

indeed any of the occasions on which popular passions have been enlisted against one party in the Church, will readily understand what these 500 "worshippers" were engaged to do. What a flagrant disregard of charity, what a miserable want of confidence in the truth and justice of their cause is manifested by this stooping to employ the worst passions of an ignorant mob!—for what? to enforce the law, or to suppress other people's views?

Among the vast amount of letters and meetings on the subject, we may notice two utterances: one of the Scarborough Church Union, when a Resolution was passed affirming "that, in view of the present distress, it is the duty of the E. C. U. to endeavour to obtain for any court claiming to determine ritual or doctrinal questions such direct and formal spiritual sanction as shall remove all scruple to loyal obedience to its jurisdiction and judgment on the part of English Catholics." This seems a move in the right direction. The other is a letter from Mr. Wilkinson, of St. Peter's, Eaton Square. In reply to the assertion by a brother clergyman, that Mr. Tooth was justly punished as "a lawbreaker," Mr. Wilkinson says: "The Privy Council has declared the scarf and Geneva gown to be as illegal as the alb and chasuble. Does Mr. F. obey this judgment? It enjoined copes to be worn by Cathedral dignitaries. Have the Deans of Ripon and Carlisle, or the Bishops of Durham and Norwich, yet thought fit to appear in those dresses? The truth is, we are lawbreakers all round. I break the law at least a dozen times in every service in which I take part: yet I am in no fear of Lord Penzance, because I follow pretty much the lines of what is now the popular party. * * * * * It may be, and it doubtless is, very expedient that we should act as we do, but let us at least be honest enough to own that it is the rule of expediency by which we are guided, and not the rule of law."

Were it not that political events, when they have reached a certain stage, cannot stand still, we might report the European situation to be unchanged. Russia is still preparing to act on the offensive, but hesitates to strike the first blow. If it be true that Edhem Pasha, who succeeded Midhat, is himself to be replaced by a Grand Vizier, whose policy it will be to render the new constitution nugatory, war is indeed inevitable.

The counting of the votes of Florida and of Louisiana for Hayes is considered as practically deciding the doubts in his favour, and installing a Republican President in the White House for the next four years. It is not, we repeat, satisfactory that both these decisions have been reached on a strictly party vote of 8 to 7; and this reflection holds good even though the decision may have turned up on the principle upon which evidence was to be taken rather than upon the evidence itself. It is pointed out that if the doctrine holds good that the Federal power cannot go behind the record of what a State has done within its own limits;

the principle of State sovereignty is now assented by these very Republicans who a few years ago held the contrary doctrine. It is to be hoped that the Democratic leaders will acquiesce in the judgment of the Court of Arbitration whatever they may think of the justice of its findings.

The lengthy arguments in the appeal before the Privy Council in what is known as the Folkestone Ritual case had just been concluded when the last mail left England. Their Lordships reserved their decision.

THE SECOND SUNDAY IN LENT.

THE discipline, both of soul and body, which the season of Lent demands, is sedulously kept up in the teaching of the Church. In the Collect, the evil thoughts which may assault and hurt the soul, as well as have their influence upon the body, are distinctly alluded to as those things against the power of which we especially pray. The Epistle is also selected with a decided reference to the same evils, from which the Apostle would guard us, in maintaining that purity which is absolutely essential to true godliness. The Gospel records a case of demoniacal possession, which was so generally connected with great impurity of life. The Saviour's triumph over Satan commemorated on Sunday last, is appropriately followed by the account of his casting out the devil which "grievously vexed" the daughter of the woman of Canaan. He overcame the Tempter when personally assaulted by him: He now exercises His power over the foul fiend, who has taken firm possession of a member of the human family for the vilest purposes. Physical and mental evil are doubtless combined in the expression used by the Evangelist to show how grievous the possession had become. He, Who had been attacked by Satan, knew how to sympathize with those assaulted by him, and to succor them. He manifested His Almighty power on this occasion by the effect of His will alone, without the use of any apparent means or any visible act, caused the evil one to give up his power over her whom he had tortured, and in answer to the fervent prayer of the mother, "her daughter was made whole from that very hour." It is worthy of remark that the faith referred to as that in answer to which the demon was cast out, was the faith of the mother and not of the daughter; showing at least, that our prayers in faith for others may be of greater benefit to them than some people are apt to imagine, and therefore giving the greatest encouragement to the practice of the prayers and intercessions which St. Paul tells us should be made for all men.

The Epistle specially dwells upon uncleanness as absolutely subversive of the holiness to which God has called us by the Gospel. Many regard offences of this kind as venial and trivial, as mere peccadilloes, or even as adventures; but not so with St. Paul, who teaches that "the Lord is the avenger of all such;" and that "he that despiseth, despiseth not man but God."

THE SUPPORT OF OUR MISSIONARIES.

SEVERAL circumstances have recently occurred which strongly enforce attention to the way in which our missionaries are supported, the extent to which this is accomplished, and the amount of success that may reasonably be expected as the result of the means employed. In the Diocese of Toronto we find the claims made by openings that are presenting themselves on every hand, are not by any means met in a satisfactory manner; arising from the fact that churchmen have not yet become thoroughly impressed with the weight of obligation resting upon them to extend the privileges they themselves enjoy; and also from another fact, which is that when these privileges have been long held in abeyance, they become undervalued in a corresponding degree. In order to provide some remedy for this state of things, various expedients have been suggested, and some of them have been tried. Of course, the great remedy of all would be to improve the tone of our churchmanship, that is, of our Christianity. Probably the number of churchmen is very small indeed who could not do more than they have hitherto done for Christ and His Gospel; and it is also equally probable that there are very few parishes in the Diocese, say of Toronto, which are absolutely incapable of supporting a clergyman. But if it were nothing else than the fact that our older parishes received considerable assistance from external sources for many years after their inception, the parishes that are now starting up in the backwoods, have at least an equal right to expect similar assistance for some years after they have commenced their existence.

Perhaps the best plan which we have met with for this purpose is the Mission By-law passed some three or four years ago for the Diocese of Toronto. It appears to have been partly taken, or at least modified, from the practice in the Diocese of Quebec, which is said to have answered very well there. We have understood generally that the By-law has worked very well also in Toronto. It requires a certain sum to be sent quarterly to the Mission Board, which sum is supplemented so as to make the clergyman's stipend six or eight hundred dollars a year according to circumstances. We have heard of no complaints as to the working of this arrangement. Some few may have grumbled at first; but if it does nothing more, it secures some regularity in the clergyman's receipt of his stipend; and this is an exceedingly important matter to obtain, in the case of those who are expected to devote all their time, their energies, and their anxieties to the work and service of the ministry.

Still alluding to the Diocese of Toronto, we would remark that it would be unfortunate to make any considerable alteration in the said By-law; at least until it has been found to fail or until something decidedly better can be devised. At least so it appears to us. Last year, however, it was resolved to gradually reduce the pay of the Missionary clergy; and a plan compris-