

Spirit and to pray for the blessing of God upon the work of the year. From such a week of prayer, earnestly prepared for and wisely conducted, great good might come. The present "Week of Prayer" is practically, we fear, more of a wet blanket than an inspiration to religious work.

—A correspondent asks: "Do the Baptists of the Maritime Provinces and the Baptists of Ontario and Quebec accept grants-in-aid from the British Government in India for work in mission schools? If so, please explain the principle that governs. How can this be made consistent with the doctrine of separation of Church and State? Is there anything very different in the grants from those that are made in Canada and the United States?"

In reply we may say that we are unable to speak in reference to the practice of the Baptists of Ontario and Quebec in this matter. We understand, however, that in connection with the Telugu Mission of the Maritime Baptists, there is one school which receives some aid from Government, the Government being willing to aid the school in consideration of the value of its educational work to the community. Probably the acceptance of the small government grant by the mission is not practically giving any great aid or comfort to the doctrine of union of Church and State. But we must confess that we have the same difficulty as our correspondent in seeing how Baptists can consistently accept such grants-in-aid. If we accept such grants in aid of our educational work in India, what right have we to protest if other religious bodies ask for and receive them in aid of similar work in Canada?

—The progress which has been made by a certain section of the Anglican clergy toward the extreme type of ritualism is well illustrated by a statement which appears in a recent London letter of Mr. L. N. Ford, the well known press correspondent, to the effect that the Bishop of London, who is counted by the ritualists among their sympathizers, has given three warnings to the vicar of St. Michael's, Shoreditch, to refrain from the employment of the rosary in the pulpit and the use of devotions to the Virgin, and service benediction with the reserved sacrament, and threatens to prosecute him immediately under the Clergy Discipline Act. Another case is that of "Father" Wainwright of St. Peter's, London Docks, who uses incense during the celebration of Mass, reserves the sacrament and encourages the practice of the adoration of the host. When sacerdotalism has ripened to such a degree in doctrine and practice, it is evident that all that is needed to complete the Romeward tendency is submission to the Pope's authority. And this is a step which doubtless many of the Anglican Sacerdotalists would be quite willing to take if the church as a whole or any considerable part of it were prepared to go with them.

—It appears not to be easy even for those best acquainted with the situation to estimate accurately the extent to which the Established Church in England has become honey-combed with sacerdotalism. But that the process has gone to very considerable lengths, that the extreme ritualists are far more determined and aggressive in their attitude and their endeavors to promote their doctrines and their practices than the Evangelical party within the Church, and that the sympathy of many of the higher clergy are with the Ritualists, are facts generally recognized. It is doubtless the knowledge that Sacerdotalism is so aggressive and so progressive a force in the Established Church today that has made the contention of the Nonconformists of England against the English Education Bill so strenuous and unyielding. If priests of the type of the vicar of St. Michael's and Father Wainwright are to have a controlling voice in determining the personnel of the teaching staffs in the public schools of England, as well as the character of the religious education that shall be given in the schools, then it would seem that nothing but a miracle or a revolution could save England from the domination of priestcraft. Probably leading Nonconformists of England are not misled in believing that the present situation enfolds issues of the gravest character.

—England's new Licensing Act which came into operation with the first of the year appears to be creating considerable consternation among the publicans and drunkards of the kingdom. The law not only treats drunkenness as a misdemeanor punishable by fine and imprisonment, but it holds those who sell or otherwise supply liquor to habitual drunkards as also guilty and punishable. Under the new law anyone found drunk in any public place, whether disorderly or not, may be arrested. Three convictions constitute an habitual drunkard, and as the law is retroactive in this respect, habitual drunkards are already being black-listed in all parts of England. When one is arraigned as an habitual drunkard and black-listed he is sent to prison for a time, and while there his photograph is taken and is sent to all license-holders in his town and surrounding districts, and any publican serving him with drink, or causing him to be served, within a period of three years, is liable to a heavy fine. Anyone who treats an habitual drunkard is also liable to a fine. Lists of habitual drunkards are also to

be forwarded to the police, to the keepers of licensed houses and to the secretaries of clubs. The Act bears heavily against the bogus clubs. The night clubs of Soho and the East End, London, are run merely for the purpose of evading the licensing law. Under the old law the punishment was a fine which was cheerfully paid, but the imposition of imprisonment by the new law is causing many of the clubs to be closed. The stringency of the new law's provisions is felt also in the fashionable West End clubs. There seems reason to hope that if the new law shall be faithfully enforced it will result in considerable good, and the principle that laws are enacted for the purpose of being enforced is more generally recognized in England than on this side of the Atlantic.

### From Halifax.

The Halifax school for the blind continues to enlarge in numbers, the range of its studies and the efficiency of its work. Dr. C. F. Fraser, a man richly endowed and highly qualified, leads in this good work. Mrs. Fraser too, fills a large place in the school. During the past year 145 have been under instruction—87 males and 58 females. Of the attendance this year, 74 are from Nova Scotia, 32 from New Brunswick, 5 from P. E. Island and 9 from Newfoundland. One year ago, Mr. Chisholm, one of the graduates of the school, and a successful teacher of music in it, died. He was held in the highest esteem. The school aims to give an education that will enable the graduates to support themselves. In this, success has attended the efforts made. Added to the subjects taught in the common schools, the pupils got instruction in basket and brush making, pianoforte tuning, vocal music and chair seating. The girls are taught knitting, sewing and the use of the sewing-machine. Massage has been added to the practical branches. The physical training given in the school increases the strength of all, and in some cases restores failing health. A new building is being added to the old one, which will give accommodation for all the regular work of the school—school-rooms, music rooms, tuning rooms, an assembly room, a printing office, manual training department, a gymnasium for boys, and one for girls, lavatories, kindergarten and primary divisions.

The schools for the deaf and the dumb and the blind in Halifax are institutions which, if visited, fill the souls of the visitors with great satisfaction. In them is seen exhibitions of the benevolence and the modern miracles of Christianity. What hath God wrought! The dumb speak, the deaf hear and the blind see.

The nearness to Reporter of the school for the blind gives him a full knowledge of the domestic life of the school. The sweet essence of a hundred parents is found in the fatherhood of Dr. Fraser and the motherhood of Mrs. Fraser. Parents all over these Provinces can rest in the assurance that their children at the blind school get more than instruction; they are fathered and mothered and made as happy as larks. This Spirit is brimming in the hearts of all the teachers. God be praised for the schools for our unfortunate children.

A beginning has been made for an old man's home in Halifax. The late J. Wesley Smith left \$10,000 for such an institution. Additional subscriptions have been made to this amount.

Principal Pollock of Pine Hill Theological School—Presbyterian—has celebrated his fiftieth year of labor in Nova Scotia since coming from Scotland. A purse of \$1000 given the venerable principal, was passed over to the school. Principal Pollock received well merited recognition. The Rev. D. M. Gordon, D. D., one of the Professors in the same institution, has accepted an urgent call to the principalship of Queens College, Kingston, Ontario, long presided over by the late Dr. G. M. Grant. Dr. Gordon is a Christian gentleman, able and amiable, and will be loved and trusted in his new position as he has ever been in all the important places he has filled as pastor and professor. He takes with him the respect and good will of Halifax.

The Rev. W. E. Hall, still confined to his bed with increasing weakness and relentless distress of body, wishes me to convey to his host of friends his undiminished love for them, and his thanks for their very kind sympathy.

Halifax had a burst of benevolence in a new direction on Christmas day. Mr. William Dennis of the Herald, who has a genius for devices in helping the needy, and Mrs. Dennis whose heart is always full of kindness, called for a "sunshine fund." The result was that 500 poor children were made glad on Christmas day after the Santa Claus fashion. Those who know what it is to provide for a small family can imagine the labor and time necessary to make 500 little ones happy.

Reporter has learned that the Rev. E. O. Read, one of the veterans of the Annapolis Valley, resigned his pastorate on New Year's day. Now is a good chance for a church to secure the services of a minister still strong and vigorous and full of experience. Brother Read has been one of our most successful pastors. He lives at Waterville, Cornwallis.

The churches of Halifax and Dartmouth are now prepared for work; and their hearts are strongly inclined in that direction.

The North Church, led by the Rev. J. H. Jenner, came through the year with a good measure of success. The year's financial responsibilities, increased by a large amount from the previous year, have been fully met, and a surplus in the treasury. Special meetings will commence at the close of the week of prayer. Brother Millington will also enter upon special services, hopeful and assured at the Tabernacle. Brother Rees of the West End reports a full Sunday-school—91 in attendance on a recent Sabbath—good prayer-meetings and other signs of encouragement. Dartmouth holds on its way, led as efficiently as ever by the veteran pastor Dr. Kempton. The Rev. J. L. Tingley is on his large field—Sackville, Hammonds Plains, Bedford and Fall River. He will find room for all his energies, physical, mental and spiritual, all of which are strong. Rev. Frank Beattie of Wolfville, through the Halifax District Committee, is about entering upon work in the St. Margarets Bay field. Nothing is so unobtainable to a minister as sitting still and gathering mildew and rust.

Ministers are often objects of wonder. They will work until the chill of the cold hand is felt. So did Dr. Hopper, T. H. Porter, S. W. DeBlois and many others; and when all doors are shut, they suffer like martyrs. Give the old minister a chance to work.

At last the 1st church has a pastor. Rev. H. F. Waring met a full house on Friday evening, the 2nd, at Conference. He and the church came together in a full tide of mutual sympathy and confidence. The winter has been long. This seems like a breath of springtime. On Sabbath the congregations were large and all hearts seemed brimming with satisfaction. Mr. Waring seems like an evangelist beginning a series of meetings. Although in the bustle and confusion of getting settled, his addresses, prayers and sermons—all without ostentation—are directed to the one end of the revival of the church and the conversion of sinners. He has entered upon his work behind Christ. May God grant that Jesus and him crucified may ever be in front in his ministry. Mr. Waring's deliverances are clear, forceful and unctuous. They exalt the sweet savor of the cross.

Nothing very special has appeared in the meetings of the week of prayer. REPORTER.

### Thy Stewardship.

Property is a divine trust. Things are tools, not prizes. Life is not for self-indulgence, but for self-devotion. When, instead of saying, "The world owes me a living," men shall say, "I owe the world a life," then the kingdom shall come in power. We owe everything to God but our sins. Fatherland, pedigree, home-life, schooling, Christian training—all are God's gifts. Every member of the body or faculty of mind, is ours providentially. There is no accomplishment in our lives that is not rooted in opportunities and powers we had nothing to do with in achieving. "What hast thou that thou didst not receive?" If God gives us the possibilities and the power to get wealth, to acquire influence, to be forces in the world, what is the true conception of life but divine ownership and human administration? "Of Thine own we render Thee." All there is of "me" is God's estate, and I am his tenant and agent. On the day of our birth a new lease is signed. On the day of our death accounts are closed. Our fidelity is the interest on God's principal. "That I may receive mine own with interest," is the divine intention. So live, that when thy summons comes to give an account of thy stewardship, it may be done with joy, and not with grief.—Maltbie Davenport Babcock, D. D.

### Christ the Way of Immortality.

For all men Christ is the way to an immortal hope. Before Christ lived and died, the Tuscans made each tomb face the west, for the soul's sun had set never to rise. After Christ, tombs faced the east, for the sun had disappeared to stand again upon the horizon clothed with the untroubled splendor. There is a chamber in the catacombs used about the time of Julius Cæsar, and every tomb has emblems of the skull and cross bones. Hard by is another chamber of a later generation, and, lo! Christ's teachings have carved upon each stone a lily, emblem of immortal hope. In it the dying martyr and mother welcome the signs of death as signals hanged from the heavenly battlements. The iron mask of death fell off, and death stood forth a shining angel of God coming for welcome and convoy. It seemed but a step to the immortal shore. The path of death became a path of living light. Striking hands with Jesus Christ, the little child, the sage, the statesman, and the peer alike went joyously toward death, and disappearing passed on into an immortal summer.—N. D. Hillis, D. D.

### The Open Book.

Into the starry heavens look  
And wonder; 'tis the open book  
Of God: glory is written there,  
And power, that's beyond compare.

Behold the starry solitude,  
The splendor and the magnitude.  
Then turning back review thy soul,  
How small beside the boundless whole.

ARTHUR D. WILMOX.