

interesting departments is the figure-making. They are sometimes moulded in 20 or 30 different parts and joined together, the clay here is used in its liquid state. Every article is made larger than required, to allow for shrinkage, sometimes equal to 25 per cent. We visited the kilns, saw some empty and some full. The ovens are 14 feet in diameter inside. They take 40 hours to fire, and 48 to cool. We saw the "dipping" process, where the glaze is put on, and most interesting of all, the decorating department. A dinner set of 80 dozen pieces was being completed for the King of Siam, very ugly we thought: a plain gold rim and the Royal arms in the centre of each piece. The jugs and cups intended for his private yacht were stout enough to resist a cyclone. It is interesting to watch the painters engaged on landscapes, birds, flowers, or butterflies. They are trained from 14 years of age under special instructors. The gilding process is equally interesting. I should like to tell you something more of these Worcester potteries, and there is still much to tell. In the year 1751, a talented physician, by name Dr. Wall, a clever chemist and an artist, invented the china for which Worcester has become so famous, and now an ordinary piece of ware will pass on an average 18 different hands or processes before it is sent out in its perfect state. Of course we purchased a piece of china: a beautiful little jug, at an equally beautiful price.

(To be continued.)

LENTEN DISCIPLINE.

The discipline of Lent is no unwonted exercise to the faithful Churchman, for the rule of Lent extends throughout the year to all Fridays, except Christmas day: the Ember days, at the four seasons: the Rogation days, and by ancient custom and general consent to the half Lent of Advent, though this last is not prescribed in this Church. All told, and omitting duplications, more than one hundred days in the year are appointed on which "the Church requires such a measure of abstinence as is more especially suited to the extraordinary acts and exercises of devotion;" with Ash Wednesday and Good Friday as absolute fasts. As for the frequent services, the Church provides an order for Morning and Evening Prayer daily throughout the year, and makes an addition to that order in Lent. If there be anything spasmodic, therefore, in the piety of the forty days, as is sometimes alleged by outside observers, it is not in the Church's system, but in her children's practice. If the abstinence of forty days, broken weekly by the Sunday feast, be found severe by any person in ordinary health, it is probably because that person has neglected his weekly practice on Fridays. The constantly recurring bodily discipline, one day in seven, is as great a moral force as the due observance of the Lord's day is confessed to be. But since there must be a beginning to every duty, there is no time so favourable for forming the habit of penitential exercise as the Lenten season, which even the world respects and honours, in form if not in heart. At least the world accepts Lent as an excuse from its demands in social life, and when Churchmen live up to their standards, it will not be hard to enforce the same respect for Fridays and other days of abstinence.—The Churchman.

A SIMPLE LENTEN RULE.

1. To say your prayers on your knees night and morning.
2. To read some portion of God's Word every day, and meditate thereon.
3. To attend church services every Sunday, and at fixed times during the week.
4. To avoid talking needlessly in church, before and after service.

5. Not to go to parties, or any places of amusement.

6. At the beginning of Lent to find out one wrong thing that you often do, and make a resolution to avoid that one sin.

7. The money that you ordinarily spend for little luxuries which you do not really need, lay it aside, and offer it on the altar at Easter.

8. On Good Friday examine yourselves, and see how this rule has been kept.

THE LENTEN MEDITATION.

By the Rev. John C. Middleton.

Before the cross, whose cruel wood
Upbears the dying Son of God,
To-day my only thought shall be:
He died thereon for love of me!

For love of me! Ah! dearest Lord,
My heart seems bursting at the word
Thy passion in Gethsemane—
Those drops of blood—for love of me?

For love of me! Was it for this
Thou did'st endure the traitor's kiss—
The judgment hall's indignity—
The robe of scorn—for love of me?

For love of me, did'st Thou essay
So weak and faint, along the way
That led to awful Calvary.
To bear Thy cross? For love of me?

For love of me, Thy riven side—
Thy pierced limbs, O crucified
Thy crown of thorns—the misery
Of quenchless thirst—for love of me?

For love of me! Nought I can say,
Or do, such love can e'er repay.
With all my soul would I love Thee,
And so return Thy love for me.

My love for Thee—like all the earth,
Is weak, I know, and little worth.
Yet all I have I give to Thee,
Because, dear Lord, Thou lovest me.

My love for Thee wilt Thou refine
And make it daily more like Thine:
Until my heart's affections be
Entirely wrapt, dear Lord, in Thee.

DIVINE GUIDANCE.

I have been appropriating to myself with great delight the words of Psalm lxxiii. 24: "Thou shalt guide me with Thy counsels, and afterward receive me to glory." What can a helpless human creature need more? Does not the fulfilment of it promise to satiate the weary soul with goodness? Divine guidance through life, divine glory through eternity, and the unspeakable blessedness of divine communion, here and hereafter.

God has not forgotten nor forsaken you. Your name is graven on the signet on His hand, and the thought of you never for an instant leaves His heart. It is in unutterable love and in consummate wisdom that He has brought you into your position for your trial and blessing, and for the ultimate benefit of your work; and through these, for His own glory. And though you do not see your way through the maze, He sees it perfectly. Your place is not to see the path clearly, or to choose between perplexing alternatives, but in simple faith to keep your eyes on God, who walks beside you, and, neither seeing nor reasoning, to put your hand in His and walk with Him. He sees the way, and you see Him, and this is enough. The simple reason why the ways of God are unintelligible to us is that they are all in infinite wisdom, while our wisdom is utter folly.

As for to-morrow, we are strictly forbidden to burden our hearts about it. God is Him-

self carrying this burden (Matt. iv. 34: 1 Peter v. 7). We are to trust our Father for to-morrow's food and wisdom, taking anxious thought for neither (see Matt. x. 19). As for God's failing us when it pleases Him to lead us into deep water, this is the very idlest of our fears! He will never fail us. True, He may not meet our fancies, nor grant all our wishes; but He will never fail to supply every need. Fail us? He will sooner fail Himself! I do not think that you or your work need the creation of a new world, such as this, for your sake; but I will venture to say that if you really needed it, God would create twenty such worlds for your sake! Let us look to Calvary, and when we see Him doing there infinitely more than even this would come to, and when we recall in connection with it the words in Rom. viii. 32, let all dejection be impossible.

THE LENTEN CALL.

Once again the solemn season of Lent calls us to turn aside from worldly ways and devote ourselves more entirely to our spiritual welfare. The Church lifts up her warning voice, and calls us by more frequent services to the house of prayer; that we, by heeding her exhortations, her calls to fasting, self-examination and prayer, may see our needs, our weaknesses and sinfulness; and come with hungering, penitent hearts, to her more frequent communions. Dear friends, let us heed her warnings, let us take the helps that she offers, and draw near with her to the life of our Saviour; following in His footsteps through the sorrow and gloom of Lent and Good Friday to the glorious Easter dawn. Let us remember the words of St. Paul: "If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together."

Let us not leave our resolutions for keeping Lent until Holy Week, but with God's help, form some definite practical plan to keep this holy season from Ash Wednesday to Easter even. Let us devote a definite portion of our time each day to the reading and study of God's Holy Word. Let our self-examination and self-denial take a practical form. Each one is conscious of his or her own shortcomings. Let us therefore strive, with God's help, to overcome these faults: let us make an effort to attend the services as frequently as the Church calls, remembering that then God has promised to meet and to bless His people.

FORTY DAYS.

The periods of forty days figure largely in Scripture history, but none is fraught with more interest than that which intervenes between Easter and Ascension. The record of our Lord's acts, while He tarried with His disciples, after He came back to them, is very meagre, embracing only an occasional interview, and that, for the most part, of a vague and shadowy character.

One is eager to know more, for unquestionably there was much more, which, if it had been written, would have revealed very full and minute instructions on the subject of the Church, and of worship, and of the whole business of evangelizing the world.

If, on first thought, one feels regret or surprise that the curiosity of the world has not been gratified, in this direction, by the unfolding of the whole story of those sacred councils of the forty days, perhaps a moment's reflection will justify the silence of Scripture, and convince him that it was best as it was. Take, for instance, the subject of the Church, its organization, or its worship; if instructions, exact and minute, had been made public, as they fell from the lips of our Lord, they might have become so indiscriminately authoritative,

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