

be it remembered, had not to help her the prestige which appertains to a reigning Empress: and the office of leadership is not willingly accorded in Germany, to even distinguished representatives of her sex. Doubtless Count Bernstorff's name will also suggest itself, as that borne by a man who for many years has used his wide influence for the promotion of every good cause. Surely a country is to be congratulated, and even innocently envied, that can point with pardonable pride to a list so long and so illustrious.

UPON CLOSER INSPECTION,

however, the outlook seems somewhat less promising. Events are continually occurring which compel the renewal of the question:—"Is this rapid multiplication of Churches, and this vast increase in regular Church attendance, traceable to anything like a genuine revival of religion in the hearts of the people?" I think he would be a rash man who would meet this inquiry with an unflinching affirmative; and the longer one pauses to deliberate, all the less likely is the answer to be given in that form.

When we get down to the really pertinent and interpretive facts, no mere movement in the matter of Church attendance and Sabbath observance can suffice to reassure us. I fear it is too largely the truth that these overflowing audiences represent, in countless instances, a mere conformity to custom. It is today "the correct thing" here to go to Church, just as seventy years ago it was the correct thing to sneer at such a practice. The multitude very naturally follows when an Emperor, and some of the conspicuous members of his Court, are found to lead the way. Official suggestion and especially the habit of the military element, is nowhere so quickly noted and copied as in Germany; and it has often been remarked that, at religious services, the presence of military uniforms greets one on every hand. Besides, when a man is compelled to close his shop on Sundays, and there is nothing to be gained by his staying at home, there exists considerably less inducement, than formerly to absent himself from Church. Yet further: the ecclesiastical structures of today are much more attractive than they used to be. Organs and trained choirs have been largely introduced, and the services of the decorator and upholsterer are no longer viewed with distrust or contempt.

Unfortunately Theology in Germany is still too largely an affair of the intellect. It is regarded and studied too exclusively from the purely scientific point of view. It makes faint appeal to the heart, and it evokes thence all too scanty a response. Hence the pulpit in this country is robbed of more than half its power. The great majority of hearers: neither understand, nor desire to receive, its high message. This statement is pre-eminently true of the working classes. Embittered by many a grievance, forced by remorseless necessity to toil early and late in return for very meagre wages, and too often regarding the clergy as members of that numerous and privileged official circle with whom they have more than enough to do already, great multitudes of these men never dream of darkening a Church door.

Then when one proceeds to make enquiry concerning the average morals of the people, alike among the wealthy and

the poor, the outlook is again found to be very seriously shadowed. The wrongdoing of the millionaire banker, whose iniquities were recently unveiled and who is now complying with the terms of a very severe sentence, cannot be ignored or forgotten: and, when we arrive at the opposite end of the descending social scale, similar flagrant offenses immediately confront us. Criminal statistics certainly fail to show that the restraining influences of religion are contriving to make themselves felt: the civic and national situation seems to be growing worse rather than better. Immorality, after all these years of counsel and repression, is steadily maintaining its advance. Bribery and perjury have become terribly rife. The Sternberg investigation revealed to many a whole new world of depravity: for almost as much moral enormity was discovered to exist in the conduct of those who were *not* placed upon their trial,—even among some of those who had been appointed to select and arrest such misdeeds,—as that which has now blasted the name of the central delinquent in that affair. And yet all these things have lately been done in Berlin, in a city which some over sanguine admirers have begun to point to as a model!

If we examine also the popular pastimes of the people, they are certainly not above reproach. In this connection it will be remembered, of course, that Sunday is still the chief day of recreation in this country: it is the day when the choicest programmes of all sorts,—in Opera, Theatres, Gardens, &c.—are invariably provided. Many persons betake themselves to the cool and quiet galleries of some Palace or Museum. And Art has secured many a true votary here, in men and women upon whom its elevating influences have made themselves felt. Yet there is another side to this argument. In particular, as I daily go along the streets, or as I pick up an illustrated paper in some café, I am being reminded all the time that there is much that passes for Art today that is thoroughly disgusting and degrading. Even in much more responsible quarters, delineations of various kinds are permitted which should be sternly stamped out. No one who knows me is likely to charge me with being prudish, but I am free to say that no good can come to a city or country where such pictures are displayed without instant emphatic protest both from the civic censor and the Church. Is it surprising that, if one visit even many of the better Theatres and Music Halls, speedy warning is furnished to the wise to seek for recreation somewhere else. Yet it is the lower class places of entertainment that are multiplying the most rapidly; and these are often indescribably base. It is true that many protests of a kind have been framed and have in a half-hearted sort of way been supported: but the thing complained of is growing more rampant than ever. Well now, when we take into account that, no sooner is church over on Sunday morning, than the worshippers hurry home to an early dinner, spend the rest of the day in some crowded Park or Restaurant or on some public Excursion, and then wind up the afternoon and evening at some Theatre or variety Entertainment, it will not be deemed an exaggeration if I say that such a manner of spending the latter half of the Sabbath terribly handicaps the efforts of the preacher. Almost inevitably, the edge of

his most serious admonitions becomes blunted and ineffective.

Let the Church Inculcate the Truth,

EDITOR DOMINION PRESBYTERIAN:—While I am strongly in favour of the abrogation of the legalized liquor traffic, it seems to me that the church makes a mistake in using the pulpit for the advocacy of this or kindred remedies for national intemperance. I do not mean that the duties of Christians individually and collectively to discountenance the evil and its course should not be pointed out. But the discussion of the political issues connected with even such a question could well be left for the platform or the press. Whether high licence or low licence, the Gothenburg system, under charge of the parish and blessed by the parson, or clubs for workmen, with billiards, cards, and other counter attractions to the dive; partial prohibition or total prohibition, is the truest and best remedy for the drink evil could well be left for discussion and decision in other arenas than the pulpit, the Synod, or the conference. What then, it may be asked, would I have the Church do? Not remain a silent or indifferent spectator of this great conflict, surely? No, certainly not. The church should be the centre, and rallying point of Christian Temperance effort. Perhaps my view can best be expressed in the words of Professor Herrold, when asked for his interpretation of the words "Resist not evil." He said in part. "It seems to me that the saying means that the right economic of John's kingdom of heaven for us is not to spend our time in attacking the evils that are, but that we are to bring in the good, trusting that it will of itself drive out the evil; that we are to drive out the darkness by bringing in the light; that our attitude is to be a positive one towards the future and its promise rather than a negative one towards the past and its shadows. It does not mean at all that we are to withdraw from the human situation as we find it, but that we are to stay with that situation just as long as there is any evil in it, for ever holding up the light and truth." In other words, let the church inculcate the truth, and good laws and correct living will follow as a natural result. Yours faithfully,

G. H. H.

If Life Is Short.

By Joseph Parker, D.D.

We think that if a man should say in a great high pulpit, "Man is mortal," that he is speaking a platitude. He is speaking all mysteries in one. We are the platitudes if we make a platitude of so profound an observation as the mortality of man. How suggestive it is! If life is short, what are the best things in it, the wisest, the deepest? Let me get hold of them. If life is short, what is the most important thing to be done? There are things to be done that are of varying importance and degrees of value; tell me O sir, if thou knowest, which is which, where is the accent, the emphasis, the responsibility; I do not want to fool away my time, I want to get hold of the most living, pulsing, throbbing moments, and get out of them what immortality I can.

An outgoing love is the only preservative of an indwelling faith.