

foe—the saloon. It proclaims hostility to that as its one object, and it invites all who sympathize with this purpose to join.

*The Question of Free Churches.*

At the thirteenth annual meeting of the "Free and Open Church Association," held in Boston lately, the report for the year showed the membership to be nearly 100 clergymen and about 60 laymen. The object is to promote the free-church idea; to do away with all pew-rents, and all distinctions on account of wealth, so far as the sanctuary is concerned. Already nearly or quite one-half of all the clergymen in the diocese of Massachusetts give the movement their cordial support. We notice that Dr. Parkhurst of New York has publicly declared his adhesion to the system of free pews as one method of promoting access to the common people.

*Paganism in our Cities.* There is a Buddhist temple in New York city. "This temple, which makes no pretensions as an edifice, is located at No. 10 Nassau street. It is concealed from the curiosity and access of the 'profane,' by a shop, or office, in front, through which the initiated must pass to enter the sacred shrine. This is said to be duly equipped with an idol, with rare mystic paintings, and with a sacred oracular crystal. The walls of the temple are enriched with twenty-five memorial shields, each bearing some legends in Sanscrit, these being donated by the twenty-five Theosophical Societies of the United States. It is no Chinese Joss house, but a high-toned sacred resort, where the cultured in occult religion meet at stated times each month for worship, meditation, and training 'in the mysteries.'" *The Presbyterian Observer* adds: "It is probable that Col. Olcott and Madame Blavatsky are in this place, as it has become most too warm for them in India. One of the stories of the Colonel's Buddhist conversion

was that the Buddhists in a temple in Southern India allowed the great American theosophist to plant a tree inside the sacred inclosure commemorative of his conversion, and to enter the temple to worship. But as soon as he was gone they cleaned the temple from his unholy contact with the excrement of a cow, burned to smoke out his defilements." While we talk about the evangelization of cities, the danger is that the foreign faiths will heathenize us completely.

*Why Churches are Empty.* Rev. Dr. Huntington, rector of Grace Church, New York, thinks the following are among the causes to which the emptiness of churches seems attributable. "1. Unsettlement of the public mind with respect to the first principles of religion, mainly occasioned by large, undigested masses of new knowledge supposed to be irreconcilable with the Christian creed. 2. The unexamplified material prosperity of the country, whereby men's thoughts are turned away from spiritual things. 3. The reluctance of young men of promise to enter the Christian ministry. 4. The failure on the part of Protestant Christians to compose their differences and to achieve visible unity. There is little complaint of empty churches among Roman Catholics. 5. The Sunday newspaper. 6. The Sunday opening of club-houses. 7. Saturday night social entertainments carried to the edge of Sunday. Some of the above causes are remediable, but the greater number of them are as little within the reach of human effort as is the movement of the tides."

CAN THE MASSES BE REACHED?

There is no insuperable difficulty in the way of approach and even assimilation between the highest and the lowest classes of society, provided there is a will to reach men and an adaptation of means to ends. Much of the mutual antagonism is due to a simple lack of acquaintance. Points of contact will become points