

I think that we clergy, in trying to bring home this vice, should tell men what unmitigated selfishness is in it, and should endeavour to utilize opportunities when large bodies of men are gathered together. What a noble opportunity, for instance, there would be to tell the truth about these vices at the closing of a men's service at a mission. What a noble opportunity at a harvest festival, where multitudes come together to thank God for the gifts He has given them. Let us tell the people not to abuse those gifts by spending them in gambling and betting. What an opportunity on Sunday to show how this vice is the very opposite of the grace of charity, which seeketh not her own.

I would also say to mothers. "You have mighty influence with your sons. Oh, mothers, do try to teach your sons the evils of this vice in every shape," and before they go out into the world let the tender notes of the mother's voice be heard, so that they may abide with that son and keep him from this terrible sin and evil. It is so mighty an evil that men can never hope successfully to cope with it in their own strength; but whatever we do, let our eyes be upwards. "O our God, wilt Thou not judge them? We have no might at all against these great enemies and dangers, but our eyes are upon Thee."—*The Rev. George Everard.*

LETTER FROM BISHOP BLYTH OF JERUSALEM.

SIR,—I have completed to-day the seventh year of my Episcopate. If this is a position of difficulty and anxiety, it is surely one of unique hope and interest. May I not say that we touch Church prospects in these lands which can claim a promised success? When I entered upon my work I was advised by a sensible Churchman that if I could only make the position more tenable to my successor I should have done a solid day's work. I have always kept his wise thought steadily in view. But in a field where already "the reaper" is close upon the heels of "the sower," encouragement is not solely of the future. Looking back seven years I think the consciousness of the Church will testify to her own juster appreciation of the position of Churches episcopally represented at this Mother City; that there is less sentiment about them, and a but or acquaintance with them. There is manifestly a general growth of interest in the Holy Land, all the world over. There is, I think, a truer intelligence of the Catholic Mission of this Bishopric, the prejudices against its revival is disappearing before the knowledge of facts. And there are points of promise in the position of legitimate Missionary enterprise, (notably in medical work), which are healthier indications in the older missions. As to general progress, I found 25 clergy, there are now 51, with whatever work that increase may indicate. I have also chaplaincies, and Jewish missions in my own hands, which, thank God, are most encouraging to me.

Let me now state my claim upon the Church. This is a Bishopric of representation of our communion in the Bible Lands, and I am the only Bishop of ours in this charge. The commission of Christ is twofold, to the Jews and to the Gentiles. The missionary Bishops of the churches of the Gentiles, in many a field of foreign labour, are a noble brotherhood, leading noble forces. The one Anglican Bishop in Christ's commission to the Jews needs both men and means. About 100,000 Jews have entered Palestine during the last few years, of whom 65,000 have come within the last seven years; and the arrival of a vaster host is imminent. No one can possibly forecast the next seven years of Jewish immigration. With £200 a month, now at my disposal, I am occupying the

missionary centres, and aiding much independent work, and some of that of the older societies which they cannot touch. Jewish missions, equally with some Gentile missions, have a claim on every parish, and on every Churchman. But no single Bishop can put forward an universal claim, as I may. I ask those who own the obligation of our Lord's command, now once more coming into such prominence, to send to Messrs. Coutts and Co., just such aid as they can afford, for the work in my charge on their behalf. I ask it of the laymen of the Church, and I ask it of my brother clergy, I claim it on Christ's service for the unprecedented openings in the Land of His own personal mission, and in Egypt.

I do not open another seven years work without plans; will the Church deny the means requisite? It is from individuals that there must be the answer.

G. F. POPHAM BLYTH,

Anglican Bishop in Jerusalem and the East.
Jerusalem, March 25, 1894.

RISEN WITH CHRIST.

In St. Paul's letter to the Colossian Christians he says to them, "If ye then be risen with Christ, seek those things which are above," He does not tell them to seek the things which are above in order that they may be risen with Christ; but takes it for granted truth that they are risen with Christ, and since ye are, therefore seek those things which are above. The resurrection of Christ is the resurrection of the Christian, and he is expected to live the risen life while he is here in this world. He need not trouble himself about theories of the resurrection, or things connected with it that seemed to be mysteries beyond his definite knowledge; he has only to live as already risen with Christ. And this is his proper and natural life. "If a man be in Christ, he is a new creature." He is in a new world, in a different atmosphere, with higher motives, nobler purposes, assured hopes, at rest now, and the meaning of life made plain. For present use in personal religion, this view of the resurrection is sufficient, whenever it becomes a real thing in experience. Thinking on things above is the evidence of our resurrection, and it also flows out of the truth that we are risen with Christ. If while living in the world, fulfilling the duties that belong to us, at the same time, the dearest, most precious, most delightful thing that can engage the soul is the thought of God—what He is to us and what we are to Him—then this is clear evidence of the risen life, which is our true and natural life. Likewise, out of this spiritual resurrection there naturally flows this gracious and uplifting dwelling on God and things beyond, which gives to the weary soul radiant glimmers of the fulness of life with Christ in heaven.—*Church News.*

ADVANTAGES OF THE CHURCH CATECHISM.

The Church Catechism offers these advantages:

1. It reduces religious knowledge to its simplest elements.
2. It presents those elements in a systematic and instructive order, starting with what God did for the child in Baptism; then advancing to what the child has to do in discharge of his share in the Baptismal Covenant; and, finally, setting forth the means of grace by which the child may be enabled to fulfil his Baptismal vows.
3. It secures a symmetrical and, as far as it goes, complete presentation of the truths of the Christian religion, thereby counteracting the tendency of teachers to dwell too exclusively on special doctrines.
4. It contains an authoritative statement by

the Church of doctrines of vital importance; and in this respect is an invaluable standard of faith, not merely to the young, but to adults also.

5. It has been found that where no Catechism is used the religious instruction, no matter how good in other respects, is liable to be indefinite, incomplete, and speedily forgotten. It may inform, but does not edify.—(From "What a Churchman Ought to Know and Believe," by Rev. A. Gray.)

THE LAYMAN'S OPPORTUNITY.

[Paper Read by Rev. Geo. B. Nicholson, of Fort Fairfield, Diocese of Maine, at a meeting of Woodstock Deanery, held on April 11th, 1894, at Bristol, Carleton Co., N. B., and printed by request of the brethren.]

The subject of this paper—or at least one phase of it—has been suggested to me by a member of this Deanery, and it is because of his request that I present it before a gathering of priests, when, after all, the laymen of our parishes are the ones whose attention should most properly be called to the matter.

Now, when I speak of the layman's opportunity, I am not alluding to the laity in general. I make no reference to the earnest and golly women who are ever ready at their pastor's call; ready to assist him in the care and training of Christ's children who are sent to him; ready to go to the sick and needy, and render such ministrations as are not restricted to the priest's office; ready to relieve him of the worry and strain of financial burdens. Nor do I mean the youth of the parish, the young men and maidens who are frankly devoted and loyal to the Church and her minister. I mean the *layman*, the man of judgment,—the man of influence,—the man of character. I mean the men that stand before the community as representatives of the parish. Communicants, helpers, and men whose lives are influenced and moulded by the Christian characters they bear.

I am sure that every parish priest must feel that in the men of his flock, be they young or old, be they many or few, there is a latent force which, if brought out and utilized, would under God's blessing accomplish marvels for the cause of Christ and His Church.

Christian brethren of other names have recognized this fact, and have made the most of it. I believe it is this alone that accounts for the remarkable success that they have met with on this American continent. Surely the clergy of the so-called Evangelical Churches are not superior to ours either in ability or training for their work. Surely modern systems of worship do not appeal to men where the Catholic system fails. The Holy Catholic Church, with her Hierarchy and Liturgy, has Christianized the world. Protestantism has had but a small share in the grand whole. The success of the most influential of the denominations in the last century has been largely due to the fact that their laymen have recognized and grasped their opportunity. They have realized that the work of spreading the Gospel of Jesus Christ ought not to be confined to the ministry alone. They have learned that a layman may gain a hearing and an influence where the minister would be avoided or resisted. They have found, in fact, that when a man approaches his brother man in a manly, honest, straightforward manner, and speaks to him about God, his soul, hereafter, the claims of Christianity, personal religion, that he is likely to be heard respectfully, and may with tact and perseverance bring that man to the Cross, there to devote himself to the service of our Lord and King.

It has long been the reproach of the Church that there is a coldness and formality about the religion of her members. Her priests and some