

*Alms-Basin.*—The dish or tray in which the offerings are placed after the offertory, and in which they are offered by the priest on the altar.

*Altar.*—A table of stone or wood upon which the Christian sacrifice is offered. Altars are always raised above the level of the church, and railed in.

*Altar Card.*—A tablet containing portions of the Communion service.

*Altar Carpet.*—The carpet on the floor before the altar.

*Altar Curtains.*—Curtains depending from rods at some height above and at each end of the altar.

*Altar Steps.*—These are generally 3, 5, 7 or 14 in number, without counting the foot-pace.

*Amen.*—A word meaning "so be it," and signifying approval of, or assent to, what has gone before. Should be said aloud in the service.

*Amice.*—An oblong piece of fine linen, with strings, and fastened round the neck.

*Ambulatory.*—The continuance of the aisles round the east end of the church behind the altar for processions.

*Ampulla.*—Another name for the *Chrismatory*. The cruets for wine and water are also called *Ampullae*.

#### The Fourth Sunday in Lent,

or Mid-Lent, is a day of calmness and comfort amid the conflict—the Temptation passed, the Agony to come. Mothering Sunday, name ever dear to the heart, when through all her services the dear Mother speaks words of comfort. The Collect, while acknowledging that for our evil deeds we worthily deserve to be punished, yet asks for the comfort of God's grace. The Epistle triumphantly gathers up its answer to St. Paul's strong questioning in the exultant, "Brethren, we are not children of the bond-woman, but of the free." It is Dominica Refectionis both to the bodies and to the souls of men by the miracle of its Gospel. He Who had compassion on the multitude, now seeing that there was much grass in the place, bade the men, in number about five thousand, sit down, and they ate of the food as much as they would. "The earth is the Lord's and the fullness thereof." Wondrous Bread from Heaven does He, through all the ages, send by the hands of His Priests to feed the fainting multitude whom He has set down in the green pastures of His Church.

From Thy blest Wounds our life we draw;  
Thine all-atoning Blood  
Daily we drink with trembling Awe;  
Thy Flesh our daily Food.

#### Notable Days in the Month.

MARCH 1ST.—*Second Sunday in Lent.*—The season of Lent, or the fast of forty days observed by Christian churches, commenced on Ash Wednesday (February 19th), and ends at Easter, being in commemoration of our Saviour's fast in the wilderness. The word "lent" itself is of very ancient date, and some trace it from the Anglo-Saxon word *lencgan*, meaning to lengthen, as at this time of the year the days gradually draw out.

MARCH 17TH.—*St. Patrick's Day.*—The story of the Purgatory of St. Patrick was first made known in a legend of Sir Owain, composed by Henry, an English Benedictine monk, in 1153. Sir Owain, a knight of the court of King Stephen, is fabled as having entered and passed through St. Patrick's Purgatory, the scene being laid in Ireland, upon an islet in Lough Derg, and this legend has done much to strengthen the belief in an intermediate world. To this day the chapels and toll houses of the locality are yearly crowded by pilgrims, who by visiting these holy shores would wash away all the sins of their lives.

MARCH 25TH.—*Lady Day.*—This is the anniversary of the Annunciation of the Virgin Mary, but is most generally known as the dreaded quarter-day.

MARCH 29TH.—*Palm Sunday.*—This, as every one must know, is the Sunday immediately preceding Easter, and it is so called in memory of our Saviour's triumphal entrance on an ass into Jerusalem, when the populace strewed palm branches in His path.

#### Lenten Mementos.

1. That the object of keeping Lent is not to conform to an ancient custom, but to obtain a spiritual good.

2. That the testimony of Christians whose testimony is worth having, is that there is much profit in a well kept Lent.

3. That the benefits of Lent are for those who seek them, and they cannot be expected to come unsought.

4. That the purpose of fasting is not to propitiate God by making ourselves miserable, but to gain control over our appetites and desires.

5. That whenever money is saved to us by our Lenten self-denial, in food or pleasure, the discipline of self-denial is not complete until we have devoted that money to the Lord.

6. That all our self-examinations should be unbiased, our object being not to find what can be approved, but what must be corrected.

7. That our Lent will profit us just in the proportion in which it brings us near to Christ and makes us more like Him.

#### The Tyranny of Temper.

"Love is not easily provoked." We are inclined to look upon bad temper as a very harmless weakness. We speak of it as a mere infirmity of nature, a family failing, a matter of temperament, not a thing to take into very serious account in estimating a man's character. The peculiarity of ill-temper is that it is the vice of the virtuous. It is often the one blot on an otherwise noble character. You know men who are all but perfect, and women who would be entirely perfect but for an easily ruffled, quick-tempered, "touchy" disposition.

This compatibility of ill-temper with high moral character is one of the saddest problems of ethics. The truth is, there are two great classes of sins—sins of the *body* and sins of the *disposition*. The prodigal son may be taken as a type of the first, the elder brother of the second. Now, society has no doubt whatever as to which of these is the worst. Its brand falls without a challenge upon the prodigal.

#### The True Light.

In every soul that comes from God there is a spark of divine light. It is for us to see that our soul windows are clean, that its rays may shine through us to others. In a great lighthouse it was observed one evening that all was dark. On examination it was found that a swarm of tiny insects had settled on the glass and obstructed the light. With many Christians, innumerable little faults prevent the world from seeing the "true light" that burns within.

#### Fault of Selfishness.

The average fashionable young woman, said Dr. Madison Peters in a recent sermon, with no deeper purpose in life than to dress and make herself attractive, becomes, in time, dead; in the language of St. Paul, dead in life. She is a dead weight upon her father, who must struggle without a vacation for the means to give his daughters pleasure. She is a dead weight upon her husband, if she has one, so far as compatibility and sympathy are concerned. When he needs her comfort and her advice about business cares she has hysterics. She is a dead weight to her children, though, thank God, she seldom has them.

Women whose lives are devoted to social pleasures, who make a business of pleasure, whose chief aim is to gain social supremacy or newspaper notoriety, who care more for dress than for a good disposition, who are more angered at an ill-fitting gown than at a lost opportunity to do good, are preparing themselves for the ill-health and the wrecked constitutions which follow. Their system of living, in which they turn night into day, and eat and sleep only for the next evening's festivities, make these things so far the highest characteristics of their nature that they are simply fit to be killed.

You must have some better purpose to live for. You miss all its glory and all your reward if you take life as it is. There is nothing that will take

away the restlessness like caring for children. I know that children are becoming unfashionable. You say you don't like children. You will have to learn to like them when you go to heaven, for heaven will be full of them. If I could take at least two children and put them into each of the childless homes in the city, I would wipe out at least nine-tenths of the restlessness there.

#### "A Commonplace Life."

James Russel Lowell, in one of his most thoughtful and inspiring poems, says, "New occasions bring new duties," and we who are living what may seem to other people a life whose routine never changes, know that this is true, even of the most uneventful life. Every day brings new work for us, work which is like that of yesterday and the day before, and the day before that, perhaps; like, but never the same. With ordinary people, who are by far the great majority, these everyday duties are not great and heroic deeds, to awe and dazzle an admiring world; but even the common work that falls to our lot, if carefully done, will go to make life noble and full of beauty. To attain this one does not need to step even once outside the home circle or the commonplace round of everyday events.

A grand life, if its days and deeds could be itemized and set down in black and white, would often be a record of seeming trifles. Little self-denials, so little, perhaps, that no one but the one who made them knew anything of them; little charities, the "cups of cold water" that cost so little, and are worth so much; little loads of care lifted from weary shoulders, and borne in patience and silence; and little crosses carried without murmur or repining, because of love and trust in the Master who

"Gives the strength for every day.  
And each day's needs supplies."

"A commonplace life!" It may be a life of beauty and of joy—a precious ointment, kept for a little while in an earthen vessel.

#### A Word to Mothers.

Children are often put to sleep always on the same side. The mother finds them less restless so, and thoughtlessly lays them that way. Sometimes this restlessness is caused by physical defects, but it mainly arises from habit. No creature on earth is more liable to habit than a tiny, soft baby, that you wouldn't think could possess any distinct quality. A mother, for some reason peculiar to herself, finds it most convenient to place the little one on its left side, we will say for about three days; when the fourth day arrives master baby decides there is something wrong if he is put on his right side, and forthwith begins to squirm and twist until he fidgets himself awake. Mamma places him on the other side and he serenely settles himself.

Constantly lying on one side will make a difference in the size of the limbs upon that side, and will even cause that side of the face to remain smaller than the other. Children will also draw up one leg in their sleep. This, too, becomes a fixed habit, and by the time the child has learned to walk, a difference in the length of the two lower limbs will be noticed. In the bringing up of children it is not so much the care over larger things that counts, but the constant watchfulness against "the little foxes that destroy the vines."

#### The Last Prayer.

These words, "Into Thy hands I commit my spirit," were the daily prayer every Jewish mother taught her child to say the last thing when lying down at night. This was the prayer which, as a little child, our Lord had been taught by His blessed mother. He died with the child-prayer on His lips, the well-known evening prayer He learned when He was "the Holy Child Jesus." The old Scotch ministers used to charge parents to pray for their children and with them. They were right. I entreat you to teach your children a prayer—and can you find a better one than this, the last prayer of the Son of God?