

the fatal step just by simply availing themselves of the opportunity afforded by the bureau of "opening their minds" to someone in whom they can place perfect reliance." This passage throws an illuminating glimpse on the secrets of the human heart. One of the most universal instincts of human nature is to seek relief from its worry in opening up its heart and its mind to some sympathetic ear. This is the reason why in all the churches—it is different in form, but essentially the same in substance—there is the practice of Confession. I know that many people, good stout Protestants—will be shocked at the mere suggestion that they have in their churches or chapels anything that may be called Confession; and I have never heard of a religious organization among the Christian communions in which there is not some arrangement made for the confession of sins. Whether it be auricular or made in public is, of course, a matter of profound importance and of irreconcilable difference of opinion; but the main fact that the human soul craves to unburden itself is recognized by all communions; and, indeed, no religious organization could do much for its people which did not have some such institution for the confession of sin and relief of the conscience."

The Nurse.

In the old times there was great rule of thumb nursing, directed by more or less trained nuns. After the change, which really preceded the Reformation, but was made complete during its earlier years, the English hospitals in the towns and cities passed over to the officials and nursing unfortunately steadily went down.—persons generally too old or feeble for other employment, and often callous and drunken, were in charge. Then as workhouses multiplied the feeble women were made night nurses and so bought food more appetising than the ordinary workhouse fare. The first step in advance came from France, after the Restoration. The Government hit on the expedient of taking the soldier's orphans from the poor houses and putting them as nurses in the hospitals, paying them from eight to ten francs a month. Ten years afterwards the question of educating a better class of persons as nurses for the sick was mooted in England and Southey pressed the idea in his "Colloquies." The next step was the great one by Florence Nightingale, fifty-five years ago. But the modern trained nurse, and the antiseptic and other remedies have completely revolutionized the practice and made nursing one of the most marked features of social progress. One practice adopted by the old convents has not been revived and yet deserves consideration. Where the poor household was upset by the confinement, illness or death of a mother, with a father who dare not leave his work, there remained often a lot of helpless children. In such cases the religious house would take all care off his hands, not petting the children but keeping things to rights in ways suitable to their station. There are few parishes where this work is not done by kind neighbours, but there are few in which it is methodically and efficiently supervised by trained sisters or deaconesses.

House to House Visitation.

The value of thorough and painstaking pastoral visitation was strikingly illustrated by the house-to-house canvass in Stratford, conducted by the Ontario Sunday School Association Workers in November last. In this canvass the Church of England came out surprisingly well and is reported as the second largest religious body in Stratford. The "Ontario Sunday School Leader," the official organ of the Association, quotes the Rev. R. Martin (Presbyterian), as saying that he received by this canvass the cards of 62 families and 94 individuals—329 persons in all—of which he had no previous knowledge. If one minister in one city missed 329 souls that were his proper care, surely the

utmost vigilance is needed in every such field on the part of pastor and people to keep even professing Christians in touch with their Church. Too often the whole responsibility of searching out and looking after the scattered members of any congregation is left to the minister, and he is expected to do what it is perhaps physically impossible to do. There should be far more co-operation in such work between pastor and people. In this way not only those who make a Christian profession could be followed up, but the minister would have some chance to seek after the profane and ungodly.

Extension Work.

The Dominion Council of the Brotherhood of St. Andrew in their last annual report, appealed to the men of the Church for \$5,000 to cover salaries and running expenses in all Canada for the year 1908. The reasonableness of this appeal will appear instantly if we compare it with the appeal for \$10,500 from the Ontario Sunday School Association for their work during 1908 in the one Province of Ontario. When the Brotherhood for its work in all Canada, asks less than half of what the Ontario Sunday School Association needs for its work in one province, surely the men of the Church will give a cheerful and prompt and satisfactory response. The laymen's missionary movement has shown what Christian men can do when their hearts are engaged. We call attention early in the year to this modest and most deserving appeal of the Brotherhood. Think of it—only \$5,000 asked from all Canada for such an aggressive and fruitful work. We observe that the Ontario Sunday School Association received subscriptions for \$3,000 of their required amount on the spot at their Brampton Convention in October last. We ask for the same prompt and commendable zeal in dealing with this Brotherhood appeal.

Red Squirrels.

It is lamentable how every change of business or fashion bears most cruelly on the helpless wild animals. Who would have thought that motors would be their deadly enemy. But since motoring has grown fashionable the possession of a fur coat has become a necessity to crowds, men and women alike. So great has been the destruction of Siberian squirrels during the last few years to provide these garments, it is said six million a year, that the supply is beginning to run short. We do not know whether these squirrels are the same as our red squirrels. We have little love for this animal, beautiful as it is. It exterminated the beautiful and useful black squirrel, just as the brown rat exterminated the black one, and we fear the chipmunks will soon follow. Red squirrels, so far as we can see, in Ontario, do great damage and no good.

Weather.

We know not whether the sun has had an accession of spots or the man in the moon has had a toothache, but certain we are that we of the earth have had a spell of weather. Wind sixty miles an hour. Vessels driven ashore in the Maritime Provinces. Snow drifts of the old fashioned type in Ontario. Trains arrested. Snow ploughs stalled. The King's highway blocked and captured by the white cohorts of the storm king, and the thermometer rivalling the barometer in its unwonted energy marking a depression of the mercury of an altogether unaccustomed character. Though sometimes rigorous at this time of the year our climate is bracing and wholesome and need only be dreaded by those who are exceptionally feeble or who are not careful to regard the laws of health.

Punctuality at Church.

Can there be a place where punctuality is more seemly and the lack of it more regrettable than at Church? Were unpunctual people seriously to

consider the purpose for which they go to church, and the evil effect of a bad example, we believe that most of them would either stay away—when late—or set themselves to acquire the excellent way of punctuality. One thing we feel sure they do not fully realize: that by their dilatoriness they not seldom interrupt and interfere with the devotions of their punctual fellow worshippers. This is, they well know, not by any means the object for which they go to church. And this very fact, when well considered, cannot fail to convince them that it is better and fairer to be early at church than late. Our comments on this subject apply with far greater force to the clergy, if any there be to whom they are applicable, than to the laity.

Faithful Men.

English society is said to have been stirred by the resignation by the Rev. Osbert Mordaunt, of the rectory of Hampton-Lucy in the Diocese of Worcester, a living said to be worth \$5,000 a year, and the Rev. F. Tobin, Rural Dean of North Kingston, in the same diocese, once a famous Cambridge athlete. The reason for the resignation of these clergymen is said to be the "excessive immorality" of wealthy parishioners, prominent in social circles, and the injunction of silence with regard to it imposed upon them by their Bishop. Mr. Mordaunt is reported to have said in a recent sermon that: "The immorality among some of the upper classes of this neighbourhood has lately caused a grievous scandal. At a meeting held last week by eight or nine clergymen we decided unanimously to speak out upon the matter and that because we cannot let it be supposed by the working classes that we could ever rebuke such sin in them and be silent upon it when it occurs among their social betters. We had addresses distributed around about on purity, and these were certainly needed, but the only wonder is that the working classes remain as moral as they are, considering the example set by those above them." "Even last week pressure had been brought to bear upon us not to speak on the subject, but St. John the Baptist, or St. Paul, or our Lord himself, would they hold their tongues for sake of wealth or of titled names? I myself resisted publicity until all possibilities of maintaining secrecy passed away." If this statement is well founded the resignation of these clergymen will not have been in vain. If wealth, rank and power, when allied with impurity and debauchery, are allowed to attend the services of the Church and unrepentant avail themselves of its ordinances, then the Church and the world are merely synonymous terms, and to that extent the Church is the more degraded of the two.

A Worthy Bishop.

It is always a pleasure to know that a Bishop has been called to his sacred office who is well worthy of the honour bestowed upon him. One of the recent appointees in Ireland is of that class. Of him the "Record" has this to say: "The new Bishop of Clogher bears a name highly honoured and respected in Irish Church circles. His uncle—also a Maurice Day—was Bishop of Cashel for nearly 30 years, and he has himself filled many prominent and representative positions in the Councils of the Church. As rector of Killiney, and subsequently as incumbent of St. Matthias's, Dublin, he left his mark as an earnest, deeply spiritually-minded man, and as Dean of Ossory and rector of the Cathedral Church of Kilkenny he won golden opinions, both as a preacher and administrator. He brings to the high and holy office to which he has been called the fruits of a ripe and wise experience gained through a long and faithful ministry in the service of the Church."

A Clergyman Wanted.

The Bishop of Quebec is anxious to meet with a good earnest, young unmarried clergyman, strong