

same rule that part of the Catholic Church which is in the United States ought to call herself the Church of America, and cannot, without wrong doing, call herself anything else." In face of these words, let us hope we have heard the last of the "Canadian Catholic" and "American Catholic" churches. Yours,  
C. A. FRENCH.

SKETCH OF LESSON.

3RD SUNDAY IN LENT. MARCH 13TH, 1887.  
"Water from the Rock."

Passage to be read.—Exodus xvii. 1-7.

Have you ever been thirsty on a hot day? What a trial it is! People sometimes go mad from excessive thirst. See the case of Ishmael (Gen. xxi. 14-20). The Arabs in desert countries where water is scarce school themselves to do with very little. When, during the late war in the Soudan, some Arabs, who came into the British camp, were offered water, they declined, saying: "We drank yesterday."

I. *A Valley Without Water.*—Hitherto the Israelites have had a sufficiency of water. Once, indeed, they found the water of the country bitter. But what happened then? (Lesson xiv.) Then food had failed them. But what had God done for them then? (Last lesson.) And now as they turn away from the sea, and journey inward, the country becomes wilder and more rocky and desolate, until, when they make a halt at Rephidim, lo! there is no water for them to drink. Oh! that terrible thirst! Now they begin to realize its pangs! What can they do? Think how God made the bitter water sweet, and sent food miraculously from Heaven. Alas! they have forgotten these mercies. So once more they murmur. They quarrel with Moses, and demand, as if they had a right to it, that he should give them water to drink (verse 2). They accuse him of having brought them out of Egypt to kill them. So violent do they become that they threaten even to stone Moses (verse 4), as their children centuries later stoned St. Stephen and St. Paul, and sought to stone Jesus. Nay, worse, they even question whether God,—who has done so much for them, who has brought them out of Egypt, has led them with the cloud and the pillar of fire, and has multiplied upon them His mercies,—is with them or not (verse 7). They murmur against Moses; they tempt God. How very wicked! Yet do we never murmur? And with less reason?

II. *Streams from the Rock.*—How meek and gentle is Moses? "Why chide ye me? Why tempt the Lord?" he mildly replies to them. Yet he is troubled, and he lays his trouble before the Lord (verse 4). And instead of punishing the people as they deserve, the Lord deals graciously with them, and supplies their pressing need. What Jesus and St. Paul taught, God does (St. Matt. v. 44, 45; Rom. xii. 20). So Moses is bidden to go on before the people, taking with him the Elders of Israel, to witness, perhaps, that the Lord was present, and bearing in his hand his wonder-working rod. Then he is commanded to smite the rock, while the presence of God rests upon it. So soon as the rock is smitten the waters gush out, and in great abundance! (See Psalm lxxviii. 15, 16; cv. 41; cxiv. 8). But the memory of Israel's sin is perpetuated in the names given to the place—*Massah* and *Meribah*.

Whence came the water? From how unlikely a place! But what rested upon the rock? *The presence of God.* So God gave bread from heaven, and brought water from the rock. And these His two great gifts to Israel in the Wilderness. Yet, how much greater His gifts to us in our journey through the wilderness of this world—even Jesus Christ "the bread of life which came down from heaven," and the Holy Spirit, "The living water" which proceedeth from the Father and the Son.

Family Reading.

THOUGHTS FOR LENT.

Let me urge you one and all to be definite. Do not try to do too much, but whatever it be, let there be a definite plan, and let it be faithfully followed. Use all the means in your power of making your repentance sincere, of strengthening your faith, and of cultivating an humble and obedient spirit. Above all—neglect not to come near to His Altar, who vouchsafes to feed us with His own Body and Blood, that we may dwell in Him and He in us.—*Rev. C. M. Davis, Rector of St. Paul's church, Sacramento, Colo.*

Avoid making a sham of this blessed season. We are liable to think that more frequent services, more penitential devotions and abstinence from

certain kinds of food, sum up the duties of Lent. This is not the case, unless the outward attitudes of devotion express a purpose of the heart to lead a holier life. "Offer no more vain oblations" was spoken to a people full of devotion that had no heart in it. We want the heart in the occupations of Lent—we want its spirit as well as its letter. We want its heart-searchings, its repentances, its good resolutions, its earnest desire to live more for God and less for the world. This alone can give life to every service and earnestness in all devotion.

"But not in tears and fast alone,  
Let penitence appear  
By holier life and love be shown  
That penitence sincere."

—*Rev. W. G. G. Thompson, priest in charge of St. Mary Magdalen's Church, Fayetteville, Tenn.*

"I'M HANDLING TRUST FUNDS."

Stepping into the store of a Christian business man one day, I noticed that he was standing at his desk with his hands full of bills, which he was carefully counting, as he laid them down, one by one.

After a brief silence I said:

"Mr. H—, just count out \$50 from that pile of bills and make yourself or some other person a life member of the Christian Giving Society!"

He finished his count, and quickly replied: "I'm Handling Trust Funds Now!"

His answer instantly flashed a light on the entire work and life of a Christian, and I replied to his statement with the question:

"Do you ever handle anything but Trust Funds?"

If Christians would only realize that all that God gives us is in trust, what a change would come over the use of money. "I'm Handling Trust Funds Now."

Let the merchant write the motto over his desk; the farmer over the income of his farm; the laborer over his wages; the professional man over his salary; the banker over his income; the housekeeper over her house expense purse; the boy and girl over "pocket money"—and what a change would be made in our business.

A business man who had made a donation of \$100,000 to a Christian enterprise, once said in the hearing of the writer:

"I hold that a man is accountable for every sixpence he gets."

There is the Gospel idea of "Trust Funds."

Let parents instruct and train their children to "Handle Trust Funds" as the stewards of God's bounty, and there will be a new generation of Christians.

Thanks to Mr. — for the suggestive remark: "I'm Handling Trust Funds Now." It will help us to do more as the stewards of God. May it help others!

CHURCH ETIQUETTE.

THE DISTURBANCE CAUSED BY THE LATE ARRIVAL OF A LADY ATTENDANT.

There is one custom generally observed in American places of public worship which has survived all reason for existence. When a lady is to be admitted to a pew in which are seated any members of the sterner sex, the latter all rise, file solemnly into the aisle, and stand until the belated lady is seated and then counter-march to their original places. The ceremony is always ridiculous, and during the service creates a disturbance which is annoying both to the officiating clergyman and to the worshipping congregation. The custom is said to have had its origin in those perilous early days when the members of the Church militant worshipped with carnal weapons at their side ready for instant defence against the lurking savages. However that may be, no such reason exists at present. The savages have been civilized nearly off the face of the earth, and their war-whoop is heard no more in their former haunts. The solemn hush of the house of God is invaded by no sounds of a startling character. Yet the custom remains because it is custom. Every man who observes it feels conscious that he is doing something super-

fluous, in compliance with social usage. The matter is easily managed by any congregation which desires to reform it. In the Church of the Strangers at New York every hymn-book has pasted on the inside of its cover a slip bearing the words: "When another enters the pew, do not rise, but move further along." This little device has accomplished its work, and that church is filled at every service to the extent of its capacity without jostling or disturbance. The matter is well worth the consideration of every minister and congregation in the country.—*Selected.*

HINTS TO HOUSEKEEPERS.

APPLE AND TAPIOCA PUDDING.—Peel and core enough nice firm apples to fill, without crowding, a pudding dish. Pour over them a teacupful of cold water, cover closely, and steam till tender. Have ready a cupful of tapioca which should have been soaked for several hours in enough water to cover it. Drain the water from the apples, fill the empty centres with sugar, stick a clove in each, and pour the tapioca over and between them. Bake one hour. Eat either with cream and sugar, or with a sauce made by rubbing to a cream two table-spoonsful of butter with one cupful of powdered sugar. Flavor with a little lemon juice.

A Pretty stand may be made of a wooden bowl, a nice size, not too large and rather shallow. Take three broom handles and fasten them together so as to form the legs, crossing in the centre. Then in the centre of the bowl, leaving a margin of two or three inches, paint a pretty winter scene. Gild the remaining surface of the stand, legs under bowl and all, and fasten from leg to leg at the top, a little brass chain, letting it hang loosely so as to swing. At the top of each leg, and where the three cross, fasten a bow, of ribbon. Tilt the bowl a trifle so that the back being higher, the painting may show to advantage. Do not tilt it however so much that it will not hold things readily.

ORANGE SHORT CAKE.—One quart of flour, one-half cup of butter, one egg, well beaten, one table-spoonful of sugar, three teaspoonsful of Royal baking powder, milk enough to make a soft dough. The baking powder must be sifted into the flour the first thing. Roll out half an inch thick, bake in round tins in a quick oven, split and butter when done, and fill with the following: Roll, and squeeze the juice into a bowl from three good-sized oranges and one lemon; take off the peel, chop the pulp fine, add it to the juice, stir in one cup of granulated sugar. This is a nice recipe for strawberry or blackberry shortcake.

THE THREE-FOLD MINISTRY OF THE CHURCH.

In the view of all intelligent Christians, the Jewish Church stands out as a positive, Divine institution, having its peculiar organization, its doctrines, laws, ordinances, worship, and the proper officers of administration. It is generally seen very clearly, that had the religion of the old dispensation been of a less positive and distinctive character; had it been but an idea or body of doctrine, or system of beliefs, placed in the world to work out its own destiny, it could have had no stability or permanence. It would have degenerated into a corrupt tradition, and shared the fate of contemporary religions.

The Church before Christ and the Church after Christ are not different Churches. They are one Church, but as promise and fulfilment, type and anti-type, are one. Our Lord Jesus Christ developed His Church out of the Jewish; and built it on St. Peter's confession of His Deity; no new truth, but only fully revealed in the Incarnation. The necessity was not greater that the Jewish Church should be a Divine institution, such as everybody admits it to have been, than that the Christian Church should be of a like character. Accordingly, we find that as established by Christ through His inspired apostles, it is an organic body: embracing all Christians; with its Life from Christ, its Head;