

bour, under the guise of piety, incurred our Blessed Lord's severest denunciation and scorn. If there was anything He abominated it was "Cant."

Perhaps some one, feeling scandalized by such sentiments, will reply, "Are we not taught that the faithful shepherd must leave the ninety and nine in the wilderness, and go after the one which has gone astray?"

Yes, my dear brother, that's just it, that's just as it should be. The faithful shepherd ought to be able to do so. He should be at liberty to concentrate all his energies and efforts on the one that has gone astray, feeling quite confident that the ninety and nine will in the meantime remain loyally within the fold, without all this obsequious visitation. But, unfortunately, our pastoral methods have taught the flock to reverse the order of things, and the shepherd to feel thankful if one will consent to remain within the fold, while he goes ninety and nine different ways to look after the ninety and nine stray sheep, to find probably that some of them have been inveigled away by some "brother shepherd," and, if he succeeds in bringing one or two home rejoicing, he may feel very thankful indeed, if the one he left behind has not himself gone astray, offended because he was not "visited enough." The whole thing is on a wrong basis. We are copying the ways of the world too much. Instead of being like shepherd's looking after a stray sheep, we are rather like runners at a railway station, each crying up his own particular Hotel.

Of course all this may be done for the sake of "souls." But beware my brother, beware of "Cant." See to it, before the Lord your God, that the "souls" you are looking after are not specially such as are able to put a fat envelope into the offertory.

As concerns visits to the sick or those unable to come to church, of course that is another matter. But even here the sheep of the flock have to be better instructed. They seem to imagine that the minister has some gift of second sight, or some super-human method of finding out on the instant who happens to fall sick. They should learn the first rubric in the office for the visitation of the sick; "When any person is sick, notice shall be given thereof to the minister of the parish." The following dialogue is not an imaginary one altogether:

Aggrieved Parishioner. "You never came to see me when I was sick."

Rector. "I never heard of it. When did it happen?"

A. P. "I was very ill over a month ago, for about a fortnight, and you never came near me."

R. "Did you have the Doctor?"

A. P. "Of course I did. He came every day."

R. "And how did he find out you were ill?"

A. P. "Why I sent for him, of course."

R. "Of course! And why did you not send for me?"

Well; the aggrieved parishioner thought, evidently, that the Rector might, could, would,

should, or ought to have heard of it. Now we do not remember a case where our Blessed Lord, notwithstanding His Divine Omniscience, ever went to the sick bed *except He was sent for*, and St. James (v. 14) gives us this rule, "Is any man sick among you, let him call for the elders of the Church." But our sectarian and parochial rivalries have upset this order, and we act as though it read; "Is any man sick among you? Let the elders of the rival Churches call on him, and see which can secure him."

A great howl has been raised in the papers of late, about the Encroachments of Popery. Why does it encroach? Have we Protestants not Liberty, Equality, Enlightenment, Education, Science, and everything else that is Noble, and Grand, and Progressive on our side? Ah! can we not imagine that the cultured Roman Catholic sees something dignified in his system, compared with the petti fogging tricks of our rival "Brother Shepherds?" If we would impress the world with the Truth, and Nobleness, and Dignity of Christ's Religion, all this must be changed.

TEACHING ENGLISH IN WELSH SCHOOLS.

THE Minister of Education made a speech in the Legislative Assembly on the 8th March, defending the use of French in Ontario Schools on the plea that in Wales the English language is used and taught. A huger blunder in logic, nor a worse confusion of facts could not be made! In Wales, the Welsh tongue is that of the natives, but French is not the tongue of the people of Ontario. Welsh children are required to learn English, and are made to use it in school, in order to *break up the isolation* of that people, but in Ontario French is used in order to *perpetuate the isolation* of that people. English is prescribed in Welsh schools in the interests of the country, especially as a benefit to the people of Wales. But French is used in the State supported schools of Ontario solely in the interests of Popery, contrary to the interests of the whole country, and especially adverse to the interests of the people of the Province at large, and of the French in particular.

Attached as the Welsh are to their own tongue they feel keenly that when they have to say "Dim Sassenach," to an English speaker, they are betraying an illiteracy that is a very heavy burthen. We have heard all classes of Welshmen express their unbounded approval of the schools teaching and using English—especially artisans who at one time were most grievously hampered by inability to take work in England, or the Colonies. By being taught English their market is enormously enlarged, and all the opportunities of life widened and increased. The example of Wales teaches the exact opposite of the lesson Mr. Ross sought to enforce, for, we repeat, *the Welsh schools are agents for breaking up racial isolation, whereas Mr. Ross' French schools are agents for keeping up racial isolation.*

It is highly anomalous for a Liberal states-

man to defend a system which confines one section of the people to a restricted area within its borders. This is not done for their good, nor the good of Canada, but solely to keep these people under the control of the Papacy. The very fact that a Romanist catechism was found to be in use in these Ontario State schools, was a demonstration that they were really a part and parcel of the Papal machinery. It is highly inconsistent for one who desires to see the solidarity of Canada developed, to defend a system of education which is not only an injustice to one race in Canada, by practically debarring them from free intercourse with their neighbours, but which by this isolation prevents the growth of national life. It is indeed a public scandal that the funds of the Province of Ontario should be spent in obedience to the dictates of the Papacy, spent in placing fetters upon the intelligence and the mental and social freedom of the young, spent in raising, or strengthening those barriers that the interests of Romanism require to be placed between one race and another, spent by a Canadian Government in perpetuating those racial distinctions, and racial disabilities, and racial antipathies, that are utterly opposed to the progress of Canada, spent for purposes diametrically antagonistic to those liberal principles professed by the Government which thus lends itself to do the dirty work of an Italian priest. A Minister of Education should not be thus the tool of the great Minister of Ignorance, who by his Jesuit emissaries is palpably a greater power in Ontario than the people of Ontario! Strange and marvellous indeed is this phase of democracy, that a Province boasting its extended franchise, boasting its unrivalled schools, is yet as absolutely controlled in those matters that affect his interests by the Pope of Rome as the most despotically governed State of Europe, where the people are nothing, and the sovereign is a mere puppet of the Jesuits. It looks very much as though our Public Schools made good readers and good writers, but not good citizens. *This the Jesuits have found out.* They have learnt that Ontario protestantism is a mere drum—noisy but hollow. Ontario is being made a happy hunting ground for these conspirators against popular rights and popular progress. They have now and will have the assistance of political leaders who profess to be the champions of those liberties they betray, and the assistance also of men who hate Popery in the abstract, but who in the concrete cheerfully use it as a stepping-stone to power for themselves or their party.

AN EVANGELICAL TO EVANGELICALS.

AMONG the numerous utterances of the evangelical press on the present crisis caused by the prosecution of the Bishop of Lincoln, the following extract is most suggestive:

Already the need of comprehensiveness is making itself felt. A movement in this direction is the pressing need of the present crisis.