

We do not object to the supervision, and we can hardly expect it to be friendly. If the churches condemn the sins of the world, the world may well seize every opportunity of rebuking the churches when they fall into the same sins. It must, however, be remembered it is from the world that the Church learns these things. They are not of her nature and life. She exists to save every man from their power.—*The Christian*.

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SCRIPTURE may be quoted to serve almost any purpose, and Mr. Ruskin's last-published aphorism—from a private letter, we understand—might be held to condemn most current forms of philanthropy :

Every day I am more sure of the mistake made by good people universally in trying to pull fallen people up instead of keeping the yet safe ones from tumbling after them ; and always spending their pains on the worst instead of the best material.

If Mr. Ruskin only meant that the safeguarding of the 'yet safe ones' should not be overlooked in the eagerness to rescue the fallen, we should agree with him, and this, we imagine, would be the meaning he would put on it.—*Christian World*.

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### Revivalism and Socialism.

An extremely interesting and suggestive article is published in the Boston *Congregationalist* on this subject. The writer is Dr. Newman Smyth, who is so well and favourably known to English readers as by far the best of living sermon writers in America. It is pretty well known that Professor Herron has done much in America to spread a vague

and fervid Christian Socialism. There have been signs that the Rev. B. Fay Mills, the well-known evangelist, was tending that way, and now Dr. Smyth tells us that Mr. Mills preaches that the Christian has no money of his own, that he must give to everyone that asks, telling him that it is Jesus' money, that the precepts of the Sermon on the Mount are to be taken quite literally and obeyed. This, says Dr. Smyth, is not the proper interpretation of that sermon, which was not given as a science of Political Economy, and indeed our Lord in His own conduct did not follow His own precepts in the letter that killeth, but used them as He taught His disciples to use them—as words which are spirit and life. Dr. Smyth says that 'Evangelism should know that love has laws, and that these laws of love are to be clearly and fully thought out, and that the laws of love applied not merely to individuals, but to a social condition in a civil compact, must give definite rights to individuals and classes, such as the new prophetism and evangelism fail to indicate.' In the revival meetings of Newhaven, says Dr. Smyth, it was said that there never has been, and never can be, a righteous war. This movement will be watched with much interest. One had already supposed from various indications that Mr. Fay Mills, like so many evangelists, was not in any true sense an evangelical preacher.—*Christian World*.

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### A Remarkable Institution.

The desire which Khama and his co-chiefs expressed at the farewell meeting in the Queen's Hall for an institution 'similar to Lovedale' to be erected in Bechuanaland has drawn public attention to Lovedale, one of the most remarkable institu-