

faith of our fathers, for fear they should offend people by sharply defined dogmatic statements, the cry of the most earnest among the Dissenting sects, the representatives, remember, of undogmatic Christianity is, "We want more definiteness in our faith, more unity among ourselves if we are to be saved from degenerating into a mere political propaganda." Our definite faith as English Churchmen is our strength. Neither Dissenter nor unbeliever thinks the better of a Churchman who has not the courage of his assured beliefs. The moment we abandon the definiteness of our professed formularies it is thrown in our teeth. Nay, it is not long since indefiniteness was charged against the Church of England as its great fault, and that by one who was himself a minister of an un-dogmatic Christian sect. His words are true, strange as they sound from such a source. They are true and worth remembering. "The world has nothing to expect from a religion which reduces to a clammy colourless pulp the great facts and truths of the Catholic faith."—LATE REV. AUDREY L. MOORE.

LENT.

Many who would endeavor to "keep" this precious season, lose much of the profit they would derive from its observance because they have not clearly before them its object and purpose. Lent is a time for retirement. We should endeavor to follow the Saviour of the world closer—out into the wilderness, where we may inquire into the state of our souls and make a nearer approach unto God. Lent is a time for more frequent prayer, public and private. One cannot do better than follow the advice given by an honored priest once of the American Church but now laboring in the Mother-land. Make a conscientious use of the opportunities provided for you in your own parish. To those who are in our large cities where there are many churches, be on your guard against the danger of religious dissipation going with itching ears, to hear different preachers, moved by curiosity rather than by devotion. Just here might be said a word to those who feel the need of more spiritual counsel than the average. As Easter draws near and you feel before making your Easter Communion, your need of "further comfort or counsel" it is your bounden duty to go to *your own parish clergyman* and not to another in the same city.

As to private prayer do not let anything hinder you from private personal communion with God. Lent is a time for fasting. The Book of Common Prayer tells us that all the forty days of Lent are to be observed with such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion. Real fasting means universal *self-denial*, and includes the discipline of our words, our tempers, our thoughts, our will. We must seek by degrees to bring every thought into captivity to the obedience of Christ.

Lent is a time for repentance. Examine your lives by the Ten Commandments. This is self-examination, then there is sorrow for sin committed; sorrow leads to confession of sin, *not necessarily* private but publicly in the congregation. Then there is amendment. There can hardly be a better form of confession than the General Confession in the service of the Holy Communion.

Lent is a time for almsgiving. Some of the money which is saved from luxuries, from amusements and from dress should be devoted to pious and charitable purposes. Some of the time which is rescued from society may be well employed in works of mercy and kindly offices, to those in spiritual and temporal need. Dan. v. 27; Isa. lviii. 6, 7.—*Chicago Church Bells.*

Why Should We Die Young ?

A TALK WITH YOUNG MEN BY FREDERICK A. ATKINS, FOUNDER AND EDITOR OF "THE YOUNG MAN," AUTHOR OF "FIRST BATTLES AND HOW TO FIGHT THEM," ETC.

It is not always those "whom the gods love" who die young, it is more often those who have practically committed suicide by means of carelessness, ignorance and folly. When a young man dies of consumption people wonder at the mysterious workings of Providence. But a little care and common-sense would probably have saved him. Typhoid fever kills a promising youth, and there are pious remarks about "all things working together for good." What intolerable hypocrisy this is! The really practical Christian will not babble about the inscrutable decrees of Providence, he will see that the drains are put right. A "mysterious Providence" has been made to bear the responsibility of thousands of deaths, which have been due to nothing else but the criminal carelessness of man.

I think young men should have some little ambition about their physical condition. They should not be satisfied with feeling only "mildling" or "pretty fit." They ought to be able to revel in vigor of body and buoyancy of spirits. By regular exercise, by proper diet, and by carefully avoiding colds, they should try to acquire a higher perfection of health. I don't suggest to any man that he should be "coddled," and doctored, and pestered with unnecessary medicine—a man may take a reasonable care for his health without degenerating into an old woman. All I suggest is vigilance, care, and thought. It is dangerously easy to lose your health. You burn gas all day long in the office, the atmosphere is poisoned, the air is thoroughly bad, and you naturally catch cold. You go to a crowded church, the windows are all closed to keep out the fog or damp, the place is unbearably hot and stuffy, and then you pass out into the cold night air, and the result is a chill which takes weeks to throw off.

The question of health is not one to be lightly ignored. It affects our business, our thoughts, our temper, and even our religion. We may as well take care of our bodies, for they are houses in which we shall probably abide for many a long year, and they will be pleasanter to dwell in if they are strong, healthy, and well-built, than if we allow them to become mere ramshackle, tumble-down affairs, always requiring to be patched up, and yet never much better for all the careful repairing. A healthy body is of immense assistance to the development of a robust spiritual life. Indeed, a well known preacher has gone so far as to declare that a strong stomach is next in influence to a clean heart. Where one man is crippled by hereditary or inevitable weakness, hundreds are disabled merely by careless and unhealthy habits. Some of us have thought that we were doing the world a service by sitting up writing and thinking into the small hours of the morning, and we have had to pay the penalty, like all other fools who break nature's wise and beneficent laws, and then expect that she will overlook the offence and forget to take her righteous revenge. A great deal of the morbid pietism which afflicts our churches to-day is simply the result of biliousness and indigestion. An hour's exercise in the gymnasium will sometimes do a man more genuine good than an hour's sermon from a feeble pulpiteer.

When Mr. Gladstone and Lord Tennyson were at a great public dinner, it was noticed that while the ex-Premier enjoyed his food with a keen relish, and laughed and chatted and told anecdotes with all his wonderful brilliance and animation, Tennyson was silent and sad and looked horribly bored with the whole affair. Now, the Poet Laureate is the younger man of the two, and has done far less work, so how are we to account for this difference? Simply in this way. Tennyson has sadly ignored and

neglected his health. He has smoked far too much. Even now it is said that he sits by the hour with a number of clay pipes beside him, which he smokes one by one, carefully breaking them after he has finished one "fill" of tobacco, and throwing them into his waste paper-basket. Mr. Gladstone, on the other hand, has made a wise and careful study of health. He has taken plenty of vigorous muscular exercise. No one has ever found him gouty, or mopish, or disagreeable. He is sound in mind, strong in body, kindly in disposition, boundless in energy, and he sets a splendid example to every white-faced, knock-kneed, and narrow-chested young man who is ignoring the claims of the body, and forgetting the need which exists for physical exercise and recreation—a need which is nowhere so pressing as in the artificial and enervating life of a great city.

What, then, are some of the great necessities of health? I will mention four. First of all, as I have already pointed out, we must have exercise. The great omnibus strike which took place some time ago in London did an immense amount of good because it suddenly revealed to a large number of lazy people the delightful exhilaration of a long walk. Business men who had been in the habit of taking their twopenny ride down to the City every morning were compelled to walk, and the result was in every way beneficial. It was seen in more robust health, a keener appetite, and the acquirement of a new and costless pleasure. Secondly, you must have temperance if you don't want to die young. I once asked Sir Edward Baines, when in his 90th year, what advice he would give to young men to enable them to attain a healthy old age. He replied that his experience confirmed the old conclusion that temperate habits, regular hours, and moderation in all things were the best means of preserving health and laying the foundations of a happy old age. He warmly recommended, from over fifty years' experience entire abstinence from the use of intoxicating liquors. Von Montke also declared that his rugged old age was due to temperance in all things and plenty of open air exercise. Thirdly, I think careful attention should be given to sleep. A young man wrote to me some time ago to say that having made up his mind to succeed in life he had begun to rise every morning at five o'clock in order to study languages. He also said—and I did not feel inclined to swoon with surprise—that he felt very ill and would like to know whether this was due to early rising. Now, I am not a doctor, but I felt no hesitation in telling my correspondent that he was probably committing suicide by a gradual but certain process. I have read pretty tales about great men who could do with three or four hours' sleep, but then we are not great men, we are only ordinary mortals, and if we are to be healthy and strong, we require at least seven or eight hours of good, restful sleep. If you want to get up at five go to bed at nine, and make up your mind that all the self-righteous boasting of people who do without sleep, and all the exquisite tales of noble heroes who only slumbered twenty hours a week, shall never lead you to depart from an exceedingly wholesome and necessary rule. If we all got more sleep the lunatic asylums would not be so full as they are.

And, in conclusion, I think that the general health is often promoted by cheerful society. Paul thought so, I know. Look at II. Cor. vii. 5, 6, 13, and you will notice that when the great Apostle was "troubled on every side," when his "flesh had no rest," he was comforted "by the coming of Titus." What does it mean? Simply this, that Paul was jaded and exhausted, out of sorts, and run down. And then Titus came, and they had a frank, pleasant, homely chat, and the grand old veteran felt all the better; his heart was happier, his spirits brighter, and his health became stronger by means of the unfailing tonic of a little cheerful society. It is often so. Friendship is a wonderful sweetener of human life when it is pure and generous and heroic.—*St. Andrews Cross.*