

wrongs of Ireland and announcing that there is no remedy but a separate "nationality" public. However much any one may think that instrumental aid would be an improvement, no one can justify its introduction contrary to the feelings and honest prejudices of the people. Such conduct would be coming down to the level of those who want Presbyteries and Synods to help them not only to keep organs out of their own Churches but to keep them out of all others.

A singular form of Sabbath desecration has just come to light in Edinburgh. It seems that about four hundred confectionary shops are open in that city on the Lord's day, and 1600 persons were counted as entering one of these on a particular Sunday. These sweeties were for use in Church and indicate the character of modern Christianity. A modern Christian in modern Athens professes to believe in Calvinism, spirituality and self-denial. He would shed his blood to resist the slightest innovation upon our forms of worship. But notwithstanding, he cannot worship his Maker without filling his mouth with sugar. Such sugar-throated and sugar-tongued Christians sit by the thousand, wax sentimental under pulpit themes and sing out their readiness to suffer and die for the truth, with breaths suffocating from confectionary. This confectionary worship has become a public nuisance. It becomes, moreover, in a few years, destructive to health and comfort. Many of our Churches smell like sweetie shops.

The extent of the loss incurred by our Canadian Sister Church from the failure of the Commercial Bank is now pretty well known. The shareholders have resolved to amalgamate with the Merchants' Bank of Montreal, *three* shares of the Commercial counting for *one* of the *Merchants'* so that they lose two-thirds of their stock. The college loses about £5,000 and the Church about £20,000. This is a serious matter, but if the Church were to make an immediate effort there is no doubt that it could be made up. If the sectarian grants are withdrawn in Ontario, as many seem to think is certain, the College will lose, in addition, six or seven hundred a year,—that is, about one thousand a year in all will be withdrawn from its revenue. However, if means are taken, surely the laity of Canada could make up this sum. Our people are not half liberal enough to colleges. In the States during the past year alone thirty-one colleges received endowments to the extent of upwards of *three Millions of Dollars*. Howard received \$400,000, Tufts \$300,000, Yale \$206,000 and Cornell \$700,000. Let them organise at once, then, a scheme whereby *all* the laity shall be *solicited* and there is no danger but a sympathising people will rush to the rescue. If the whole organization is placed under the able management and forcible advocacy of

our statistical friend, Mr. Croil, we predict a success. We noticed that he struck the right chord in the debate of the special meeting of Synod.

The newspaper accounts of the ritualistic celebrations on Christmas eve indicate the usual absurdity and a little more. In St. Alban's and the other High Church places of worship, in London, the proceedings began at 9 in the evening and continued till 4 in the morning. The altar looked like a floral conservatory with *live* flowers, such as camellias, &c., placed round it. The communion was celebrated three times during the night, on one of the times for the clergy alone. There were the usual marching about, dresses, drapery, fumes of incense, musical performances and dumb show. It is evident, that, if this grows, there will have to be a change in the practical management of each Christian congregation. Instead of having a minister learned in the scriptures and a few devout men, called elders or deacons or churchwardens, at the head of affairs, a new kind of consistory will be required, made up of a painter to decorate the materials of this new material worship and keep them shining and impressive in red and white; a barber to dress up the hair and otherwise perfume and adorn the persons of the officiating priests to give them an interesting and a high church look; an apothecary to mix perfumes and compound all manner of savoury emollients for high church noses, such as myrrh and frankincense; a musical director to take charge of the orchestra and select the finest operatic pieces; and a scene director, after the manner of a stage,—the whole to meet daily to devise new and fresh material attractions for the people, mere physical enjoyment soon palling upon the appetite and craving alteration. It seems that Mr. Beecher, of Brooklyn, preaches from a desk made of wood that grew on the mount of Olives; and that lately he administered the rite of baptism with water taken from the Jordan, and the rite of communion with wine from Jerusalem! No doubt, these are merely Yankee notions and Mr. Beecher has no sympathy with Judaical reactions and a religion of the letter. But such things are unnecessary and dangerous. We have no right to experiment in our approaches unto God and offer will-worship. We have a *rule* and let us follow it. Mr. Beecher would, doubtless, say: such a desk, such wine, such water, are no better than any other, I admit, but they are also no worse, and, therefore, I choose to use them." But if they are no better, why make a distinction and a vain boast of such trifles, and though you are illuminated enough to keep such things subordinate, will all your people or will your successor? The sooner good people stand by the Book and resist mere fashions, unwarranted vanities, and all evil influences, from every quarter, the better. If we are to be ingenious and original, let it not be in