

man leading the ass with the mother and infant on it—a sight to inspire thoughts of highest reverence. Yes, after all it is the people, and not the place, that teach us most and awaken in us the deepest interest; yes, the people—so like and yet so unlike the Bible characters dear to us from our childhood's days, people for whom our Lord has prepared the one Fold. If we can compare them with Bible people, what must not He do? For are they not (humanly speaking) His compatriots, His own people, and of the Jews especially be it said, His peculiar people?

"Shall we wonder at the Church's order to begin at Jerusalem, and should we not all unite in following our Lord's command, and by our interest and generosity help on the apostolic work of Bishop Blyth's mission in the East. This mission, which was founded in 1888, is doing a most important work, and already numbers on its staff eight clergy under the Bishop, thirteen ladies, sixteen teachers. The work among the Jews has largely increased of late years, owing to the ever-increasing immigration of the Jews to 'their own land.' Now, again, Jerusalem is practically a city of the Jews, and once more Jews command its trade and commerce. In Palestine itself the population, since 1840, has increased from 8,000 to 60,000, and since then has more than doubled itself. Now is the time that great efforts should be made to raise sufficient funds to carry on the work of the mission which is constantly extending on every side. Bishop Blyth appeals for an annual income of £5,000, and to meet this demand Great Britain, India and the colonies are all called upon to assist. We must awake to our responsibilities towards the Jews, of whom, according to the flesh, Christ came, and strive by liberal offerings this Good Friday to show our gratitude, for we have received through them. Last year Canada contributed some \$1,500 towards Bishop Blyth's fund, which, though an increase on preceding years, is yet hardly an adequate representation of the Church in this land. Let us unite this year in striving to fulfil the prayer of the Great High Priest, 'That they all may be one.' As He has prayed, as He has worked, as He has died, so let us pray, so let us work, so let us die, if need be, for this great object—the unity of the Church."

REVIEWS.

QUADRAGESIMA, OR THOUGHTS FOR EACH DAY IN LENT.
By Rev. R. H. Howe, D.D. Pp. 160; \$1.00.
New York: Thomas Whittaker; Toronto:
Rowell & Hutchison.

This volume is most valuable for its purpose, and the selections made for the Lenten readings are drawn with care from many sources. The name of their author is a guarantee for their sound catholicity, and the form of the volume makes it pleasant, because easy to read. It is very suitable to be presented to one who cannot leave the house, and yet would wish to profit by the season. There is a healthy tone in all the pages.

WHAT GOD HATH PREPARED.

BY CANON KYNASTON, DURHAM.

"Come, for all things are now ready."—Luke xiv. 17.

All things are now ready; yes, on God's part. But are all things ready on our part? Nay, is anything ready? We must look at it both ways. In the parable they "all with one consent began to make excuse." We are all indeed too apt to hesitate to accept blessings and privileges offered to us, if such an offer does not happen to coincide with plans that we have ourselves formed. It has been truly said that "Man is a bundle of habits." We have habits of business and habits of pleasure, set times for this or that recreation or duty. As we get on in life, we settle down into a sort of groove of routine which our habits have worn; we do not like anything to shake

us out of this groove. You will remember how Felix said to St. Paul, "When I have a convenient season I will call for thee." Like him, we have an inward conviction that the Voice which calls us from above is one which it is for our advantage to obey; but we only want to do what has to be done at our own time and in our own way. There was a man who came in all reverence to ask what he should do to inherit Eternal Life, and pleaded for himself that he had observed all the commandments from his youth up; but he was met with the words of One who knew him better—"One thing thou lackest." He was not ready.

Oh, these excuses! How many are invented every Sunday for not going to church? How many for leaving church when the highest act of worship invites us to stay for the celebration of the Holy Eucharist? How many for contributing meanly or not at all to any collection that is being made. Whenever such excuses are made they are made with one consent—that I take to mean that the same motive lies at the root of all; and that is selfishness. We cannot break through habit—we cannot get out of our groove—we cannot spring up at once and leave what we are doing or thinking about to obey any sudden call, however important we must acknowledge it to be. In short, we are not ready. The condition in which we ought to live, and in which it is quite possible for us to live, and which we ought therefore to strive to realize, is that in which we could reciprocate this invitation of Christ's, and make it an invitation from ourselves to Him. Can we dare to do this? Do we really mean what we say when we pray "Thy Kingdom come," if we are not ready for it—ready to welcome it loyally, with unquestioning homage and in perfect confidence? And as to His personal coming, unless we are so utterly desperate as to think that the idea of that is a mere fiction, we must feel how terrible that would be if we could not conscientiously say with the Psalmist, "Oh, God, my heart is ready—my heart is ready." That is to say, I have done with all thoughts of self; I love my neighbour as myself; I cherish no petty feelings of ill-will against any who have wronged me by word or deed; I acknowledge my weakness, but I rely upon Thy strength; I ask no further delay—I am at peace with Thee!

The object of our Blessed Lord, in speaking this parable, was to show that God the Father, who had chosen the Jews, and invited them to the blessings of the Gospel, would reject them if they hesitated to accept His invitation, and would put the despised Gentiles in their place. The invitation is now extended; and to us the words have a wider application, if we understand them as the call of Christ to all mankind, bidding them to come to Him, to partake freely of the bounty of His love, and enjoy all the benefits derived from His Life, Death, and Resurrection. The Son of God says first to all Christians: "Come, for all things are now ready." The Good Shepherd, before the darkness falls upon the pastures where His sheep are grazing, and before the wild beasts come forth to seek their prey, calls His sheep into the fold lest they should be slain or lost; calls them into the fold which He has made ready for them. Yet not only His own sheep. He has prepared a safe enclosure also for those other sheep which are not yet of His fold, but which He desires to gather into one and the same flock. Here in our native land He calls all classes and conditions: "Come," He calls, "ye rich, come away from all that can hinder you and lead you astray or persecute you. Make an effort and break these bonds asunder; free yourselves from the evil habits and passions which master you, and come to Me, Who am the Way, the Truth, and the Life. Seek and ye shall find Me, wherever you may be—in the home, in the field, in the workshop, in the pit—and learn that your riches were given you, not to serve your own pleasures only, but to minister to the wants of others. Empty yourselves of them as I did empty Myself of My glory, and I will give you what cannot be gotten for gold: Come, ye poor, to receive the treasure which I have stored for you, which is incorruptible. Come, ye wise, and learn what the wisdom of this world has failed to teach you. Come, ye unlearned, to gain that knowledge of God which is Eternal Life. Come, ye afflicted, and lay down the burden of your sorrow or sin at the foot of My Cross, and receive pardon and consolation. Come to hear My message delivered in My House of Prayer. Come before the altar and receive the strengthening and refreshing gift of My Body and Blood broken and shed for you. Behold! I stand at the door and knock. Come out to Me, and come away with Me!

Such is the nature of our Blessed Lord's invitation—so comprehensive as to include all mankind—a continuous invitation, which lasts for all time. And He gives the reason why it is offered, and why it should be accepted, "for all things are now ready." Yes, now, to-day, if ye will hear His voice. It is always now with Him; those things which He holds ready for His guests cannot be exhausted—they are new every morning. They were ready in the councils of God the Father before He sent His Son into

the world; for Christ speaks of the "Kingdom prepared for you from the foundation of the world." They are ready to-day, and though not more ready than they were before the coming of Christ into the world, the assurance of their readiness is brought more clearly into the hearts of all true believers. But what are "all things" that are ready? "Eye hath not seen nor ear heard (as St. Paul quotes from Isaiah), neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love Him." Yet we know what some of them are: in this life, peace of mind, courage in the presence of evil, patience in trouble, the indwelling of the Holy Spirit, the assurance of redemption, the means of grace, the hope of glory: and in the life to come, the fulfilment of all His promises and our hopes, the perfect knowledge of God, the waking of the spiritual body after His likeness, the visible presence of the Three in One and the adoring angels, the reunion with those whom we "have loved long since and lost awhile," the reconciliation with those who passed away from earth unforgiving or unforgiven. This much we know—there is more of which we know nothing yet.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

FREDERICK COURTNEY, D.D., BISHOP, HALIFAX.

KENTVILLE.—Death has called away the first clergyman of the Church who came to reside in this town, Harry Leigh Yewens, who died at Franklin, Pennsylvania, in the Diocese of Pittsburgh, where he had been rector of St. John's Church since 1878. Mr. Yewens was born in London, England, in 1825. He first came out to Canada as a catechist under the C. & C. C. S., serving first at Camponello in N.B. He was ordained deacon and priest by Bishop Binney in Halifax in '52 and '53. In the latter year he was sent by the Bishop to assist the Rev. John Storrs, then rector of Cornwallis and Horton. In '55 Mr. Storrs gave him charge of Kentville, where a rectory was built for him. In '63 he left Kentville to take charge of the parish of Digby, where he remained till '70. After that parish he became incumbent of other charges in Upper Canada and U.S. His funeral took place on January 29th from St. John's Church, Franklin, after a celebration of the Holy Communion at which nearly all the communicants of the church were present.

QUEBEC.

The Cathedral.—It is most gratifying to note that in their Lenten letter to the congregation, the clergy state that besides being able to report that there is an increase in the number of communicants during the past year, there is a marked and noticeable increase in the attendance at evensong on Sundays and at the daily services.

Appointment.—The Rev. Arthur H. Judge, M.A., senior curate of the Church of the Heavenly Rest, New York city, has been appointed rector of the Parish of St. John the Evangelist, Franklin, an important parish in the diocese of Pittsburgh, Pa. Mr. Judge, who is the son of C. Judge, Esq., of Quebec, is a graduate of Bishop's College, Lennoxville, and previous to taking work in New York, was for several years a missionary in the Eastern Townships.

Obituary.—The sad news has reached her relatives in Quebec, of the death of Mrs. Mitchell, wife of the Rev. Robt. Mitchell, which occurred at "The Grange," Eltham, Kent, Eng., on the 27th ultimo. The Rev. Mr. Mitchell was some 20 years ago a clergyman of this diocese, and was stationed at Stoneham, near Quebec. It was through his efforts that the church and parsonage at that place were erected. Mr. and Mrs. Mitchell have for a number of years made their home in England, but have a large circle of friends in the diocese of Quebec.

The Lord Bishop.—His Lordship visited Agnes, P.Q., and several stations adjoining, for the purpose of holding confirmation services on Sunday last, March 10th. His time is so much occupied in visits to various parts of the diocese for confirmations, etc., that he rarely spends a full week at home.

MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

MONTREAL.—The Lord Bishop of Montreal visited the "St. Margaret's Home for Incurables" on Feb. 28th, and administered the rite of confirmation to three of the patients, the candidates being presented by the Rev. C. J. James of St. George's Church.

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