

2. This feast is also known as The Presentation in the Temple. Again we are brought back to pre-Christian days. Every first-born male child, and in fact the first-born male of every species, was considered sacred to the Lord, in memory of the deliverance of the first-born of the Israelites, when the Angel of Death visited every house in Egypt.

3. The other name—Candlemas—belongs to Mediaeval days, when a more than ordinary number of candles were placed in the churches, and carried about in church processions. It was on this day also that the candles to be used in church during the year were set aside for their sacred purpose. No doubt, in the minds of the illiterate, this day was chiefly associated with a greater display of lights and ritual; but, to the thoughtful and intelligent, there was a deeper meaning hidden beneath the surface—to them there was a remembrance of the public presentation to God of Him who was a Light to lighten the Gentiles and the glory of His people Israel.

Now, in regard to the keeping of this feast, Christians have fallen into one or other of two errors.

Romanists, eager to pay honor to Mary, have given her a place, in their devotions, almost, if not altogether, equal to her Divine Son.

Protestants, on the other hand, in their eagerness to give Jesus His proper place, have gone to the other extreme, and ignored her, or, at all events, ranked her with other women.

Wrong has been done in both cases. We have no right to worship the Blessed Virgin. We are bound to strip her of honors that are not hers,—honors which her own pure and holy soul would repudiate. She is not *regina caeli*, but *regina sanctorum*. She is not to be prayed to as if she could help us. How can she? She needed a Saviour, and she acknowledges this when she says: "My spirit doth rejoice in God my Saviour." If she could have saved, there had been no need for the Incarnation of the Eternal Son of God. She is not to be trusted in, as if she were able to Mediate. St. Paul is most clear on this—"There is *one* God, and *one* Mediator between God and Man—the man Christ Jesus." Mediation between Christ and us is never once mentioned in Holy Scripture. Our Lord Himself asserted His Divine prerogative as to mediation, in the case of the miracle at Cana of Galilee. It seems there almost as if He regarded Mary's speaking as an intercession, and resented it.

The question, then, comes to be—How are we to regard the Blessed Virgin?

1. As above all other women—greatly honored. Her family was an illustrious one. She was of the house and lineage of David; but, in circumstances, she was poor. And yet to her, in her poverty, did God give the honor and dignity of being the appointed mother of the Incarnate Saviour. This honor was one much coveted by godly mothers in Israel; even to be remotely among the ancestors of the Messiah was held to be a great thing.

2. As above all other women—greatly favored. The Angel of the Annunciation said "Hail, Thou that art

highly favored. The Lord is with thee." She was highly favored in being brought so near to God—in being so preferred; highly favored, in that her soul was not lifted up in pride, but was abased in deep humility.

3. As above all others, she was eminently sanctified. That which in most people takes a whole life, and even then is not complete, was hastened in her case.

There are many reasons why we should keep in memory the Purification of the Blessed Virgin mother of Our Lord. She was pure in heart and life—this we know without going beyond the statements of Holy Writ. The name by which she has been known throughout the ages indicates this—Mary the Virgin. She possessed in a marked degree the virtue of humility. It was not unbelief, but meekness which made her say: "How can this be?" when the Angel's salutation reached her. "Can it be that I, of all women, am called to this un-speakable honor?"

The virtue of submission to mystery is one of the hardest things for some natures to learn. We are impatient of anything that compels the understanding to bow down before it and acknowledge its ignorance.

Mary, on the other hand, when the most mysterious message ever given to mankind came to her, bowed with deep submission.

There is a certain amount of mystery in all our lives. We are apt to ask, complaining, How can this be? Why should this be? Surely if Our Blessed Lord was, as a man, content to have a beginning like other infants, to arrive as a speechless creature among His own creatures, to stretch out small helpless hands, and in the natural human order to increase in wisdom and in stature, we may surely be well content—to be faithful over but a few things—to see *now* as through a glass darkly—to wait for a fuller knowledge till God's time. Surely we must see that the church means us to keep the Feast of the Purification, because in it we have set before us some of the most powerful lessons needed for our every-day life.

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St. John's College, Winnipeg.

Ten Thousand Dollars Required to Endow the Mathematical Chair.

The following circular has been issued to all the clergy, churchwardens, and members of the Synod of the Diocese of Rupert's Land:

Winnipeg, Epiphany, 1898.

Dear Sir,—At the last meeting of the Executive Synod the following was unanimously passed:

Moved by Rev. C. R. Littler, seconded by Rev. Canon Coombes,

.. That this Committee hereby endorses the suggestion that an earnest appeal be made to raise a sum of money to present to the Archbishop on his return to the Diocese for the purpose of augmenting the amount already received by His Grace for the endowment of a Mathematical Lectureship in St. John's College, as a mark of appreciation by the church people of Rupert's Land of the untiring efforts of