

voice in our services. Even when a clergyman monotonizes the Confession and other Prayers which call for repetition by the congregation the people invariably use the natural voice, unless it be that the monotone has made them almost silent.

An Impossible Position

The Dean of Gloucester, England, Dr. Spence-Jones, has recently been indulging in reminiscence, and reviewing his long and honoured life as a parochial clergyman, scholar, and Cathedral dignitary. The Dean is of opinion that modern criticism has greatly illuminated the Old Testament, and he considers that such stories as that of Balaam's ass, the sun standing still, and Jonah, belong to "legends" which have clustered round the events related in the Sacred Book, and were carefully sifted out and discussed before they were added to the rest. But the Dean goes on to express himself strongly against the application of any such system to the books of the New Testament, since these were written under totally different circumstances. The distinction, however, is utterly baseless, as several modern writers have pointed out. Indeed, Wellhausen has for some years been giving his attention to the New Testament, and is applying to it the very same principles which he applied for years to the Old Testament. It is simply impossible to keep the New Testament immune and sacrosanct, for critical scholars will not be content to allow it to be hedged round by any limitation while being permitted freedom with the Old Testament. The Dean of Gloucester is not the only dignitary in England who seems to indulge in this idea of insisting upon a wide gulf between Old Testament and New Testament criticism, but it is a vain hope and an impossible position, and almost every book of advanced criticism to-day is concerned with the New Testament and not with the Old. This fact alone ought to have given pause to those who are prepared to go to such lengths in Old Testament criticism and make them examine much more carefully their fundamental positions and principles. There is no real warrant in anything that can be called true historical scholarship for regarding these Old Testament stories as legendary; indeed, the evidence is all the other way. The question that dominates every issue to-day concerns the Divine authority of Holy Scripture.

A Great Disappointment

In the Philadelphia "Evening Bulletin" a few days ago an article appeared headed "A Disappointing Religious Movement," referring to the "Men and Religion Movement," which occupied a good deal of attention in the United States last year, and was to be extended to Canada this winter. The Movement involved the expenditure of a considerable amount of money, and was accompanied by not a little enthusiasm. But, according to Dr. Carroll, the Government statistician in religious matters, it did not produce the expected result in the increase of Church membership, for the total increase in all the churches in the United States is reported to have been but a little over half a million last year, and to have been less than the increase in the previous twelve months. Incidentally, Dr. Carroll remarks that the growth is chiefly in the churches which are most orthodox of creed. On this the Philadelphia paper remarks that "Prophets of the twentieth century Church may recall the experience of the prophet who discovered that the message was not in the great wind, or in the earthquake, or in the fire, but in the still, small voice." This will be an encouragement to many quiet, faithful labourers in missions and parishes, as they endeavour, day by day, to "testify the Gospel of the grace of God."

A Warning from British Columbia

In a recent issue of the "Guardian," the Rev. A. H. Plummer, Vicar of Lumby, White Valley, B.C., wrote a letter with the above heading. Referring to the fact that within the last few months two or three cases have come under his notice where settlers have been duped by the gross misrepresentations of certain real estate and immigration agents, Mr. Plummer's own words had better be quoted and given prominence, because of the serious results that often accrue to the West through these deplorable misrepresentations:—

Richlands, B.C. (Hilton P.O.), has been represented as being the centre of a thriving, busy community, in touch with all the modern conveniences of a Western city. Whatever the real estate agents may say in its favour—and it has much to commend it—it has no "modern conveniences." There is no water system. There is no electric lighting. There is no railway nearer than Vernon, B.C., forty miles distance. The hopes of the place rest upon the railway coming this year to Lumby, twenty-three miles distant. Competent judges are of the opinion that to depend on Richlands and the country close by as one for fruit-farming alone is a great mistake. Owing to the altitude (of which I am uncertain, but believe to be over 2,000 feet), only the hardiest species of apples can be grown successfully.

Mr. Plummer adds that mixed farming is undoubtedly what the settler should determine upon, and, as no finer country exists than the one from which he writes, adjoining as it does the Okanagan Valley, he feels it his duty to "caution people against unscrupulous liars, who deck our land in false colours." We are grateful for this word of warning, which we hope and believe will have due effect both in England and in Canada.

CHRISTIAN EFFICIENCY

Gethsemane has more than one Lenten lesson for the Church of to-day. The disciples, so often reproved for disloyalty and unconcern, are possibly a very true type of at least a part of modern Christendom. While our Lord agonized, they slept. But was it wholly through indifference? Was their recent boast of unswerving steadfastness merely the verbose shroud of a fundamental cowardice? Hardly, we think. These men, if honestly estimated, were not essentially cowards. They had good intentions; in reality they meant to be brave and loyal. Our Lord in His sympathy admits that the "spirit" was "willing." They had, as we would say, "good hearts." They were devoted, brave, loyal. Yet, in the presence of the supreme test they went to sleep—the "flesh" was "weak." The fault, then, was not disloyalty, but inefficiency. They intended well; but they were incapable. Here was the task to be done, the sacrifice to be made; they saw its urgency, its magnitude, its appalling summons; the pain and the grief of it all weighed down their spirits into a sorrowful sleep. It was pain to them, truly; but it was so much more peaceful to sleep. But He must be awake to it! And to Him it was agony unutterable! Loyal, but incapable; meaning well, but muddling the task in sleep when it called to them to be up and doing.

Is not this experience paralleled in the Church to-day? Probably there are not many followers of Judas—not more, certainly, than

the proportion in the original band. But there are many who repeat the story of Gethsemane. Perhaps this is the cherished sin of Christians to-day. Theoretically, our religion is beautifully peaceful and peace-giving; but the living of it brings to the actual battle with evil not peace, but a sword. To-day the call to the Church to agonize with her Lord in the hand-to-hand struggle against her ancient foe is just as clear as ever. The slum, the oppression of the devil's wealth, the scourge of impurity, challenge to battle. We see the challenge, we weep over the conditions too painful to gaze upon. We close our eyes and take refuge in slumber—not because we are deliberately disloyal, but because we are practically inefficient in applying our faith to our task.

One voice at least of the season of Lent calls us to fresh efficiency as Christians saved for service. "Efficiency" is a good word; in science, in industry and in education it is the word of the moment. Borrowing the term out of this setting, we find its environment spiritually suggestive. In these fields it is admitted and taught as axiomatic that to efficiency there are no short-cuts, no royal roads, no mere verbal professions. Their humorists will assure us there can be no discipline-less "culturine" as a modern substitute for the culture that means ability. This kind, we are told, cometh not but by prayer and fasting.

Let us accept the word, then, and learn this Lenten lesson afresh. The Gospel can show us the spiritual meaning of the discipline that refuses a modern, cushioned-pew, "culturine" Christianity as a substitute for the "peril, toil and pain" that must always be accepted by those who would follow the Son of God to the final issue. Not profession only, but efficiency also! We are called to a real battle with evil. Lent reminds us that "sin" is as real in a world of polite terminology as in the days of old when the Puritan fathers spared no words in their uncompromising denunciation. It is always a foe: its conquest demands not "the sleep of sorrow," but the agony of blood. "Any religion that seeks to ease the pain of sin rather than to cleanse the blood of it preaches a gospel of perdition." A painless following of our Lord is all too common. We are called instead to a discipline of prayer, of communion, of bold and efficient loyalty, that dares to fear lest while we sleep in "brave" sorrow the Son of Man is already being betrayed into the hands of sinners.

WHO LOVED ME.

Galatians ii: 20.

Three little sunbeams, gilding all I see;
Three little chords, each full of melody;
Three little leaves, balm for my agony.

"Who"

He loved me, the Father's only Son.
He gave Himself, the precious, spotless One.
He shed His blood, and thus the work was done.

"Loved"

He loved—not merely pitied. Here I rest.
Sorrow may come—I to His heart am pressed.
What should I fear while sheltered in His breast?

"Me."

Wonder of wonders! Jesus loved me!
A wretch, lost, ruined, sunk in misery.
He sought me, found me, raised me, set me free.

My soul, the order of the words approve.
Christ first, me last, nothing between but love.
Lord, keep me always down; Thyself above.

Trusting to Thee, not struggling restlessly,
So shall I gain the victory.
"I—yet not I"—but Christ, "who loved me."

The

IT is
Er
in
loo
inasmu
continc
one or
so well
Mrs. S
sociate
For
on in
less ar
ing the
to time
care of
eight
the Du
ber of
in the
and co
cherish
whose
weeks
lished
prayed
gift of
In A
time at
G. W.
Home,
their g
Ontario

a siste
days t
The
Hespel
acres c
Septen
return
still in
Smyly.
to tak
Colleg
Bishop
seven
and gi
The b
before
their
custon
the cu
reside
taught
bee-ke
trainir
New p
Septer
are ex
drafted
where
range
string
boy o
than
other
real se
Most
Count
careful
Church
served
It oug
few gi
the He