

own of the Falkland Islands, and to build on the Falklands is a difficult matter. But the Bishop set to work and raised £3 000, among the 2,000 English colonists out there, and friends in England began to raise the same amount. By the zeal of the Bishop's son-in-law, Mr. W. F. Robinson, the whole of the materials for the church except the rough stone for the walls have been packed and sent off ready to be put together on the spot. Bricks, lime, cement, wooden rafters, the pews, the iron sheeting for the roof, have all been sent out under the charge of a clerk of the works and two skilled bricklayers. The cost of the church has thus been more than doubled, for bricks which cost 2l. a thousand in England cost about 4l. 10s. for transport alone. But there was no other way, for those barren southern outposts of British dominion bear absolutely nothing that can be used for such a building.

The Bishop of Gloucester declares that he views with anything but favor "the sort of gossiping and often desultory teaching that marked the kindly-natured, but not very cultivated, Sunday school teacher." He is most anxious to raise the standard of teaching; and this is what only too many likewise are desirous of doing. His lordship's first desire is to help the children to a better understanding of the Bible. The Church Catechism required careful and not desultory teaching. It embodies fundamental doctrine, to teach which requires careful preparation, and, if well done, it would prove a blessing to the children. The Prayer-book, too, should be taught in a plain way, so that children may understand how to use, and to recognize its distinctive features. If teachers could but make themselves better prepared for their important work they would in the long run rejoice that they had taken the necessary pains to qualify themselves. To help teachers to be what the Bishop of Gloucester would see them, it may not be amiss to direct attention to the admirable course of lessons which is used in the Chester diocese.

ROMAN CATHOLIC INTOLERANCE IN DUBLIN.—The Rev. J. S. Fletcher, D.D., incumbent of St. Barnabas' Church, north side of Dublin, writes to the papers, commenting upon some recent utterances of Lord Mayor Sexton in an after-dinner speech, butting the "Unionists," i.e. the Protestants, with promise of all the honors that are to be showered upon them in the days of a Home Rule Parliament. He says he knows two clergymen who have been struck with stones deliberately aimed at them while walking through the streets, that he himself has been pelted and stoned, that the Protestant children attending his daily and Sunday schools, are annoyed, insulted, and pelted, and put in terror by the Roman Catholic children with whom they are compelled to dwell; that the glass in the Church windows was broken times without number till protected by wire netting, and that language of the most revolting filthiness and lewdness is used by Romanists towards the clergy and the "minority" in all parts of the city. Dr. Fletcher naturally asks how all this agrees with the Lord Mayor's rosy statements. The Rev. Thomas Long, rector of St. Michan's, has had similar experience.

The Rev. Dr. Hannay, vicar of St. Ann's, Belfast, preached a sermon on "The duty and office of those who have the care of souls," at the institution of the Rector of Ballymacarrett, in the course of which he related the following interesting experience:—"In the early portion of his ministry he (the preacher) was appointed to one of the wildest parts of the country on the banks of Lough Neagh. There was no church there, only a half-dilapidated old school-room. There had been no regular ministry of the Word for a number of years. At the first Communion he celebrated in the place there

were three persons beside himself, and the congregation consisted of about twelve. In the course of a year, he was thankful to say, the communicants rose from three to 135. He began to inquire into the matter, and he found that on every Saturday evening, in the kitchen of a poor weaver's house a number of godly men and women met together for half an hour and offered up special prayer for their minister, and asked that a blessing might be poured out on his work. To that he had attributed the wonderful measure of success which was vouchsafed to his labours in that place."

RITUALISM.

The present age has witnessed a religious dispute that has been characterized on the one side by an earnest appeal to Scripture and Church law, and on the other by vituperation, opprobrious epithets, and an astounding ignorance of Church usages. The "ritualist" has been stigmatized as a breaker of the law, a Jesuit in disguise, a Romanizer, and the like. But what has been his answer to such charges? An appeal to the Word of God, to the statutes, injunctions, canons and rubrics, of the Church. Much of the prejudice against the "ritualist" is due to the indifference, laxity and disobedience that is now so prevalent in the Church. When the "ritualist" appeals to such evidence as the Bible and the Church in support of his position, men become offended and even startled, for it is plain to see that the position of the "ritualist" seems tenable. In this controversy over forms and ceremonies, charity is often violated and the meanest names are thought of with which to brand the "ritualists"; such as "hypocrite," "traitor," betrayer of the glorious Protestant principles of the Church," "Romanizer," etc.

We are no advocates for extreme Ritualism, nor are we undertaking to prove that all the "ritualist" teaches or practices is right. But we do claim that the "ritualist" has a right to be heard, and that his case should be judged of impassionately. Whenever he has the Bible and Church law on his side, he should be sustained. Whenever he has transgressed these—if he has done so—he should be reasoned with in a friendly and Christian spirit. Nothing will be accomplished in this matter of ritualism by denouncing the whole system by vituperation. The man that is in the right uses strong arguments, but soft words. The one in the wrong, strong words but weak arguments. The prejudice against ritualism must be laid aside, and the system calmly examined, if any progress is to be made in opposition to it.

A "ritualist" has as much right to be heard as a Low Churchman. He should not be condemned or called a law-breaker before his case has been tried. Calling a man or a system harsh names will do no good. In England, ritualism has been tried. There many churches have been erected that were ritualistic from the foundation-stone to the turret. Ritualism was the spirit that built them, and was the attractive power that filled them. It has caused services to be multiplied, rubrics to be observed, reverence to take the place of irreverence, churches to be beautified, frequent celebrations of the Blessed Sacraments, guilds and benevolent societies to be started. The poorest court and ally of overcrowded cities, and every den where sin and poverty dwell, have left the influence of ritualism. In many places moral filth has been swept away and the atmosphere made pure. In the bed of profligacy and ignorance, ritualism was bred and developed. There it gathered strength, and now its influence is felt throughout the whole Anglican Communion. It has done and is doing a mighty work for Christ and His Church. By its fruits it shall be known.

The chief outcry against ritualism and the "ritualists" is of dissenting origin. The more Protestant a man is, the more vociferous is he against ritualism. And we might add, the more unreasonable he becomes. There is something significant in this. The world, the flesh, and the devil are never very noisy against those who are ever ready to their work. We may be sure that Dissenters care very little about the Church, her influence, power, welfare or unity. In condemning ritualism, Churchmen should remember this. Too many Churchmen are willing to ally themselves with Dissenters or Protestants, and often to the detriment of the Church.—*Church Critic.*

THE 'STRAIT GATE' IN MATTERS SOCIAL.

'Few there be that find it.' It is indeed so. The Christian who follows the principles of his religion in dealing with social questions will soon realize that, in most cases, he is one of a small band speaking against many—against the general opinion.

Look at this one. He is living among the clever, the high-born, the rich, the mighty of this world; perhaps he is the spiritual pastor of such. It is his duty to indicate the value of these privileges from a heavenly standpoint: that they are often a snare to their possessors; that, compared with spiritual blessings, they are as nothing; that, any way, they are talents which must be accounted for; that, by those who have them, they must be used as by stewards, who are administering the property of others, in this case of their Master, Christ; that the boundless law of love and Christian fellowship applies to these, as to other things. It may be his duty, too, to indicate yet more plainly the application of these principles, to say that men cannot, like cowards, rid themselves of the burden of their responsibility and surrender their privileges; that they must rise to their position, as they may all do by the help of the Holy Spirit, and seek not their own but others' good; that they must, so far as they can, see that not merely a few favoured individuals, but mankind at large, are benefited by wealth, by culture, by leisure, and by the treasures of nature, and art, and literature which are through these means created, collected, and preserved. Will the great ones of the earth care to be taught thus? The teaching will disturb them. It will suggest unpleasant questions regarding idle lives, luxurious living, selfish interests. He who speaks out plainly will not have many comrades.

And that other. His people, whom he teaches or has dealings with—the tendency, alas! is such that it will not do to say 'lives among' here—they are poor, and, in consequence, often discontented with their lot, jealous and envious. They, too, must be told the true value of earthly advantages—that a man's life consisteth not in the abundance of the things which he possesseth, that the heavenly treasure is the best. Nay, more, they must be urged to believe that, having food and raiment—and we are now talking of the classes that do have the necessaries of life—they should be therewith content. This task in the case of the Christian pastor will be rendered none the less difficult by the fact that he who speaks so will appear to his hearers comparatively rich, and will himself know that they are thinking how easy it is for those who are up to preach contentment to those who are down. But speak he must, even though conscious that his efforts to make them see his position in the right light are unsuccessful. And he, too, will find himself without many helpers, for his hearers, unless they belong to an old and fast-disappearing school, will not love him who does not prophesy according to their wishes.

And there is yet another to notice—that man