

LENTEN PASTORAL

Of His Lordship Bishop Jones.

MY DEAR PEOPLE:

Lent—"the spring of the year when kings go forth to battle," is again coming round. The quiet weeks between the Epiphany and Ash Wednesday are passing quickly—the carols telling of the mystery of Emmanuel's Birth have hardly died away, and already the call to follow Him into the wilderness is heard. It is as true now as it was when the invitation was written, that while all desire to rejoice with the Lord, few are willing to endure anything for Him. The royal way of the Cross is still hard, and the lovers of the Cross but few.

Lent, this year, finds a great part of Christendom drenched in blood. The war is hardly ever absent from our thoughts and prayers, and even in our little island home, where it is perhaps less realized than in almost any other part of the British Empire there can be very few who do not feel its results in some way.

But you will not desire that a Lent letter be military in tone—dwelling for instance, on Penitence as our individual contribution to national amendment, and so on. We are getting extraordinary help of this kind from some of the great English newspapers. Rather I will ask you to consider what the observance of Lent should be from the Church's point of view, and how far we are now-a-days falling short of that standard.

As the Gospel for Ash Wednesday is read from every altar in the Colony it shows with startling plainness how different the spirit of Churchmen in this century is from that which filled the first companions of the Lord. The Gospel gives solemn warning against fasting in the hope of gaining human praise; now it is to be feared that comparatively few fast at all in any painful degree, and that ridicule rather than admiration, is the probable portion of those who do. In these days of ease and slackness there is a deplorable shrinking from the discipline of pain, and, perhaps, a still greater lack of the moral courage which enables men to overcome the dread of the contemptuous opinion of their friends. A liar has been described as one cowardly in dealing with his neighbour, and brave towards God. Surely the same may be said of Christians, who, hearing such words as "Thou, when thou fastest," and "Then shall they fast, in those days," either through love of self or fear of man, deliberately ignore the duty of fasting—a duty which the Lord, in His Sermon on the Mount, puts on an equality with prayer and almsgiving. The clause, "By Thy fasting and temptation," in the Litanies, suits but ill a non-fasting Church.

The Elizabethan Book of Homilies—a book with which, it is to be feared, very few of our modern Church people are acquainted—includes two discourses on the subject of fasting. In these homilies reasons are given for following the Church's rule as to fasting, and they are these. First, and greatest, stands obedience: then self-discipline; sympathy with the sufferings of the Lord, and consequent

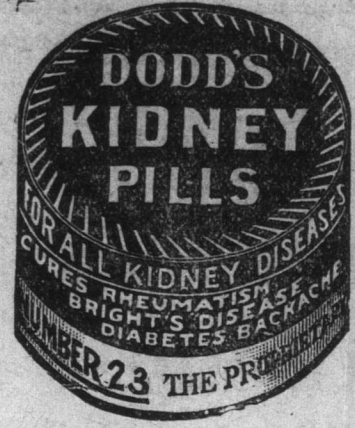
deepening of penitence; and last, the corporate action of the Church in voluntarily humbling herself for the sins of all her members. This corporate fast shows the Bride mourning because the Bridegroom has withdrawn Himself from her for a time. The Bride cannot always rejoice, she is alone in the wilderness, weary, humble, and dependent upon Him Who, when he fasted for her forty days and forty nights, recalled the pathetic words, "The Lord thy God led thee these forty years in the wilderness." "And He humbled thee and suffered thee to hunger . . . that He might make thee know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord."

The greatest difficulty with those who honestly desire to fast obediently, lies in the absence in the English branch of the Catholic Church of any definite rules on the subject. Fast days are appointed in the Prayer Book, but no directions are given as to the manner of observing them. St. Augustine compared fasting without almsgiving, to a lantern with no light in it. The fact that prayer and almsgiving are so frequently mentioned almost in the same breath with fasting in the Holy Scripture, leads to the conclusion that the main object of this discipline is to help the development of the love of God and man, by cherishing that true self-love which shows itself in genuine self-control—discipline, not as an end, but as a means towards the freedom of single-hearted service. Each soul must make its own rules, but all must remember that fasting means more than is implied in mere abstinence from certain articles of food. Something each must give up, something costly enough to offer to the King.

The principle of Lent is that it should be a season of more than usual self-denial and self-restraint. This is the principle. The application of the principle must vary with different individuals, and under different circumstances. Each man must decide for himself. And no man need have much difficulty in coming to a decision, if in the sight of God, he looks fairly at his past sins and present temptations. The Church, as I have said, has left her children free to make their own special rules, because what is self-denial to one may be luxury to another. And so it would be well for you to lay down one or two simple rules for your own guidance. Without rules it is probable that there will be neglect altogether.

In connection with the particular feature of Lenten self-discipline of which I am speaking, I venture to offer you a few suggestions:

1. Select some article of food or drink, or some habit, from which to abstain.
2. Abstain from giving or accepting invitations to parties or pleasures.
3. Put aside for God's service any money saved from your usual enjoyments and pleasures from things quite harmless in themselves, but curtailing your power of giving.
4. More diligent Bible reading, more



frequent attendance at public worship, and above all more regular preparation for communion of the Body and Blood of Christ.

"And He humbled thee and suffered thee to hunger . . . that He might make thee know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord."

The greatest difficulty with those who honestly desire to fast obediently, lies in the absence in the English branch of the Catholic Church of any definite rules on the subject. Fast days are appointed in the Prayer Book, but no directions are given as to the manner of observing them. St. Augustine compared fasting without almsgiving, to a lantern with no light in it. The fact that prayer and almsgiving are so frequently mentioned almost in the same breath with fasting in the Holy Scripture, leads to the conclusion that the main object of this discipline is to help the development of the love of God and man, by cherishing that true self-love which shows itself in genuine self-control—discipline, not as an end, but as a means towards the freedom of single-hearted service. Each soul must make its own rules, but all must remember that fasting means more than is implied in mere abstinence from certain articles of food. Something each must give up, something costly enough to offer to the King.

The principle of Lent is that it should be a season of more than usual self-denial and self-restraint. This is the principle. The application of the principle must vary with different individuals, and under different circumstances. Each man must decide for himself. And no man need have much difficulty in coming to a decision, if in the sight of God, he looks fairly at his past sins and present temptations. The Church, as I have said, has left her children free to make their own special rules, because what is self-denial to one may be luxury to another. And so it would be well for you to lay down one or two simple rules for your own guidance. Without rules it is probable that there will be neglect altogether.

In connection with the particular feature of Lenten self-discipline of which I am speaking, I venture to offer you a few suggestions:

1. Select some article of food or drink, or some habit, from which to abstain.
2. Abstain from giving or accepting invitations to parties or pleasures.
3. Put aside for God's service any money saved from your usual enjoyments and pleasures from things quite harmless in themselves, but curtailing your power of giving.
4. More diligent Bible reading, more

Nfldr. Wins

Military Medal.

Another Newfoundland soldier has won the coveted Military Medal—Sergeant A. French, familiarly known as "Sandy." He has been at the front almost from the start, going over with the 15th Battalion, 5th Royal Highlanders of the Canadians. He is a son of Mr. Robert French, of Harbor Grace, to whom the Telegram extends congratulations. Sergeant French is at present in a convalescent home at Hastings, England, recovering from a sprained knee.

The Boys From the Goulds.

Air:—"Weeping of the Green." Oh, people, dear, and did you hear The news that's near and far? For our own dear boys here from the Goulds.

Are going to the war! They are a crowd of stirring lads, The truth to you I'll tell; They will shortly leave for Scotland Where they will be trained there well.

Chorus:

They're the Boys from Newfoundland, The Brave Boys from Newfoundland; They will fight the Kaiser's Army They're the Boys from Newfoundland.

There is Weston Williams and Peter Flan,

Jan's Howlett and Thos. Clark, And William Fritzell and Henry,

They're sure to do their part; There is Perry Howlett and Willie Ryan,

John Hefferman and Joe White, When they go to fight the Germans They mean to show their might.

Chorus:

There's James Walsh and Laurence Murphy;

Poor John Burton once so brave; The latter two I mention

They have filled a soldier's grave. Their parents are lamenting

In many a lonely home; They say these boys they are so young

So far from them must roam. We know they will lament them,

But they want to show their might. And we wish them all the best of luck

And success in their coming fight.

Chorus:

M. & F. H., The Goulds.

Appreciations.

1st Newfoundland Regiment, Headquarters, Windsor, N.S., Feb. 4, 1917.

Dear Captain Martin, — I would like to convey to your officers and yourself the thanks of all ranks under my command for the care and attention given to us whilst en route from St. John's, Nfld., to Halifax on the S. S. Florizel, last week.

During the particularly heavy weather experienced there were many anxious moments and the responsibilities resting upon you as Master were especially heavy.

That we arrived safely and with a minimum of discomfort under trying circumstances is largely due to the splendid work of yourself, officers and crew.

Yours sincerely, A. MONTGOMERIE, Major, Commanding Draft, 1st Nfld. Regiment.

1st Newfoundland Regiment, Headquarters, Windsor, N.S., Feb. 4th, 1917.

Dear Mr. Jones,—I would like to thank you for the very efficient manner in which the troops under my command were looked after while en route from St. John's, Nfld., to Halifax, N.S., last week.

The arrangements for eating were excellent and the food supplied was superior in quality and abundant in quantity.

The service was first class and everyone was pleased.

I would like to express to yourself my personal appreciation of your unfailing courtesy and attention.

Yours sincerely, A. MONTGOMERIE, Major, Commanding Draft, 1st Nfld. Regiment.

Mr. Jones, Purser S. S. Florizel.

PREFER MINING TO FIGHTING.

Nine young men reached the city by yesterday's trains from points in Conception Bay and left for Bell Island to work in the mines. On speaking to three of the number we learned that the majority were under twenty-five years of age and one of them wore the Rejection Badge of the Newfoundland Regiment. Corporal Hackett, a returned Gallipoli and France veteran, whose duty it is to look out for recruits who arrive by train, was at the station, but the young men preferred mining to fighting.

Souvenir Frames

with Union Jacks and Newfoundland Emblems, beautifully executed, painted on glass—

Size 24½ x 20½Walnut, Plain.
Size 26 x 21½Gilt Embossed.

These Souvenirs were gotten up especially for our Volunteers' photos, and each frame has a centre space for recording events in the life of the one who has gone through or will engage in the great war. Get one of these plates for your heroic son's picture. The "boys" deserve all the prominence we can give them to keep their memories green in our hearts and homes.

We are making a special cut price for one week, and as we only have a limited number, we expect to dispose of them all during this time.

AYRE & SONS, Limited,
Hardware Department.

List! To the Slogan.

A Sale of 1000 Yards of

Job Fleece Calico,

At 15 cents per Yard.

Note the width, 45 inches.

Also COTTON BLANKETS at \$1.50, \$1.70 and \$2.00 pair

And Ends of SHIRTING averaging from 10c. to 12c. per yard

Which are fully 36 inches in width. All special bargains at

A. & S. RODGER'S

Our Great Blouse Bargain

WORTH COMING FOR

Over Five Hundred White

PIQUE BLOUSES,

Worth up to \$2.00 in High and Low effects for

\$1.20 each.

Excellent Quality, Perfect Fit.

See Window.

S. MILLEY.



"You're Looking Better, John—"

and I believe Postum is largely responsible for your sound sleep and improved appearance."

POSTUM

in place of tea or coffee, relieves nerves from the harmful effects of caffeine. Even a short 10-day trial often works a wonderful change in a person.

"There's a Reason"

nan's
tain Pen
READY.

time dipping,
ging pens. We
a full assort-

& Regular Types.
coarse points,
and up. Get
date.

Y & Co.,
jewellers.

AL
BEEF.

AND RAIL:
rels
pecial
BEEF.

NEST PRICE.

MARA,
reet.

IANO and
R ORGAN

65 years. Ask
think of them.

HUTTON,
Store.

BATHROD

ake and Break

sene Engines,
Heavy and Reliable.

Also

Ferro and Fulton

The Fulton is self-sparking;

or batteries required.

STRIPPS 4 CYCLE.

Standard in 4 cycle engines.

John's, Agent.