

plication. Christian speech and Christian action will be modified in that application, as to the method, manner, aim, degree of attention, proportion of pains and emphasis according to the time and place. A well-kept Lent will not be in a community of farmers and their families among the hills exactly what it would be in New York and Chicago; in Fifth Avenue fashions and notions, or at Tuxedo and Lakewood, what it would be in mining districts and factory populations; in the United States what it would be in Syria, or Egypt, or Judea. Brotherhood men know this. Preachers ought to remember it.

Our place is here, our time is now. What other enemies to the righteousness of Christ threaten and imperil our communities, to the present writer four stand in sight, and at hand, with terrible strength, with alarming ubiquity, with strong self justifications, with subtle fascinations. The names are familiar. The shapes are manifold. One secret source and motive, self indulgence, is common to them all. Arrayed against the will of God and the good of men, women, and children are lust, intemperance, selfish wealth, immoderate amusement. Nobody can deny that licentiousness is foul, debasing and destructive. None but the saloon itself denies that the saloon is pernicious, audacious and ruinous. No men but those who have got or are getting more than their share deny that greedy capitalism is heartless mean and cruel. Only those who are swept on under its illusions and fanaticisms forget that the tide of pleasure-seeking bears down the nobler traits of humanity, hides the true ends for which life is given, and carries with it a wicked waste. So far have these depravities corrupted the fountains of social welfare, so far have the wrongs perverted the standards of moral judgment, that men who have studied much and thought more gravely question whether the coming age in our own country, in spite of Christianity, will not confirm the awful observations of the past, that as civilization ripens it rots. God's ordinances in the Family, the School Business, the State,—have they gained or lost in our generation? Be that as it may, what have the twelve thousand Christian men in the Brotherhood to do about it? The inquiry is not put to the mass, to Chapters, to conventions or conferences, but to every member. It is not put by a man; another Lent puts it.

It would appear then that God's providence in the Church has appointed Forty Days this year in which to apply with special rigor the eternal principles of righteousness, such as purity, self-control, justice, religious seriousness, to these four particular departments or lines of practical duty. The devout opportunity and the apparatus, the multiplied services and the public expectation are provided. Generalities of intention or generalities of language, in the periodical, in the pulpit or the meeting, will not accomplish a great deal. "Canst thou draw out Leviathan with a hook?" Canst thou stay a flood with pen and ink? Canst thou wash the house and street with a mist?

A recent census report states that there are forty thousand prostitutes in the city of New York. It would be moderate to say that five times as many women and ten times as many men violate chastity in some way secretly, universal shame being a part of the natural human protest against that violation. Compare the knowledge and experience on that subject now with what men had in Sodom and Gomorrah. Which generation is chargeable with the greater sin? One can only conjecture how many of these modern transgressors hear sermons and say prayers on Sundays. Does "society" ask as carefully what are the morals of the men it invites and smiles upon as it asks what they own, how they dress or who accepts their cards? Does it ask about their morals at all? If it did, and if the answer were "No-

toriously bad," would the invitations be withheld? Would it outweigh the property the Blue Book, the title, the family name? Is it charity or is it profanity that sets up a chancel ornament beside a tablet inscribed with the Seventh Commandment, accepting it at the hands of a wife whose manners are a jest with other women's husbands? One of the duties and honours of St. Andrew's men is so to treat the young men they meet and deal with as to draw them into the Church. By their tact, conduct, acquaintance with temptation, they can do quite as much to draw them away and keep them clean from debauchery. Sexual cleanliness is perhaps the one virtue which a brave layman can do more to promote than the most faithful and experienced clergyman. To Christian knightship the honor of a shop-girl is as sacred as that of a duchess. Passion kills its victims. Moral cowardice lets them die. This is a time to fast and pray for courage.

An entirely responsible and accurate authority said not long ago that the city of Boston was ruled and misruled, by sixteen wholesale liquor dealers. Those sixteen dealers controlled the retailers to the number of many thousand, and the retailers practically controlled the voters. An equally responsible authority has more recently said that in New York the saloons are mortgaged to the brewers, the politicians are mortgaged to the saloon keepers, the people are mortgaged to the politicians. The *New York Times* was in its senses when it declared that the saloons had more to do directly with the government of this country than all the teachers and preachers. How much the teachers and preachers could do if they set about it directly, expressly and without ambiguity, we have no way of measuring. Our proposition is three fold. Intemperance and liquor selling being an enormous iniquity everywhere, the Church as the Body and Messenger of Christ has it for a prime duty to testify unequivocally and consistently against it. This testimony is not to be shifted off by ministers upon legislators and policemen and "reformers," nor yet by these upon ministers. The spiritual instrumentalities of the Church, Lenten prayers, intercessions, watchings, labors included, are surely to be employed for awakening consciences and stirring efforts to this end.

No room is left for misunderstanding as to the legitimacy of Lenten remonstrances against injustices of accumulation and abuses of property. "Is not this the Fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" "I will come near to you in judgment, and I will be a swift witness against false swearers and against them that oppress the hireling in his wages and the widow and fatherless, and that turn aside the stranger from his right, and fear not me, said the Lord of hosts." "Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them which have reaped have entered into the ears of the Lord of Sabaoth. Your gold and silver is cankered and the rust of them shall eat your flesh as it were fire." Will the fire scorch Hebrew monopolists only? Will it skip the pews of nineteenth century capitalists, owners of foul sweating shops, unsanitary tenements, selfishly managed mines, factories and railways, because the warnings have rung down through eighteen centuries? There are inequalities that the Almighty permits; there are other inequalities which man makes and God abhors and rebukes. One of these must be that where a privileged, sbrowd and fortunate employer makes miseries along with his millions. There are competitions fair and scrupulous; there are others as despicable as they are despotic. He who sitteth above the waterfloods that are rising already over the foundations of national order and concord

knows which are these and which are those. It is a good time to pray Heaven to open the eyes of the blind, to give us judges and law makers that money cannot buy, and to bless those sufferers who wait patiently for the coming of the day of recompense.

The social frivolities that intoxicate our cities and towns could be dismissed with little concern if they began only in folly and ended in nothing but stupor. It would be enough to pity the minds that can be content with them and to lament the losses of nobleness, high service and joyful simplicity which they cost. It is in that region of excess and dissipation, however, that most of the greater sins we have deplored are stimulated, multiplied and displayed. They flatter "the world," influence "the flesh" and obey the devil." Rational amusement, innocent recreation and wholesome mirth are discredited and mocked by their affectations, vanities, profanities and lies. They are the very scandals to the Church and the very dangers to the soul that the coming season of penitence, vigilance and self-denial is set in the Church year to avert or subdue.

It is too much to hope for, that the men of the Brotherhood throughout the country seeing the foes to be resisted and the victories to be won, will be united in supplication and sacrifice as they are in the fellowship of the faith?

"God give us Men! A time like this demands Strong minds, great hearts, true faith, and ready hands;

Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who love honour—men who will not lie;
Men who can stand before a demagogue,
And brave his treacherous flatteries without winking!

Tall men, sun-crowned, who live above the fog
In public duty and in private thinking;
For while the rabble, with their thumb-worn creeds,

Their large professions and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps."

—*The St. Andrew's Cross.*

THE CHURCH HAS OUTLIVED DYNASTIES AND EMPIRES.

The Church is a tower of strength, whose maker and builder is God. Stronger she must become, in the estimation of the world, as years run on, and she remains unshaken, so that her bare existence is a weapon of evidence, whose power increases with its age. Already the Church has lasted longer than all the world's dynasties and empires, and kingdoms and states. She is the survival of an age which has left nothing else living on the earth. Classic antiquity is dead, its cities are buried, its languages are no longer spoken. The Gospel was preached, baptism was administered, the laying on of hands followed, and the believers continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread and in prayers when Tiberius was on the throne of the Caesars; the same Gospel is preached and the same government in Bishops, Priests and Deacons shelters the same creed and sacraments, and worship still. There has been no change as touching anything essential. Languages have died, and new tongues have sprung up, and new peoples speak them. The old order of things have vanished away, and in succession have come a Western hemisphere and modern thought and civilization, but the Church and her institutions remain unchanged, like her Divine Head, who is the "same yesterday, to-day, and forever."—*Parish Record, Boston.*