

to their sympathisers caused a revulsion of feeling. In the land of their misery these unfortunates were admirable objects for the emotion of brotherhood to spend its strength upon. In the land of their adoption they are intruders who reduce the price paid to the labouring classes. They can afford to live on a pittance smaller even than will satisfy the needs of the native poor. It is this failure to realize the doctrine of the brotherhood of man whenever it prejudiciously touches our self interest which the *Spectator*, the magazine in question, entitles "Imperfect Brotherhood." The phenomenon is closely akin to the other general characteristics of the age. Turn where we will and we are confronted by an appeal to the eye or ear whose effect, if we are possessed of susceptibilities, is to thrill our hearts with, for the time being, a real and honest emotion. While under its influence we feel that there is nothing in the way of sacrifice of which men should not be capable in order to attain the great object in view. Unfortunately, like the Æolian harp, the effect ceases with the breath which gave it birth. There is no soul within to become itself a perennial incentive to strenuous and unceasing effort.

What the age chiefly requires is a living standard, a practical embodiment, actual and visible, of the great principles whose truth and necessity for the regeneration of the world are recognised on all sides. It is the constant contrast, the sharp incongruity between precept and practice,

which accounts for much of the indifference and distrust with which the Church is regarded by the more thoughtful of the rising generation. Nor is this surprising. Hitherto the teaching of the Church accorded with the conventional social ideas of the time. Men were taught to be content with that station in life which Providence had appointed for them. Individual character and conduct was alone insisted on, nor was it regarded as a duty incumbent on every citizen to work towards the regeneration of the State itself. There was not, therefore, that test of sincerity imposed which the progress of a more democratic age imperatively demands. The Church is now in the position of the young ruler who professed to have regulated his own personal conduct in all respects according to the law. One thing he lacked—"sell all thou hast and give to the poor and come and follow me." Live for others, not for thyself. There he paused, as the Church and its members pause now, and with less excuse. For to him such a command came with a sudden and sharp antagonism to all his previous beliefs and experiences. Not so with the Church now. The path is plain and the duty of the Church to walk in it is freely recognised, but it cannot bring itself to break the barrier which it has itself raised. Therefore the endeavour begins and ends with words, words, words.

Where is the leader who will gather the rising hope of the Church under the flag of a new crusade?