

Let us speak not in a spirit of defiance, but in a spirit of love, let us eschew all needless expressions which may give offence; above all let us remember that the grand object which we have in view is the discovery of the wisest methods of work, the strengthening of peace, the firmer cohesion of the members of the Body. By this course our very differences will serve to bring out more clearly the unity of our faith, and our diversities of thought will be at once a safeguard and protection against any narrowing of the limits which define the membership of our branch of the Catholic Church.—**BISHOP MACLAGAN.**

GAMBLING SCHEMES.

WE so confidently looked for the interference of the powers that be for the suppression of the lottery, organized under the auspices of the Masonic Order, that we did not allude to it, as by doing so we should have only advertized this nefarious scheme. Had we information of a burglary being planned we should not condemn it in this paper—this is not a department of the police force. But when the police have such information their duty is clear, their function is to catch burglars and bring them to punishment. Should, therefore, we know that the police force were aware of a certain burglary being planned, and that they took no notice whatever, but allowed the crime to be perpetrated in perfect peace and without disturbing observation, we should conclude that the police and the burglars understood each other. Our own dwelling was once robbed and the night watchman was proved to have been "in" with the thieves, he threw neighbours off the scent of suspicion by remaining at our door while the burglars operated. The Province of Ontario has just seen a similar sight. A crime against society, a crime classed as such in the Statute book, a crime for preventing which the police have special powers, has been perpetrated, and the police and the law officers of the Crown have not interfered. What is the inference? The conclusion we come to is, that either they were paid to keep quiet, or that their connection with the secret society doing this wrong destroyed their sense of duty or power to fulfil it. That they were paid is not credible, the bribing of a number of officials would be a difficult as well as a costly task. That the Masonic obligation operated to keep the police authorities quiet is no doubt the solution of this scandalous mystery. But that such is the natural operation of the Masonic obligation we deny; unfortunately, however, these secret society obligations are constantly wrested from their natural uses and the most unnatural direction is given to their powers. The chief officers of the higher Court of this very powerful Order have, we are glad to hear, spoken out strongly against the perversion of Masonry to the purposes of gambling schemers, who used the Order to shelter them from the law. We look to the Grand Lodge to issue an edict forbidding any use of the name of the Order for such unlawful affairs and trust that this body will not shrink from such action as will make subordinate lodges and officers abstain in future from countenancing a gambling fraud under the specious title of lottery. The honour of the Order demands that the Masters of the offending Lodges be expelled or suspended, they are criminals, they have no place among men professing Masonic principles; their eyes should never again be allowed to see light in the East. As to the Government of the Province, well, what can be said? It has winked at a grave crime, in fear of giving offence to a few daring members of a secret society. What folly! To please a few score friends they have outraged the good name of Ontario, and given offence to the entire honest

population of the Province. We trust our pulpits will ring out a Christian warning against, and Christian condemnation of, this wickedness. The Church must also keep its skirts clean by severely refusing to countenance or to receive aid from gambling lotteries.

DRAWBACKS TO THE PROGRESS OF THE CHURCH.

THE great want of interest manifested by the Church in the burning questions of the day, especially the controversy between capital and labour; the welfare and real elevation of the great mass of the people, and the gradual unravelling of the social problem, has certainly been a source of weakness to her. It should be her aim to lead in the discussion of these great questions, and not, as has been unfortunately the case on many occasions, allow herself to be made the instrument of an interested party. Even at the Reformation, grand as was that emancipation from spiritual thralldom, she passively allowed her great wealth to be used to strengthen the position of an already powerful section of the nation, for although a part of her treasure was used in founding charitable institutions, yet was a comparatively small amount. It may be said it was submitted to under the force of circumstances, yet it was submitted to the moral power in the Church not being strong enough to produce a strong protest.

And when we insist upon the duty of the Church in looking after and defending the interests of "the mass," we are not, as some may imagine, advocating a cause which seems likely to be successful in the future simply from self-interest—for the prospect of real progress among "the mass" is not as certain in the future as it may at first sight appear, there are some dangerous rocks among which their bark of progress is in danger of being wrecked. Even at present their position in some respects is not equal to what it was in the thirteenth century; at all events not that of the skilled artizan.

STUART MILL on, "Socialism," says:—"In the opinion of the Fourierists, the tendency of the present order of things is to a concentration of wealth in the hands of a comparatively few immensely rich individuals or companies, and the reduction of all the rest of the community into a complete dependence upon them." Of course I am not for a moment supposing that the advocates of "the mass" are right in all they advance, far from it; but simply that the questions are full of life, and that the Church should take an active interest in them, sifting right from wrong and doing her best to clear the mist at present hanging around these points.

By her active interest in the temporal welfare of "the mass of the body," she will command the respectful attention to the spiritual truths she has to enforce by a careful and judicious aid toward their progress in this world, she will gain their ear to her teachings on matters of eternal interest.

W. B.

PRESENT DAY EVANGELICALISM.

"CONTRASTS," it is said, "are striking." Certainly the contrast between the opinions of the so-called "Evangelical" party here and in the mother country is calculated to throw new light upon their present anomalous position.

While the party leaders and writers are fulminating against the S. P. G., in the party organ, be

cause of its Romanizing tendencies, their brethren on the other side of the Atlantic are, according to their own interpretation of certain Church practices here, pursuing the same Romeward path and that at no ordinary pace. At the recent Evangelical Congress held at Islington, and presided over by the Venerable Dr. Wilson, the utterances of some of the speakers were of a most startling character. Canon LEEFROY, after indulging in a vigorous assault upon the Ritualists and the late Dr. PUSEY, and the first Prayer Book of EDWARD VI., speaks as follows regarding the charge of narrowness laid against the Evangelical party:—"Narrowness for the cause of Christ we must maintain; narrowness for the purity of everlasting doctrine we must glory in. . . . But may we not justly be considered narrow in a different sense if we refuse to bring our services more into harmony with the ideas of the age? As regards, for instance, music, more or less; as regards the observance of various Saints' days included in our Prayer Book, for which we have Collect, Epistle, and Gospel; and as regards the daily, or at least, weekly administration of the Lord's Supper, surely a man is not the less evangelical because he is in favour of these."

He was followed by the Rev. PHILIP FRANK ELIOTT, who came out strongly in favour of what he termed "downright, whole-hearted loyalty to the Church." "Every earnest dissenter," he went on to say, "has a right to be treated by us with courtesy and respect," and has, of course, a perfect right, in our free country, to hold and advocate his own opinions. But it must be remembered that the opinion of every true dissenter is that our Church is wrong, and so wrong that he is bound in conscience to stand aloof from it. And therefore I would not move one inch from Church principles for the sake of conciliating or co-operating with dissent. No policy could be more fatal than to attempt to combat Ritualism by any kind of alliance with dissent." "We should be diligent," he adds, "to teach all, and especially the young, what the principles of our Church really are—the historical position of the Church—her rites and ordinances—her wonderful system for the instruction, the guidance, the strength, the comfort of the Christian. If this were to be done, we should train up a generation of Protestant Churchmen bound by ties of inseparable attachment to their mother Church—steadfast against all enticements in the direction either of Rome or Geneva, and adorning the doctrine of God our SAVIOUR in all things."

Then came the Rev. Mr. GOZ with these words on the æsthetic drift of the age and the necessity of utilizing it in the Church:—"Some of these ceremonial practices and modes of conducting divine worship (alluding to the work of the Ritualists) are perfectly innocent and allowable in the Church of England. Let me mention certain practices which give pleasure to many worshippers because they please the eye and ear, because they seem to foster that reverence and order which become the house of God, and because they impart additional brightness and liveliness to a form of service which, beautiful and spiritual as it is, is apt to become tedious owing to the frequency of its repetition. The chief practices to which I allude, are the surplice in the pulpit, the surpliced choir, and the choral service."

Comment on the above is unnecessary. There is evidently a change coming over the Evangelical section of the Church at home, designate it by what name, or take it as an indication of what, men may. "The old Vicar," as he is called, of Islington, says the outlook, is hopeful. An English

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