

There are sins of omission, as well as of commission. They are generally less easily perceived, and give less offence to others, but they may be no less destructive to the soul. Let us ask therefore: What good we do in the world? How are we helping forward the work of the Church? Shall we leave the world better than we found it? Can we take any different course in order better to please God and satisfy our conscience?

4. One other point may be considered. What we may call our religious habits; and among these principally: (1) the reading of Sacred Scriptures, (2) Private Prayer, (3) attendance at Divine Service in church, (4) Reception of Holy Communion. Every Christian recognizes these as duties. How do we discharge them? We are merely indicating these duties here. But everyone who is in earnest will pause upon each point and consider well his own relation to it.

Those who would wish to have some more detailed help to the right spending of Lent may be referred to a very admirable tract on "How to Keep Lent," by Bishop Wilkinson, formerly of Truro, now of St. Andrew's. Like all the writings of its devout author, it is both simple and profound—helpful to the most advanced, and yet intelligible to the young in years and in grace.

WOLVES IN SHEEPS' CLOTHING.

In offering to the clergy the information and the suggestions contained in this article, we speak by way of gentle reminder of what must, at least to some extent, be known, rather than by way of playing the part of the officious oracle. On the other hand, this being a free country, we do not desire to curtail the right and privilege of various sectarians to worship God as it may suit their own mental peculiarities best, and to maintain their cherished beliefs. But when we find them waging fiercely and yet stealthily their heretical propaganda among Churchpeople that they may thereby gain recruits at the expense of the Church, being on a watch-tower, as it were, it is our duty to scrutinize their operations and expose their tactics when they interfere with us, and to urge upon the clergy the necessity of setting in motion such countervailing agencies as will save uninstructed and unwary members of the flock from falling a prey to the seducing wiles of these people. And first of all, we fear it is too often assumed by some of the clergy that there is very little left undone in their parishes that needs doing. They are too eclectic in considering who are their parishioners, instead of insisting persistently that all Churchpeople within their assigned parochial boundaries are members of their flock. Those who do not go to church through indifference or some petty grievance, or are otherwise hindered, are not outside until the festering sore of disaffection has become fatal, when it is taken in hand and carefully nursed by the sympathetic sectarians for their benefit. It is time the Church, especially in the city of Toronto, were aroused to face the necessity of stopping, if possible, the enormous leakage that has been long, and is still in progress. The bulk of the sectarian bodies around us consists of people who were

or whose fathers were, members of the Church of England, and who would doubtless have remained within the fold had they received the necessary instruction, care and attention. And it is disheartening to see how the members of the Church are to-day being successfully exploited, and the Church depleted by religious adventurers. Is there no way of effectually protecting the flock and saving their hearty and steadfast allegiance to the Church? For instance, when the Seventh Day Adventists and so-called Reformed Episcopalians systematically invade Church houses, and with combination of artifice, pressure and misapplied Scripture quotations, work upon our people to get them and their children into their mission-rooms, are we to stand helplessly to one side and let them go? We must protest against such supineness, and urge that the members of the Church be warned against allowing themselves or their children to be misled by the false and specious reasoning of these proselytizers. Those who were formerly called Reformed Episcopalians have now the audacity and deceit to call themselves the Reformed Church of England, and by this deception have captured many of the ill-informed and unwary, and have replenished their Sunday schools with the children of the Church. The Seventh Day Adventists have been diligently labouring to gain many from the Church by the circulation in a large number of houses of one of their organs, and by persistently doing what they are pleased to call "missionary work," i.e., depraving and corrupting the faith in many by personal interview and gaining the children by specious pretences. These proselytizers must have free scope. But we must meet them by warning, and teaching, and cherishing our own people more in detail, more one by one, and as members of the flock, and see that no grievance is ever allowed to rankle until past remedy. Trifling or other grievances are quickly taken advantage of by the ever-ready and capable proselytizer. Persons who have no grievance, are threatened with the loss of their souls if they do not observe Saturday instead of Sunday as the Lord's Day. One faithful Churchwoman is known to us who was sorely tried by this kind of pressure, but we are thankful to say was too well instructed and strong in the faith to be overcome. Here is a chance for members of the St. Andrew's Brotherhood or some parochial guild to undo a deal of mischief if wisely directed by the clergy, and the clergy themselves might do worse than give lectures for the purpose of correcting and counteracting the errors that are being almost clandestinely propagated within their boundaries, and hold themselves in readiness to patiently and perseveringly deal with any whose love for the Church or faith in any of her doctrines has been shaken. —Verbum Sap.

MR. ROBERTS' HISTORY OF CANADA.*

We give a hearty welcome to this handsome, admirably written, and very useful

*A History of Canada: By Charles G. D. Roberts. Price \$2. Boston: Lamson, Wolfe & Co. Toronto: G. N. Morang, 1897.

volume. It is a sign of the growing sense of our nationality that there is so wide a public demand for histories of Canada, and so considerable a response to the demand. Mr. Roberts is well known as holding a prominent place in the first rank of our poets, and as being one of our best prose-writers as well. He has done his work here excellently, inasmuch as he has curbed the exuberance of his poetic fervour where it could not lawfully be employed, yet he has given us, at proper times and places, specimens of poetic prose which are welcome and admirable. The volume before us will not, of course, compete with the monumental work of Dr. Kingsford, the ninth volume of which has just appeared, and will shortly receive attention at our hands: nor with Parkman, whose volumes will always remain of unique interest and importance. Nor will Mr. Roberts lay claim to the authority of Dr. Bourinot, who has made all these subjects his own. But for the ordinary reader who wants a compendious history, which shall be much more than a mere outline, which shall furnish details enough to make it interesting, there could not be a better book. It may be well to note some of the characteristics of this history. And first, we would note its excellent proportions. The writer is not led away by his fondness for particular kinds of men or events, so as to exaggerate or amplify one part of his story at the expense of another. From beginning to end each portion of our history receives adequate attention. Then, as regards accuracy and fairness, we believe that these qualities will be conceded to him by all impartial readers. French and English, natives and colonists, have justice meted out to them. If we may take the rebellion of 1837 as an instance, we can quite imagine that those who believed the infallibility of the Family Compact will not quite approve of the writer's plainness of speech on that subject: nor on the other hand, will their opponents altogether like his views of the "rebels." But for those who want history, there will be here no disappointment, nor throughout the volume.

A word should be said of the writing of the book, which seems to us quite excellent. When one takes up a volume written by a poet, he has a certain fear of its being pervaded by a metaphorical style, after the manner of Archdeacon Farrar and other illustrious personages. Now such a style of writing, to people of simple tastes, is apt to clog, and if Mr. Roberts had fallen into any such manner, we should have entered our humble but earnest protest. But no such protest is necessary. The style of the book is sober and restrained. It is only on occasions which demand something of the poet's picturesqueness and fervour that Mr. Roberts gives way to this impulse; and then, as we think with good taste and excellent effect. We might refer the reader to that part of the history which deals with the last struggle between the English and the French for the possession of Canada. The story of the deaths of Wolfe and Montcalm could not be better told, and the same may be said of the narrative of the whole period to which those incidents belong. But indeed the same commendation will apply to the history throughout.

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