwarden then brought the man into the church. On reaching the chancel steps, the vicar motioned the man to kneel. This he did, and the senior churchwarden then handed the vicar a paper, when he said to the man, 'Do you acknowledge this to be your handwriting?' He, in a low voice, said, 'Yes.' The declaration was then read as