

a talent for sacrifice. Thank God for that, too. It is the crown of our womanhood. It lifts the womanly nature nearer to Him in whose image we are made. We cannot forget the noble record of Christian workers who have not counted their lives dear unto them, if so they might win souls to Christ. Pioneers in Christian work, some have fallen, overtaxed, because other women, with obligations as great to the Lord who brought them, hid their talents in a napkin. So long as the work remains to be done, the alabaster box may still be broken. All good which the world knows comes through sacrifice. But our precious treasures of time and strength, of money and influence, and that most precious treasure of sympathy, are withheld from Him who should be our heart's beloved. Instead of our alabaster boxes broken above His head, how often He must say, "Thou gavest me no water to wash my feet." "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Has the unapplied talent in the women of our churches been overstated? If you think so, look into the homes of many Christian women during the fashionable season. With all allowance for recreation amidst fatiguing household cares, the culture to be gained from music and art and refined social intercourse, and the real value of beautiful dress as the expression of a beautiful soul, still we must grieve that Christian women will justify themselves in extravagance and dissipation, in wasted powers which might bless the world. Rather may we not say, if the talent in the women of our churches, now unapplied, could be brought to bear upon it, the work that is opening to them could all be done?

The work begins at home. To some of you the way is plain. Your hands are full, and it is as truly work for the Master, as if you gathered a school in Africa or China, and you shall as certainly be blessed if, with your devotion to your home and to the social circle to which you owe much, your heart shall go out in prayerful sympathy to the woes of the wide world. And there may be one beside you, serving you in her poor way, for whom it is harder to pray than for a sister in a distant land, whose soul may nevertheless be required at your hand. The work opens on every side. The poor are always with us. The sick lie helpless in our midst, or in hospital wards wait for the healing presence of Christian women. There must be homes for little wanderers, and for homeless disheartened women; there are habitations of cruelty in our great cities, dark places into which a woman's hand must bear the light; there is a great North-west to be conquered for Christ; there is a nation coming out of bondage, and the work of their education is but just begun, and the field is the world.

It is our privilege to-day to lift up our eyes and behold the harvests whitening in distant lands. A Christian woman cannot afford to be ignorant or negligent of her responsibility to the foreign missionary work. The charities at home need not suffer. Let us remember that the divine impulse which quickened the churches at the beginning of this century, to go and teach all nations, led them also to provide for the spiritual wants of our own land.

The greatness of the foreign work is sometimes discouraging. Speak but the name China or India, and we are bewildered in trying to think of wives, mothers, daughters by the million. But the greatness of the work is also encouraging and ennobling. How blessed are our eyes that see the fulfilment of glorious prophecies which "the mouth of the Lord hath spoken!" It lifts us up from our small and selfish thoughts to understand the thoughts of God—those eternal thoughts of love toward a lost world. It is not only a great but a precious work. It would stimulate our zeal to consider how this work has been opening, through the labours of those pioneer women of blessed memory, whose names should be household words in our churches, through the overturning of nations and the breaking down of prejudices, and through inventions

which almost daily bring us tidings from afar for the quickening of our faith and love. The work is opening; it is not all done. Human strength fails; the best laid plans come to naught; the labourers are few—how few!—and the talent at home is unapplied.

How shall the unapplied talent in our churches be brought to bear upon this work? How shall the work be so set before Christian women that every talent shall be called forth! May the Master give wisdom; may He warm our hearts till they glow with love to Him and to each other, and to the world for which He died!—*Mary Evans.*

## British & Foreign News.

### ENGLAND.

MESSESS. MOODY AND SANKEY AT STRATFORD.—Among the labouring population at Stratford, Messrs. Moody and Sankey's mission is being prosecuted with a success quite equal to that which has attended their efforts in any district of the metropolis yet visited. Railway employees constitute the majority of the community in the neighbourhood of the Mission-hall, and to the fact that these are on and off duty in relays is ascribed the uniformly large audiences which have thronged the hall at every meeting since the opening. The local ministers and clergy have rendered valuable assistance in the conduct of the mission, both on the platform and by taking part in the inquiry-room and in overflow meetings. A special feature of the Stratford mission was an address to sceptics and atheists on Tuesday night, which was attended by nearly 7,000 persons. One of the audience rose at the close of Mr. Moody's discourse and protested against its sentiments, but the deepest attention was displayed during the address, and a large number who professed sceptical opinions remained in the inquiry room at the close of the meeting. Yesterday afternoon Mr. Moody spoke on the subject of "Grace" to fully 4,000 auditors. In illustration of his argument for the freeness of divine favour, Mr. Moody said that when he was previously in England a Church of England clergyman had accused him of teaching false doctrine because he preached salvation through grace alone. He had never read the Thirty-Nine Articles then, but he got the Prayer Book and found that the 11th, 12th, and 13th Articles put it a little stronger than he had been doing. At Mr. Moody's request a clergyman on the platform read the articles in question, and Mr. Moody remarked that when the Church and the world woke up to the fact that good works before salvation went for nothing, men would come flocking into the kingdom of God by hundreds. The services will be continued twice a day as usual till the close of the mission, except on Saturday, when the hall will be utilized for a special children's service.

Baron Pollock, in delivering judgment in the Miles Platting case, said that by the Ecclesiastical laws the Bishop must be the judge of fitness, but it was clear that, in an action *quare impedit* affecting the right of patrons, the Bishop was bound to state his grounds for his refusal to admit. This had been done in the present case, and the Court had no hesitation in saying that a Bishop might refuse to admit a clerk by reason of acts which, if committed by a beneficed clergyman, would, according to modern practice, be met by monition and not by deprivation. This, however, would not affect the exercise of the discretion of the Bishop in the present case, for it could not be held that the Bishop had no discretion when he required a pledge as to the commission of future offences, and which the clerk who was to be instituted expressly declared he would not give. To hold this would be contrary to all law and to all reason, and would be unfair alike to the patron, the Bishop, and to the parishioners. *The Guardian* (High Church) thinks this is a common-sense view, and the *Times* says the Bishop of Manchester "has won a victory which will work, on the whole, for the cause of sound discipline and good order in the Church." It appears to the *Spectator* that the right of putting clergymen, as to whose previous practice there is any proof of illegality, to the question as to their future intentions in the new positions to which they are appointed, is now solemnly sanctioned; and as there are so very many clergymen, of all shades of opinion and practice, who have committed illegalities in their conduct of the Church services, this issue opens out a very formidable prospect for future inquisitions. The Church Association should be on the lookout to press on all Low-Church Bishops that they should strictly interrogate Ritualists who can be proved ever to have worn a stole as to their intentions

for the future, before instituting them to a benefice; while the Church Union might, if they chose, retaliate by urging on all High-Church Bishops to subject Low-Church presentees, who have been guilty of the many deficiencies of ritual in vogue among the Evangelicals, such as the failure to give the elements to each communicant individually, with a separate address to each, to a strict interrogatory as to their future intentions on this subject.

A correspondent of the *London Tablet* gives an account of the Roman Catholic quarrel in the Province of Quebec which an Apostolic Commissary has been vainly trying to settle. The presence of the Commissary has only served to add bitterness to the conflict. Says the letter:—"The principal combat is in the archdiocese of Quebec, where a powerful section has placed itself in almost open rebellion to the Archbishop, whom they accuse of liberalizing tendencies. At the head of the recalcitrants is the Cercle Catholique of the city of Quebec, in union with which is an influential section of the laity of that city and some of the clergy. This party is strangely misnamed "ultramontane," and claims a considerable support in the towns and cities of the province, and especially in the city of Montreal. The hierarchy generally sustain the hands of the Metropolitan, though his lordship of Three Rivers, and Mgr. Bourget, formerly Bishop of Montreal, are said to take the other side. The Laval University, which enjoys the patronage of Mgr. Taschereau, Archbishop of Quebec, has been the special object of attack; and the recent dispute in reference to the establishment of a branch of that university in Montreal was but the outcome of the general dissension. One thing is undeniable, that the so-called "ultramontanes" who are for the most part laymen, have not hesitated to adopt the role of censors of the episcopate. For the present affairs are in the most deplorable condition. Mgr. Taschereau has not only withdrawn his patronage from the Cercle Catholique, which was established with no party aims, but on New Year's Day he refused to receive its members."

### SCOTLAND.

The Scotch Presbyterians are getting ready for another campaign for disestablishment. Principals Cairns and Rainy, Professors Lindsay and Calderwood, Mr. Dick Peddie, M.P., and others have held a conference in Edinburgh. The general apathy was explained as due to the fact that the question as to the principle of disestablishment had been triumphantly settled and people were only waiting for the proper opportunity to come to express themselves at the polls. The fear is that some burning question will draw attention away from the issue at the next election. It was conceded that the only hope for disestablishment is that the time may come when it will become the great question of the hour, overshadowing and eclipsing every other; but that time cannot be expected very soon, not at least while disestablishment is limited to Scotland. All that the friends of the movement can do, it was thought, is to attach their question in some way to some greater question of the day. This has led them to consider how it stands related to franchise extension. They are prepared to go for franchise extension on the ground that it would hasten the final settlement of the Church and State question, inasmuch as the mass of the new voters would support disestablishment. The conference determined at once to raise "an election fund" of £20,000, in order to be prepared for the coming struggle. One of the objects to which the money is to be applied is "the further enlightenment of the people on the question by lectures, meetings and literature."

### FOREIGN.

Austria is still clinging to some barbarous customs. A lieutenant who declined a challenge from a brother officer has been condemned to loss of rank. The "disgraced" officer said that his religion, his common sense, and his convictions prevented him from engaging in a duel. The so-called "Court of Honor" defied common sense and both civil and ecclesiastical law; and yet its judgment will stand because public opinion tolerates this mode of settling affairs of honor. An English paper regards it as almost incredible that such a custom should still be in favor in a Christian country like Austria. This reminds us of the fact that, up to a year or so ago, the English law permitted resort to broad swords in certain cases; and it was only when a defendant offered to purge himself by this ordeal that Parliament was asked to repeal the statute, which had so long been obsolete that it had been forgotten.

Last week (Feb. 4th), died Hans Larsen Martensen, Professor of Theology in the University of Copenhagen

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