

national co-operation, maintain silver at a ratio of sixteen to one of gold, and that this can be done without dishonest repudiation of existing obligations public and private. If the enthusiasm he displays in his arguments and appeals is not natural and spontaneous, it is at least admirably simulated. In fact, the longer he speaks the more thoroughly he seems convinced that he is right, and the further he drifts away from what has ever been the policy of the Democratic party in the past. Its tendency has been toward individualism in government while his is toward collectivism. The favourite policy of the Democratic leaders for some years past has been to withdraw the government altogether from the exercise of banking functions by cancelling the existing issue of greenbacks, while his is to increase the issue of Government paper currency so as to provide "enough for the business needs of the country." The Democratic leaders, unable to restore the State banks, would gladly see the functions of the national banks made more important by giving them the sole right to issue notes: he wants to deprive them altogether of the duty or privilege of doing so.

Had polling day come a month after the nomination of Bryan his election would have been certain; it is now generally regarded as doubtful, with the chances rather against him. By November, with the present tendency at work Mr. McKinley should have an easy victory. The event of the struggle will probably turn largely on the vote of Illinois, Indiana, and Missouri, all large States and all chronically doubtful. For several years past the silver propagandists have been quietly circulating a very effective kind of literature all over the west and south, and little or nothing has been doing to counteract its influence. The farmers in these sections are deep in debt, and the prospect of being able to pay in silver is attractive. Money is hard to get, for credit is not good and prices are low, and for people so situated an inflated currency has no terrors. They simply say that the contraction of the currency is what has hurt them, and that inflation is what they now most need. An energetic educative campaign has been carried on for the past two months on the other side, but it was begun too late to have its proper effect. Six weeks still remain, but that may possibly prove all too short.

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Rev. Dr. McConnell and the Toronto Diocesan Conference.

IN bringing Rev. Dr. McConnell to preach and to speak at the recent Toronto Diocesan Conference the committee secured not only one of the foremost American preachers, but a most influential thinker of that school which may be designated by the word Liberal, and in his sermon at St. James Cathedral he gave a clear interpretation, from the liberal standpoint, of some of the perplexing phenomena of our present day Christianity.

Dr. McConnell is convinced that Christianity is passing into a new phase of its existence. He finds unmistakable signs that a new step in religion is about to be taken. That it will still be Christianity no candid man can doubt. But he regards it as equally plain that it will be as unlike any previous phase of Christianity as these have been to each other.

Of previous phases in the development of Christianity he finds three: the dogmatic, the ecclesiastical, and the mystical. Christianity first inevitably put on a dogmatic dress. It was necessary that Christians should cast in some portable form their beliefs about the person and teaching of their Master. This was not easily or readily done. It took several centuries, and it is not surprising that after the Christian Church had been engrossed for three hundred years in formulating its creed, that it should come into the habit of thinking that accurate belief and a particular way

of stating that belief were the most important of all things. Christianity thus came to be identified with *doctrine*, and the Eastern Church, rejoicing in the title of Orthodox, has never advanced beyond this position.

But the Western Church, creed in hand, passed into the next phase, the ecclesiastical, and became a great organization. The unprejudiced reader will study the missionary labours, the monastic development, and the organizing genius of the Holy Roman Church in its palmy days with emotions of wonder and admiration. Of its degeneration and decay it is not necessary to speak here, save to notice that they led to the revolt of the Reformation—a title, however, which Dr. McConnell regards as misleading. It was not a reformation, but a new step. Christianity became mystical or evangelical. The secret spirit which Jerome of Prague, Arnold of Brescia, Wyclif, Huss, Luther, Calvin, Colet, Tauler, Law, and Wesley held in common was the belief that Christianity is essentially the establishment by the individual of a conscious personal relation with God.

What now are the signs which Dr. McConnell sees of a new step in Christianity?

First and most obvious is the restlessness of some communions under their several confessions of faith. Secondly, functions which once belonged to organized Christianity have been taken in hand by others. As examples, education and the administration of charity are cited. And thirdly, good men in increasing numbers are outside of the pale of the Church. They are sober, sympathetic, earnest, clean, charitable. But they are "unsound" in doctrine; they are not "church-members;" they are not aware of having undergone that subjective experience known as conversion. Herein Dr. McConnell is in agreement with Dr. Bruce, of Glasgow, who says, "I am disposed to think that a great and steadily increasing portion of the moral worth of society lies outside the church, separated from it, not by godlessness, but rather by exceptionally intense moral earnestness."

What is the relation of these men to Christianity? Dr. McConnell's answer is, that they are Christians in fact; but they are waiting for Christianity to pass into a new phase which will include them in form. Christianity which has passed through the phases of dogmatism, ecclesiasticism, and experimentalism is about to show itself in the region of *conduct*. And if it be protested that Christianity has always affected conduct, this is not denied. The change is a change of order. Whereas orthodoxy, or church-membership, or a certain definite experience have in the past been put first in order of importance, in Christianity's new phase conduct or character will occupy the foremost place.

That this new phase will be really an advance, and an advance in Christianity, Dr. McConnell demonstrates by reminding us that Christianity was originally not a creed, nor a church but a *Life*. The Life of Jesus Christ. How significant of the coming change is the fact that almost all the "Lives of Christ," and they may be numbered by the scores, belong to the 19th century. They witness to the increasing desire of the community to know just who and what Jesus was, and just what He did and said.

But Dr. McConnell does not hold that the entrance upon this new phase involves the destruction of previous phases. Christianity cannot exist without a Creed, an Organization, and an act of choice by the individual. But all will issue in, and all will be tried by their issue in, right living.

ZIGMA.

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New York *Nation*: The Pope has at last decided, or his theologians have decided for him, that Anglican orders are absolutely invalid, and that there is nothing for it but a return to the Catholic fold. This is a somewhat amusing anti-climax to the huge row kicked up by the Nonconformists last June over Gladstone's letter on this subject to Cardinal Rampolla. They called it "a miserable trifling with Rome," but the result shows that Rome, for her part, is not at all to be trifled with. The Nonconformists, in fact, could have asked for nothing better than thus to have High Church pretensions stamped upon by the Higher Church. Many Anglican bosoms will doubtless be wrung at this dashing of their hopes; but the great mass of the English clergy will very likely say that, if the Pope does not approve of them, neither do they approve of *him*, and so that score is even.