

Where do the "entertainments" come in? The Holy Ghost is silent concerning them; and His silence is eloquence. In vain does one look for a promise from God for providing recreation for a godless world. My second contention is that providing amusement for the people is in direct antagonism to the teaching and life of Christ and all His Apostles. The attitude of the Church towards the world, according to our Lord's teaching, is one of strict separation and uncompromising hostility. He says, "Let the dead bury their dead; but go thou and preach the Kingdom of God." His first word of command to His evangelists was, "As ye go, preach." His last, "Preach the Gospel to every creature." Ah! yes, our Lord was in awful earnestness, and the teaching of the Apostles was the echo of His. "Be not conformed to this world; but be ye transformed," is the word of command to the Romans. "Come out from among them, and be ye separate, and touch not the unclean thing," is the call to the Corinthians. St. James declares with holy severity, that "The friendship of the world is enmity with God." St. Peter writes, "As He which hath called you is holy, so be ye holy in all manner of living." St. John writes, "Love not the world, neither the things that are in the world." My third contention is that amusement utterly fails to effect the desired end among the unsaved; and it works havoc among young converts. Let me call for the harlot, and the drunkard, the careless and the scoffers, the men and women who have found Christ through "amusement" or the reversal of Apostolic methods, to stand forth and declare the same. Listen! There is neither voice nor any to answer. O brethren, the call to-day is, "COME OUT"; "Sanctify yourselves"; "Put away the evil from among you." Grasp the Book of God. Trust the Spirit who wrote its pages. Let the Church again confront the world with a ringing "protest" against the false, idle methods now so largely employed to attract the masses, and like her Lord she shall overcome and with Him share the glory.

THE REMEDIAL BILL.

It is forty years ago since A. K. H. B. (who still happily lives and writes) published his brilliant essay "On the Art of Putting Things." Had he to write a new edition, no better illustration can be found than the cleverness by which the demand for Separate schools has been put forward as a claim of justice to a minority. As a matter of fact the Romanists are not a minority in Manitoba, but the largest religious body, and owing to the fact that they constitute the greatest electoral force in Canada, the demands of their leaders are conceded by the legislators of Canada. Take the Protestant City of Toronto as an instance of how this has become the Established Church of the Government of this Province. One of the trustees of the hospital must be a Romanist; one of the house surgeons, even if at the bottom of the list, must be a Romanist; they have the exclusive right to elect one of their body as trustee on the public library, high school board, and similarly in every institution in which the Government can interfere. It is time that the hypocritical phrase "the minority," was given up and the demand of the majority honestly admitted as the reason of the present bill. Had the Government or the Opposition in the House really desired to do justice to the minority, a very different bill would have been introduced. The population of Manitoba may be roughly divided into sevenths; of these sevenths the Roman Catholics comprise

three, and all the rest of the population four-sevenths (we resent the impudent insult of non-Catholic which this body is adopting; we are Catholics, but we are not under the Bishop of Rome.) Of these four-sevenths three are composed of Church people, Methodists, Presbyterians and Mennonites, anxious to have more or less religious school education, and the remaining one-seventh are opposed or indifferent to it. The School Act did away with the religious exercises which were in use in the schools at the time it came into force, and substituted others, which we are told (but may have been misinformed) were prepared chiefly by the Methodists. Dissatisfaction was inevitable; conciliation could have saved a great deal of disturbance. A good deal was done, but not enough. We quoted Principal King's suggestions last week, and can add a reference to the Archbishop's charge, in which he endorsed the adoption of practically the same course, but the Archbishop belongs to the minority and so his opinions are disregarded. Practically the situation is this: The people and Government of Manitoba refuse to be coerced; they say that were they let alone all real cause of grievance would be removed, and Irish Roman Catholics, in the face of insult from the French members of the Government, testified to the practical satisfactory working of the law in their parishes. Since that time the matter has been made a religious question, and no Romanist dare say so under penalty of ex-communication. The Manitoba Government say to all: We give you efficient schools in return for your taxes; if you want private schools you can have them at your own expense. The Dominion Government measure will compel all belonging to the church of the majority to pay their taxes to the private schools, but leaves all the smaller bodies without redress. It is the interest of the State to have an end put to strife, not by repression, or injustice, or truckling to a majority, but by fair and even measure to all. Anything short of this is sure to be opposed by Manitoba, and any measure which gives increased or exclusive privileges to a majority is sure of resistance, so that we fail to see any prospect of the end. We showed last week that, although the Privy Council was technically obliged to refuse relief in our action, it was the duty of the Legislature to give equal relief to us as was given to the Romanists. The Mennonites have, if possible, a greater claim than any one; they were induced to leave Russia and come to Canada on the positive pledge of the Government of Canada that they would be accorded rights equal to those given to any of Her Majesty's subjects. It is still open to the Government to make the bill one, giving fair and equal rights to all religious bodies, and to adopt it to the necessities of a small and scattered population, and we trust in the interests of Manitoba, Canada, and religious education, that this will be done—in better words than we can use, that peace and happiness, truth and justice, religion and piety may be established among us.

ORDAINED PRIEST.

At Woonsocket, R.I., Tuesday, February 4th, the Rev. Henry E. Benoit was ordained priest by the Right Rev. Bishop Hall; Archdeacon Tucker assisted in the service. Mr. Benoit was born in St. George of Winsor, in the Province of Quebec, July 5th, 1863. He was educated and prepared for the Methodist ministry in the city of Montreal. At the age of 21 he was appointed to his first pastoral charge in Zimmerman, near the city of Hamilton, Ont. In 1885 he was called to

Africa by Bishop William Taylor, and the next year he received the appointment of superintendent of schools from the French Government. While in Africa Mr. Benoit was a member of the military staff of the Governor of Loango Province, the celebrated French explorer, De Brazza. Upon his return to the United States Mr. Benoit was appointed superintendent of French Methodist missions within the bounds of the New England Southern conference. He took up his residence in the city of Woonsocket in the spring of the year 1888, and became editor and publisher of *Le Methodist Franco-American*, a religious publication issued weekly in the interest of French Methodist missions. Mr. Benoit received ordination in the M. E. Church from Bishop John F. Huest, D.D., LL.D., Chancellor of the American University in Washington, D.C., but in April, 1894, he severed his connection with the Methodist denomination and quietly entered the fold of the Protestant Episcopal Church. He was received about the same time as a postulant for holy orders by the Right Rev. Bishop Clark, of the Diocese of Rhode Island. Mr. Benoit is the author of several well-known French hymnals, and also of a French liturgy and hymn book for the use of French Methodist people in the United States and Canada. He is a regular contributor to the *CANADIAN CHURCHMAN*, and his articles are read with great interest. In June, 1895, Mr. Benoit accepted a position as agent for the Colonial Church and School Society of the Church of England. He has just made a visit to the United States as commissioner on international French work. We had the pleasure of a call from Mr. Benoit last week. In a few minutes conversation Mr. Benoit informed us that he had taken occasion of his visit to the United States to interview a number of American bishops with a view to placing the French work on an international basis. It is interesting to note in this connection that there are actually more French-speaking people in the United States than in Canada. Within the bounds of one diocese, Massachusetts, are to be found no less than half a million French Canadians who within the last 30 years have emigrated from the Province of Quebec to the United States. Many of these people were French Protestants, and not a few of them Church of England people. In one French Congregational Society in the city of Lowell, it was found that thirty former members of the Church of the Redeemer in Montreal had joined its fellowship. There is no doubt that those who have joined other religious organizations would greatly increase this number. Mr. Benoit informs us that arrangements are being made to place a French missionary from our Sabrevois mission into the United States. In return, the American Church will recognize the Sabrevois mission, and contribute liberally toward its support. Thus it appears that while the politicians have been talking war, Church people have been taking steps to unite the two leading nations on this continent into a closer bond of fellowship. Mr. Benoit was sent with letters to the American bishops at a time when the war talk was at its highest point, yet his reception was most cordial, and the success of his mission assured.

HASTY JUDGMENTS.

"Judge not and ye shall not be judged, condemn not and ye shall not be condemned." So said the Saviour of our souls. Oh, how displeasing these hasty judgments are to God. All judgments are rash, because we are not meant to be judges one of another; and in so

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