

without regard to times and places, and changing civilizations which the centuries would produce, as to prove a bondage rather than a blessing.

The detail which would suit one period might not suit another, and as the Church was for all periods, and its worship was for all the peoples that should live on the whole earth, the outline and the general spirit only were given to the world, while it was entrusted to the Apostles and to their successors in office forever to fill up the outline according to the changing phases of human society.

Let not the statement be misunderstood. It is not intended that on a general outline anyone may rule churches or construct liturgies, or ignore liturgies, as one may please, but it is intended to suggest as a reason for the absence of more minute Scripture detail.

GOD'S GRACIOUS HELPFULNESS.

God "created man to be immortal, and made him to an image of His own eternity." He knows the hindrances and trials which beset us in our endeavours to be like Him: He knows the sinful, fallen, weakened nature which we inherit, our little power for good, our proneness to sin, our many enemies, and their tyrannous hate against us: and He knows all this in the loving, unspeakably compassionate heart of a most gracious Father, who has no pleasure in our death, all joy in our eternal life. And so He will not leave us to struggle on by ourselves in our own unaided strength. Our strength is but weakness; but in our weakness His strength is made perfect, and His pitiful and tender love assures us that He will help us on, step by step, along the narrow way which leadeth unto life. And of this gracious willingness to aid us He has given us the greatest possible proof in sending us His only begotten Son—sending Him, not to condemn the world, but that the world through Him might be saved. For herein we have a pledge of God's readiness to save to the uttermost them that come unto Him through that dear mediating Son—to save them at every stage of their heavenward journey, in every peril of their earthly probation, amid all temptations of every kind, and even to the very end, if they will but seek His grace, and use it manfully.—Canon Jelf.

SUGGESTIONS FOR LENT.

1. Be present, as far as possible, at all the services in the church.
2. Read every day some portion of the Holy Gospel, and add to your usual devotions some special prayers.
3. Let no day pass without some act of self-denial, and if possible let this act be to the comfort of a poor or sick person.
4. Let self-examination be a daily duty, before rest at night.
5. Deny yourself some luxury, often, and let the cost of it be added to your Easter offering. The cost of self-denial should be given, not saved.
6. Refrain from parties and places of amusement.
7. Let your reading be such as to aid you in keeping the Holy season.
8. Give more time and care to daily private prayer.
9. Receive the Holy Communion as often as it is administered.
10. Forgive, and seek reconciliation, if any are at variance with you.

—All the year cannot be a Lent, just as all the twenty-four hours cannot be devoted to labour. God teaches us variety in life by the changes of the seasons. God appointed one day in seven for special devotion and worship.

—It is good to often come near to the Lord's table. It is not, he said, a gem, the

possession of which makes us a little richer; it is not a tool in hand by which we may become more effective; it is not simply an intellectual gift through which we become wiser, but the bread and wine of the Lord's table makes us stronger through and through. Every part of man is strengthened, broadened, elevated, and by it our lives are enriched by that peace and love which comes only from close fellowship with Him whose love is boundless.—Bishop Brooks.

SWEET FEAST OF LENT.

By Grace C. Allen.

Sweet Feast of Lent! The quiet, peaceful days
Again draw near.

Withdrawing from the world and all its ways,
In loving fear,

I seek my Saviour's side; and close to Him
With love I cling, as tears my eyes bedim.

Into His willing, sympathetic ear

I pour my grief,

My sorrow, my repentance, and my fear.

And seek relief:

He gently soothes and fills my soul with peace;
He comforts me, and fear and trouble cease.

In strength obtained throughout these forty days

Of dear commune

I seek to live, and show forth all His praise

In sweet attune:

Like Him to live, who, tempted in the wild,
Forever pure remained, and undefiled.

From earthly joys shall we not then abstain,

These forty days?

And share, with penitence and love, His pain,

Who loves always?

Low at His feet, in fasting and in prayer,

Adore the love that grants us access there.

THE BIBLE.

It may be accepted as a proof of our growing culture that the ordinary man now appreciates the Bible as a noble piece of literature. People can now distinguish between the style of the different Gospels, and are taken with admiration of the nobler passages of the great prophets, and even enter into the irony of Ecclesiastes. We may congratulate ourselves that every mind now is open to the excellent glory of the Bible; for it is a good thing to appreciate a good book, and the best thing to appreciate the best book. But it is not to the student or bookman that the Bible yields up her incomparable treasures. There is one man who to-day understands the Bible better than any other, and who perhaps alone has tasted its inner truths, and that is the penitent. When a man has found himself at cross-purposes with the laws of the universe, and his soul is bruised; when he has been walking in a vain show, and the wreck of his vanity is strewn around his feet; when he is ill at ease and disheartened, when he is penitent and broken down, then thrust this Book into his hand, for there is none like it, and there is no man like him for understanding it.—John Watson, D.D.

CHURCHLY MUSINGS.

The Church is growing more and more to have a true conception of its mission and duty. God be thanked.

Nothing has contributed more toward this progress than the inception and growth of the Brotherhood of St. Andrew. This organization has the right spirit, and is infusing higher aims into nearly every parish in our cities. The country must now be attacked, for it is there that a dry, lazy and perfunctory churchmanship too often exists. The Church must become the Church of all people in order

to be the Master's Bride.

Authority and unity go hand in hand, both in Church and State.

A physician of the body cannot practice medicine without rigid examinations and the sanction of the State, but a physician of the soul can, without let or hindrance, preach or teach, or found a sect to suit himself.

Beware of quacks, both in the sphere of medicine and of religion.

The parish that is run for itself, or to out-rival some other parish, is a failure in God's sight.

RELIGIOUS FANCIES.

That if we made such progress in Christianity, as we are making in science, something so wonderful would result that the poor people, and the suffering people, and the life-weary people should be beside themselves with joy.

That loving God with all the heart is too great a privilege to be appreciated until the Eternal Light falls upon us.

That the best kind of religion is that which its possessor rarely or never talks about.

That to be rich is to have a clean conscience, and a fair degree of health.

That often when we are hurt, it is God's intense love for us that is doing it, like as when a strong man grips the hand of his beloved son.

HINTS TO HOUSEKEEPERS.

Jellied Chicken or Veal.—Boil a chicken in as little water as possible, until the meat falls from the bones; chop rather fine, and season with pepper and salt. Put in a mould a layer of the chopped meat and then a layer of hard-boiled eggs cut in slices, then layers of meat and eggs, alternately, until the mould is nearly full. Boil down the liquor left in the pot, one-half; while warm add a tablespoonful of gelatine, and when this is dissolved pour into the mould over the meat. Set in a cool place over night to jelly.

Hominy Fritters.—One egg, one-half cup of sweet milk, one tablespoonful of flour, one quart of boiled hominy, a pinch of salt. Roll into oval balls with floured hands: dip in a well-beaten egg and then in dried bread-crumbs, and fry in hot lard.

Orange Dessert.—Pare five or six oranges; cut into thin slices; pour over them a coffee-cup of sugar. Boil one pint of milk; add, while boiling, the yolks of three eggs, one tablespoonful of corn-starch (made smooth with a little cold milk); stir all the time; as soon as thickened, pour over the fruit. Beat the whites of the eggs to a froth; add two tablespoonfuls of powdered sugar, pour over the custard and brown in the oven. Serve cold.

Hashed Turkey.—Chop fine cold roast turkey; season with pepper and salt, and warm it in the gravy. If there is not sufficient gravy left to moisten the meat, add a little water and a piece of butter. Serve on slices of buttered toast. Poached eggs may be laid over the toast.

Turkey Soup.—A very good soup can be made from the remnants of a turkey. Flavour with celery and parsley, and add tomato and rice. Season with pepper and salt.

An easily made cement is formed by mixing rice flour with cold water: it should be allowed to boil slowly till quite thick.

Ham Patties.—Take half a pint fine chopped, cold, boiled ham. Mix with two pints of fine bread-crumbs wet with milk. Put the batter into gem pans, break one fresh egg over each. Sprinkle the top over thickly with cracker crumbs and bake until brown well.