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Lessons for Sundays and Holy Days.

March 8th.—4 SUNDAY IN LENT
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AUSTRALIA is up in arms against the formation of "Booth Colonies" in that part of the world. The Government of New South Wales and the Premier of Victoria have given public utterance to their determination to take effective measures to prevent the Booth colonists from landing on those shores. The general opinion seems to be that they would turn their locality into a kind of "penal settlement"—a little *hell upon earth*.

SPECULATION AND GAMBLING are divided at some points by a very thin line of distinction. Events in the Old Country have stirred up the public conscience to define this line; but there seems to be no little difficulty in doing so. One well says, "A game of Whist, when the skill of the player is an element of no little importance, is very different from the hazard of the roulette table, which, except to the mathematician, depends solely on the vicissitudes of fortune."

"—IPSOUS CUSTODES?"—Archdeacon Sandford, deprecating the condemnation of Lux Mundi by a committee of Convocation, said: "He confessed that when he read in the preface that it was the wish of the writers to put the Catholic Faith in its right relation to modern science, he felt anxious for the Catholic Faith, and still more anxious for those who were its champions. If there was one thing more to be dreaded than the hasty expression of opinion by the young, it was the hasty condemnation of the young by the old."

THE HOUSE OF LAYMEN is a peculiarity of the Church in England, as distinguished from the practice in vogue in the colonies—a separation of the lay element from the clerical in the arena of convocation. It is as if our Provincial Synod

were divided into lay and clerical "Houses." During the present convocation, the laymen—men of great eminence and power in social and public spheres of action—have been thus far occupied with the question of religion in the schools.

THE PICTURE REVERSED.—The Bishop of Bedford, at a meeting of the "Church Guilds Union" recently, said "he was quite sick of Boothism; wisdom and money did not always go together. In the East-end they knew very little either of the Salvation Army or Darkest England. The Church had been constantly engaged in rescue and preventive work, and the clergy had themselves spent tens of thousands of pounds. The clergy objected to advertise themselves or their work."

ADVICE TO BISHOPS.—At the consecration of the new Bishops for Worcester and Mauritius, Archdeacon Farrar "let himself loose" on the subject of the right sort of bishop for these days. "We need bishops . . . whom the rich and ruling when they do wrong shall fear, to whom the sorrowful shall look for sympathy, and the innocent for protection, who shall hold the gilded outside, and the title and the palace, and wealth and the surrounding obsequiousness, as nothing better than dust in the midnight."

"A VERY READABLE PAPER" is a form of praise which always does an editor's heart good to hear, so often as we have lately heard it. It indicates that he has touched the right chord, and that the pulses of the people are quickened to respond—and *correspond!*—to his touch. It is easy for a scholar to write like one of his favourite books: but not easy for such an one to *talk* in the vein which people like. There is no use in high-flown personals, long paragraphs, and lengthy disquisitions which no one reads.

WHAT WAS HIS OBJECT? is a question the *Times* (and a good many others) has been trying to answer in regard to Mr. Gladstone's "Disabilities Removal Bill." The *Times* concludes—in a vein worthy of Disraeli—that his object was to be consistent in his inconsistency, trying to undo everything he ever did. More likely his object was that which he obtained—a demonstration in force on the part of Parnellites, McCarthyites and *non-conformists*, united at his heels once more. It was the only way to get them *there* again.

ALGOMA ORGANIZING.—It is pleasant to see this robust young diocese "pulling itself together" in such good form as that manifested at the "Eastern Convocation" lately held. The list of subjects discussed was very creditable to them mentally, and we have no doubt they were well handled by various speakers. Although the question of a *synod* was "tabled" for the time being, the subject will evidently not be forgotten. Possibly, when they do form a synod at all, they will "show us a thing or two."

PHENOMENAL IGNORANCE seems to be the chief characteristic of Mr. Stead, "Gen." Booth's coadjutor in the press, whenever he speaks of the principles and practices of the Church of England. His mistakes are most ludicrous, equalling those of the peripatetic "ritualistic reporter." He seems to be one of those men who will undertake to write

about anything on earth—or off it—on the shortest notice, and without a particle of knowledge of the subject. He knows no more about the Church of his native land than Booth knows about "Darkest England," or Africa.

NEW FEATURE IN THE BOOTH SCHEME.—The Trust Deed in regard to the management of the Half-Million Fund—now complete—provides for an advisory committee enabling the "General" to make alterations in the working of the scheme, after the consent of 12 out of 18 men selected by various representative personages such as the Archbishop of Canterbury, the Wesleyan, Congregational and Baptist presidents, &c. The astute "General," however, keeps the "trump card," for he selects 6 of the 18 himself, while each of the others only nominates two!

"TO SOME EXTENT" PROTESTANT.—Mr. Justice Chitley had a somewhat difficult "nut to crack" in the case of a child described as "to some extent Protestant," whereas the mother was a Roman Catholic. The father died, and the mother's brother took possession of the child. The judge decided that "a child ought as a rule to be brought up in the father's religion," and granted a writ of *habeas corpus* to a Protestant guardian. "Deponent sayeth not" *how much* of the child is to be "protestanized" and how much—something else!

"DILLETANTISM"—says the *Church Times*, in some significant remarks anent Archdeacon Farrar's sermon on "Bishops"—"is eating into and destroying the principles upon which Faith and worship are built. It is greatly to be feared that much of the religion of English Churchmen lacks back-bone, without which it will never meet its missionary responsibility, nor stand the test of trial when it comes. There can be little doubt that there is much personal expenditure upon spiritual luxuries, which, if foregone, might do much towards the production of a higher type of religion."

THE "RELIGIOUS DISABILITIES" FARCE.—The attempt of the Roman Catholic authorities to secure, through Mr. Gladstone's Bill, the removal of the obnoxious exception made against them in regard to the offices of Lord Chancellor, Lord Lieutenant, and Sovereign, has proved, through the firm attitude of the Government, an ignominious failure. Notwithstanding the greatest efforts of Mr. Gladstone's eloquence and parliamentary astuteness, his Bill was thrown out. The fact is that the country does not desire to confirm the mistake of so-called "Catholic Emancipation." They refuse to make bad worse.

POOR HINDOOS!—It appears from the address of Archdeacon Wilson at a recent "simultaneous meeting" of the C.M.S., that there are no less than 92 Protestant English missionary societies at work at present in India, without taking into account the American societies, the German, French, Belgian and other continental societies, as well as colonial societies, Australian and New Zealand, and the Roman Catholic missionary societies there. The Archdeacon went on to say, "They would thus see how great were the agencies engaged." No wonder, "so much cry brings so little wool."