

have been pure? No—every one guilty; see the consequences (Gal. iii. 10). But Christ having fulfilled its righteousness, what happens? (See Gal. iii. 13).

III. *Why should we keep the Law.* Because it is the will of our loving Father. See the motive which was put before Israel, "Who brought thee out of the land of Egypt." The Christian has a higher motive, the Son of God having died to redeem us from its curse (Col. i. 14).

To the law as a condition of salvation the true Christian is dead, but to the law as the will of God he is blessedly alive. He will feel like David, "I delight to do Thy will, O my God" (Psalm xl. 8), and that

"Love so amazing, so Divine,
Demands my soul, my life, my all."

IV. *How we may keep the Law.* The Catechism tells us that we learn two things from the Commandments. The beloved disciple tells us that "we love God because He first loved us" (1 St. John iv. 19); and again in the same chapter, verse 8, "God is love." If then we have love to God, our love will prove itself, and will be shown by our loving our brethren (St. John xiv. 15, 21).

Family Reading.

THE GARDENS OF EGYPT.

At the beginning of March the gardens of Egypt are really wonderful; the orange and lemon trees spread their most pungent odor; the rose trees are covered with innumerable flowers; the palms, with their green and white crowns, swing there in the wind; the oleanders there border the avenues; on the lawns, anemones, annual and perpetual flowering pinks, chrysanthemums, violets, zinnias, periwinkles, snapdragons, mignonette, pansies, and petunias blend their innumerable colors, with the green of the trees, bushes, and shrubs. Groups of bamboo lift here and there their long green or golden stems, crowned with an immense plume of pretty little trembling leaves. One comprehends on seeing these stems, which assume in a few months enormous proportions, the cruelly ingenious punishment of the Chinese in binding a criminal to a young bamboo. The plant grows, and the wretch is quartered in a few weeks. No wood is lighter or more useful than that of the bamboo. One does not understand why the Egyptians neglect to plant it along the canals and on every cultivated land where it grows so well. But what gives, at least during winter and spring, the most smiling aspect to the Egyptian gardens are the great sheets of rose bougainvilleas that cling to the walls, the trees and groups of foliage, and which display everywhere the varied and exquisite tints of their flowers. The bougainvilleas is certainly the finest of climbing plants. During five months it flowers under the winter sun, take shades of extreme delicacy—one might say a light rose trail, the intensity of which every play of light varies. The aloes, the agave, attach themselves on rocky slopes. On the banks of the watercourses the blue lotus and the papyrus still revive antique reminiscences. Grass cannot be raised in Egypt. The layer of soil is so thin that the sun dries it up immediately, and unless the grass be constantly submerged, it turns yellow and perishes at once. It is not the heat alone that produces this result, for there is very much fine grass in the tropics; but the heat, accompanied with the shallowness of the soil, renders the culture of grass impossible in Egypt. It is with difficulty that a few isolated blades of grass sprout during winter along the Nile and the canals; they disappear as soon as spring begins, so that everywhere in the country where artificial cultivation finishes, the dry and bare desert begins. In the place of grass a pretty little verbenacea is used, and this is encountered everywhere, the same as grass is encountered in America.

SCANDAL.—Some girls were asked at a school examination whether they knew what was the meaning of the word "Scandal?" One little girl held up her hand to attract the notice of the examiner, and he desired her to answer the question, upon which she replied in the following words: "Nobody does nothing, and everybody goes on telling of it everywhere."

STRANDED IN INDIA.

It will be remembered that last October, several salvation officers started out for India to do mission work there. Their names were: Lieuts. Park, Orchard and Scott, of Kingstown; Locke, Nicholson, Deitch and Cadet Jordan, of Napanee. Scott went as far as England and then came back to Kingston. One of the lieutenants is the daughter of well-to-do people in Toronto, who strongly opposed her going to India, but she persisted and went. A few days ago her father received the following letter from Rev. G. H. Ellison, harbor chaplain, at Bombay: "The doctor of the steamship Olem Nuggur, asked me to write to you respecting your daughter, who came out here under the auspices of the Salvation Army, and may be said to have been left stranded on the inhospitable shores of India. To Dr. Redmore is due the credit of saving her and her companion, Cadet Jordan, from an early and very fearful death. He came to me and very warmly spoke on the subject. We got the two leading papers in this side of India to take up the case. This further enlisted the aid of the garrison chaplain, who holds the purse strings of the charitable public, and within six days we had the necessary 900 rupees to send the two ex salvationists back to America. I trust it will be a lesson to them and to others to throw their Christian zeal into channels more genuine and true than those of the Salvation Army, who, if the truth were known of their methods in this country are far from what they appear to be. As a Christian minister, wishing by all means to urge on missionary zeal in the cause of Christ, let me urge those who would serve the common Master to do so in channels where zeal combined with discretion, where patience joined to faith, where genuine holding on a good foundation, are more apparent than in this modern crusade of the Salvation Army. In such a manner alone may India be won to Christ. I should feel obliged if you would endeavour to make these facts known in parts of the States where the Salvation Army may be making inroads in Christian homes by leading men and women astray, and bringing discredit on the Christian name and profession."

FOR THE OBTAINING OF INTERNAL PEACE.

If thou wouldst have an unction from the Holy One, sink to the level of a babe in wisdom;
If thou wouldst have Him work mightily within thee, cease from thy own doings;
If thou wouldst have Him dwell with thee, be poor in spirit;
If thou wouldst have His strength exerted for thee, be weak;
If thou wouldst hear Him speak, be silent;
If thou wouldst have Him move thee, be still;
If thou wouldst have Him lead thee, forsake thy own desires;
If thou wouldst have Him impress thee, forsake thy own thoughts;
If thou wouldst have Him control thee, be slow to speak;
If thou wouldst have Him mould thee, accept His discipline;
If thou wouldst have Him bless thee, see Him in all things;
If thou wouldst catch His whisper, shut thy ears to other sounds;
If thou wouldst have Him change thee into His likeness, hold thyself, at all times, peacefully, in His Presence;
If thou wouldst have Him ALL to thee, sink into nothingness before Him;
In short, if thou wouldst have the inner temple of thy being filled with God, go out of it thyself, and abandon it to Him.

TO CORRESPONDENTS.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

HINTS TO HOUSEKEEPERS.

POTATO PLANTING.—Like every other crop potatoes like a good seed-bed: there is nothing made in giving them anything else. In fact, it may be put down as the first important consideration to the success of any crop, and good seed is the second. Potatoes for seed should be exposed to the light, and cut into seed-pieces some time before planting. Cut the pieces, and spread them in a light, airy room, where the surface may callous over and dry a little. This will obviate largely the effects of damp soil on the seed, and help to prevent decay. But they should not become too dry. Every farmer has his own ideas about deep and shallow planting, seed cut to single eyes, or more, or planted whole, but it is our experience that two or three good healthy buds on each piece will give just as good results as more, and, as a rule, better than less. About four to six inches is the proper depth to plant. Alfred Rose, the originator of the Rose potatoes, experimented a few years ago on several varieties of potatoes, planting two hundred single eyes from each variety, from potatoes weighing from five to six ounces each. The rows were three feet apart and seed-pieces one foot apart in the row, and planted under three inches of soil, rows marked seven inches deep, and well manured. Nearly every hill showed sprouts in ten days from planting. The seed was cut five weeks before planting and rolled in plaster and lime and spread on boards and stirred frequently to keep from heating. He found that potatoes ripened from ten to fourteen days earlier than when planted green. Almost all of the fourteen varieties planted ripened within three months from planting, excepting White Elephant, Mammoth Pearl, and two or three others which required four and a half months. Rose's New Seedling, Magnum Bonum and Mammoth Pearl were the three best yielders on the list, and in the opinion of Mr. Rose, the Magnum Bonum has no superior for all qualities essential to a fine potato. His heaviest single potato of this variety weighed three and a half pounds.

"THROUGH THE GRAVE AND GATE OF DEATH TO A JOYFUL RESURRECTION."

To those, who by accepting the Cross of Jesus in the fullest meaning, "pass through the grave and gate of death,"—death to themselves, their own wills, their own lives,—Easter means, in the true sense of the word, a joyful resurrection. Renouncing, dying to their own life forever, the glorious, divine life of the risen Jesus has been made over to them. "The old man," with his doings has been put off forever, and the "new man," the Spirit of their risen Lord, has taken up His abode in them. A complete exchange has been made. Their spirit has been exchanged for the Divine Spirit; their will for His will; their life for His life. Their very birthplace is changed. They are born again into a higher clime. They are no longer regarded as citizens of earth; their citizenship is in Heaven. They are fellow-citizens with the saints, and of the household of God.

Their object of pursuit also is changed. They have no longer to do with themselves, but with Christ. Self has been handed over to Him who paid the price for it, and He—Christ, who is now their life, has taken its place. To Him belongs the care and management of their evil nature with all its deformities: to them belongs, by faith, His divine nature in all its glory. We say "by faith," for to sense and sight this will not always be apparent; and even those who are risen with Christ will have need to the last of the shield of faith in order to quench the fiery darts of the Adversary.

Oh, Christian, live for Christ! Let "THY LIFE GO FOR HIS LIFE!" Yes, let it go! You cannot have His and your own, too. If you would have the glory of the Lord fill the temple of your body, you must go out, as did the priests from the temple of Solomon. If He is to increase, you must decrease. May you know the power "of His resurrection" by yielding yourself, body and soul, absolutely and unreservedly, to be the vehicle of His indwelling life.