

**DR. BOANERGES' DISCOURSES
ON THE WIDOW'S MITE.**

(By Knoxonian.)

Having learned that a number of people in his congregation are in the habit of exousing their small contributions by alluding to the widow's mite, Dr. Boanerges called them together for the purpose of explaining to them the exact nature of that scriptural incident. He also desired to show them that the widow's mite could not be made a precedent for small giving, and to prove that the widow was one of the most liberal givers of whom we have any knowledge.

Like some of the meetings held by modern evangelists, the Doctor's meeting was "for men only." The congregation looked somewhat "hard," and its looks did not in any way betray its real character. The Doctor addressed himself to his task in plucky style, and spoke as follows:

Dear friends,—I am creditably informed that when you give a cent apiece for Home Missions, and 2 cents for Foreign Missions, and 2 cents for Colleges, you strike an attitude, look solemn and say, "I give the widow's mite." My purpose in this address is to show you that men of property like you, who don't give perhaps the ten-thousandth part of your means for religious purposes, have no right to quote the example of that widow. I must pull you out from behind the widow and put your conduct under a true light.

In the first place, gentlemen, I say

You Are Not Widows.

That is where your case breaks completely down. You are not widows. You are men. A widow often has hard work to keep the wolf from the door. She has often to fight a terrible battle to get bread for her children. She is often weak and helpless. You are men, strong, stalwart men, and yet every time the collectors go around you try to palm yourselves off as widows! Some of you are bachelors. I have reason to believe that two or three of you are trying to induce some young ladies of the congregation to go to the marriage altar with you. That is right enough, but do you think any spirited young woman will give her hand to a young fellow who calls himself a widow? Do you think any decent man will give his daughter to a fellow who calls himself a widow every time the collector comes around? If you do you are much mistaken. Young ladies worth having don't marry widows. Respectable men don't bring up good daughters, and hand them over to sneaking fellows who call themselves widows when they are called upon to do their part like men in any good work. If this talk about the widow's mite cannot be stopped in any other way, I shall instruct the collectors to say to every man who drags in the widow to make his cent collection look religious.

Mister, Are You a Widow?

Notice again that this widow was poor. You are not poor. Heaven forbid that I should say one word that would hurt

the feelings of God's poor. May my tongue cleave to the roof of my mouth when I consciously utter a word that wounds the feelings of any of God's children who have little of this world's goods, but are rich in faith. I repeat you are not poor. Some of you grumble all season about poor crops, but if one of your barns should happen to burn down after harvest somehow or another you always lose \$2,000 or \$3,000 worth of grain. Some of you never have any money, but I have noticed that when a bank breaks or a loan company goes to pieces you always lose a lot of money. That's queer, isn't it? Mere coincidence, I suppose.

Now gentlemen I have disposed of two points—You are not WIDOWS, and even if you were you are not POOR.

Let us now turn to a third point, and you will find your case breaks down again. This widow

Gave All She Had.

Do you give all you have when you give a cent or 5 cents or even \$1? Do you? If some of you gave as much as this widow you would give good farms with all your stock and implements and everything else you possess in the form of property. Others would give all their buildings and town lots and property of that kind. Others would hand in their bank and other stocks. To give the widow's mite means that we give ALL. When a man has given the widow's mite he has no more property left than Job had after he met his severe losses. After a man has given the widow's mite he hasn't money enough left to pay toll or break the Local Option Act. Gentlemen, let me tell you plainly you never gave the widow's mite. The Church wouldn't take the widow's mite from you. Even the Methodists would not take all a man has. Nobody gives the widow's mite now. Perhaps nobody ever did but the widow herself.

Now, gentlemen, allow me to ask you not to attempt again to make a cent collection decent by an allusion to that widow. That noble woman has suffered for nearly 2,000 years by being forced into company with close-fisted men. The poor woman gave all she had, and the reward she usually gets for it in this world is to have her conduct quoted as a cover for the meanest of collections. Gentlemen, that kind of work must stop in this congregation. Don't tell the collectors again that you are giving the widow's mite unless you are a poor widow, and are giving all you have.

Hon. G. W. Ross has been long known as a brilliant speaker, and the select audience last Thursday evening at the Ottawa Ladies' College was not disappointed in the address he gave on "Turning Points in Canadian History." The big convocation hall was filled to the doors, and at the conclusion a warm vote of thanks was presented to the speaker by Sir James Grant and Mr. F. A. Acland. Rev. Dr. Armstrong, president of the college, occupied the chair. During the evening Mrs. Angus MacKenzie, Miss Ardelle Elder, Mr. A. E. Cleaves and Mr. W. J. Johnstone contributed real and instrumental selections of a high order of excellence. In his opening remarks, Senator Ross paid a deserved compliment to Mrs. Grant Needham, the lady principal, and staff, for their effective work in educational matters, observing that the aim appeared to be "the maximum of culture with the minimum of restraint."

SPARKS FROM OTHER ANVILS.

Heard and Presbyter: Real prayer has its answers, and the prayers of the last half century have been answered by the opening up of the whole heathen world to the gospel and the conversion of many millions of souls to Jesus Christ.

United Presbyterian: What are the Churches doing for the men and women, the boys and girls, who have yielded to the influences of the season's "special services" and entered into discipleship? If special effort is needed to bring the people into the church, special effort is needed to promote their growth in Christian character and usefulness. Have good care of the beginners.

Sunday School Times: A real test of leadership is the readiness to be invisible. The rudder is under water during a voyage and is not seen by the passengers. If it were made chiefly to be seen, its guiding power would not amount to much. Until we learn not to care whether we are observed of men or not, we shall never become as effective in leadership as we might. The great forces of nature work chiefly without attracting attention. Let us faithfully do our work, and trust our Master to give what recognition is best for us.

Cumberland Presbyterian: Sick or well, we know that we ought both to work and to pray. A healthy man does not expect his prayer for daily bread to be answered without the use, as means of his own God-given strength and knowledge. The same man when stretched upon a sick bed should not cease to pray. But he need not expect his prayers for renewed health to be answered without the use, as means, of all the resources implanted of God within his own body. The "faith-healer" who by implication or directly teaches men to discredit or distrust the physician and the surgeon is as far wrong as the doctor who should think it a matter of no consequence if his believing Christian patient chose to abandon prayer.

Lutheran Observer: Man looketh upon the outward appearance, but God looketh on the heart, and there may be as complete a spirit of service in the life that fills a home with the sweetness of unselfish deeds as in that of a Shaftsbury laboring for beneficent reforms in Parliament. Other factors than their own volition determine the spheres in which men live and move, but each determines for himself the spirit in which he fills his sphere. Not the largeness of his lot, therefore, but the way he serves in it, is the decisive thing in fixing a man's rank in the kingdom. This is what equalizes us all in opportunity for greatness, that

"All service ranks the same with God—
There is no last nor first."

The closing words of Lord Curzon's address at Birmingham reproduced in the Nineteenth Century Review are worth quoting: "Preserve with faithful attachment the acquisitions of our forefathers, not tabulating them with vulgar pride, but accepting the legacy with reverence, and holding no sacrifice too great to maintain it. Be sure that in our national character, if we can keep it high and undimmed, still lies our national strength. Count it no shame to acknowledge our imperial mission, but, on the contrary, the greatest disgrace to be untrue to it, and even if God no longer thunders from Sinai, and His oracles are sometimes reported dumb, cling humbly but fervently to the belief that so long as we are worthy we may still remain one of the instruments through whom He chooses to speak to mankind." Noble words to be borne in mind by the people of Canada.