

speech, in private, impartial in expression, and regret of English as well as Boer misrule. He desired to remain and minister to the remnant of his flock, almost all burghers and subjects of the State, and dispersed throughout it. No one dreamed of his removal. The President had assured him, through friends high in office and position, that he would be undisturbed. On Tuesday, October 17th, the final list appears; the Bishop is not in it, though the same paper announces his liberty to stay. The President will write nothing, the commission will give no permission, and on that afternoon it is clear that he must go before the next evening.

"He left Pretoria for Delagoa Bay, all other routes being closed, and it was really affecting to see the number of young, as well as old, who had gathered at the station to bid him and his wife farewell. The threat had been that the Bishop should be put over the border in a coal-truck. This insult was avoided by the course taken; and by the kindness of a fellow passenger, and not without some 'palm oil,' we fear, comfortable accommodation was secured for the party. It is believed that the Bishop sent a spirited protest to President Kruger and others in authority, but this will be but labour lost, and call forth disavowals of any just cause for his regretted departure.

"The train left Pretoria at 10.30 p.m. on Wednesday, October 18; in the early morning a train was overtaken full of blacks, Indian and native, all in open trucks—men, women and children—unsheltered, to cross some of the coldest of the uplands of the higher veldt districts. Daylight also showed the composition of the train the Bishop travelled by—cattle trucks, coal trucks, these latter sometimes loaded, the 'passengers' sitting on top of the coal, luggage vans and vans usually used for natives, crowded with young and old, families of black and white. What tales of peculiar sadness were heard! Wives with children separated from husbands who had been sent away before, a husband beguiled into taking the oath as a member of the town guard, and then on the strength of it ordered to the front, and on refusal sent away at an hour's notice, leaving wife and little ones unprovided and unguarded behind."

The following extracts from letters received from the Bishop of Pretoria will also be read with interest:

"Lourenço Marques, Oct. 21, 1899
"We are safe, but refugees, having left all we possess in the world behind us, and, in all probability, shall never see a single thing of it again. I told you we intended to stay whatever came, and so we did. I never thought, after all the years we had been there, that we should be turned out; but at the last an order came that all English were to go, unless the Government gave them a special permit to remain. We applied for the permit, and did all in our power to obtain it, but were refused, and had twenty-four hours in which to make all arrangements, pack up the few things

we could take, and clear. The Cape and Natal lines had been closed, bridges being destroyed, etc., this the only way open, and I think there will be no more trains at all after to-day or to-morrow. The scene here is awful, thousands of refugees, mostly from the lower classes, as the rich people all fled ages ago. The authorities here do their very best to cope with the utter destitution, and the churches, hospitals, and public halls and sheds of all descriptions are crammed waiting for ships to take them away to various places. If the war is soon over we would go straight back to 'pick up the pieces that remain,' though I fear there will not be many pieces to pick up, as the Boers say 'rather than let the English take possession, they will destroy everything,' and I feel certain they will. I suppose we really ought to be very thankful we are out of it; but you don't know how hard it seems to be homeless wanderers."

"Lourenço Marques, Oct. 23, 1899.

"Here we are, 'wanderers in the world's highway,' turned out of house and home by our beloved Oom Paul after every assurance—save writing—which could be given, of staying in safety. The exodus has been cruel beyond words. When I found the game the President and his crew were playing, with the advice of my most trusted friends, I thought it best to clear out, and we did so by the last train open to us, and came down hither with other refugees. We have been kindly entertained by the Consul and his wife, whom I had met before. Our present plan is to make for Natal, and stay there or at Capetown until we know what next to do. It may be, the road back will soon be open, a few more such victories as the English have already won may take us back to Pretoria, though in what state we shall find it we can only speculate. The Boers threaten to 'kill, burn, and destroy everything and everybody, women and children,' and some of them at least are bad enough to do it. I had the verbal assurance of the President, through two friends, that I could stay safe and undisturbed, but he would not put anything in writing. Then they appointed a committee to give permits, and they would not give me one. And so, after everyone being quite assured of my safety, on Tuesday afternoon it was manifestly doubtful, and by Wednesday still more manifest that they meant to decoy me into staying, and then hold me at mercy. And what this mercy is may be seen from the last news from Johannesburg; anyone without a written permit has been condemned to twenty-five lashes and three months' imprisonment."

"The Spirit's Expansion of the Empire." *

Under this title a book has just been published by the S.P.G., telling the story of "two centuries of work done for God,

* By the Rev. Prebendary Tucker.

for the Church, and for the nation," by the Society. Chapter I. deals with "the making of the Empire," and then each division of the world comes under review in the order in which the Society's connection with it began, viz. —(Chapter II) The North American Colonies (now the United States); (III) British North America; (IV.) The West Indies, Central and South America; (V., VI.) Africa and the adjacent islands; (VII.) Australia; (VIII., IX.) India; (X.) New Zealand and the Pacific; (XI.) Borneo and the Straits Settlements, (XII.) China, Japan, and Corea. The last two chapters are devoted to Europe, the Episcopate, education, translation work, home work, and administration.

The Church and Her Ways.

VI. THE LORD'S SUPPER.

The Lord's Supper, or Holy Communion, is also a Sacrament. Its outward and visible sign is bread and wine, which the Lord has commanded to be received. The inward part is the Body and Blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper. The benefits of duly receiving the Holy Communion are the strengthening and refreshing of our souls by the Body and Blood of Christ as our bodies are by the bread and wine.

All should communicate, that is, partake of the Lord's Supper as soon as possible after confirmation. The Holy Communion should be received often, it being that Bread of Life needful to nourish and sustain the soul.

VII. HOW TO PREPARE FOR SACRAMENTS.

The preparation for adult baptism, confirmation, and receiving the Holy Communion is all one, being in general terms, repentance, by which we forsake sin, and faith, by which we steadfastly believe the promises of God made to us in the Sacraments. Stated more fully in the Prayer Book invitation to the Lord's Supper, it is: "First, to examine our lives and conversations by the rule of the Ten Commandments, and whereinsoever we shall perceive ourselves to have offended, either by will, word or deed, there to bewail our own sinfulness and to confess ourselves to Almighty God, with full purpose of amendment of life; also to reconcile ourselves to our neighbours whom we may have offended, make restitution, where possible, for wrongs and injuries we have done to others, being ready to forgive those who have offended us, as we desire forgiveness at God's hand."

"Suppose I still have fears and difficulties?" Go to a clergyman of the Church. Open your heart to him, ask direction of him. He will help you to go forward in the line of Christian duty. Then, with God's help asked and given, press steadily on. Grow in grace. The Christian law of growth is, "First the blade,