

The Magazine.

The Magazine is published once again. Many have paid up their subscriptions, and in hopes that all will do so ultimately we venture to continue its publication. But we still urge all who have not yet paid to do so at once. We are responsible for the money to the English firm which prints the magazine. I am sure none of our subscribers would willingly allow us to be compelled to pay \$60. or \$75, because they neglected to pay their 50c. We therefore once more ask our subscribers to pay at once for 1893.

A Plan for Lent.

1. Begin and end each day with an examination of self, followed by a prayer for the pardon of sin, and for strength and guidance from God.
2. Read some portion, however small, of Gods Word each day, striving to learn its bearing upon our own life—its meaning for us personally; and endeavor with the same object to read through some one book of the New Testament—a Gospel or an Epistle—before the end of the forty days of Lent.
3. Dony ourselves some pleasures or habits to which we are now devoted. Mark out those which have obtained a greater or less control over our wills for especial discipline and subjection. The denial of them will strengthen our Christian character and enable us to rise above the attractions of sense.
4. Let us resolve to undertake some Christian work which we do not now perform. While we renounce a habit or work that has become sinful to us, we ought always to fill up the void in our life by undertaking some work that is new.
5. Attend as far as possible all the services of the church on week-days as well as Sundays.
6. Above all attend regularly the Holy Communion, especially the early Communion at 8 a. m. inasmuch as this requires a certain amount of self-denial. It is a test of how much of personal ease we are ready to sacrifice for the sake of our profession.

We would urge these rules to the earnest consideration of all our people. Were we all to adopt some such plan for the present Lent, no doubt the effect would soon be seen in a greater and deeper life in our church. One caution we would give to all. Do not treat Lent merely as a time in which we have to abstain from certain pleasures, but look upon it as a time for the formation of permanent habits. Whatsoever self-denial you practice, let it always be with a view to the ultimate adoption of that self-denial as the permanent rule of life. Of course, even a temporary self-denial of habits or pleasures which threaten to have the mastery over us is useful. It enables us to measure their power over us, and at least for a time to assert the supremacy of the spirit. But surely very little good has been achieved, very little difference has been made in the character if as soon as Lent is over, we rush back into the same old groove, and our life after Easter is marked perhaps by indulgence and indolence as if to make up for their temporary cessation during Lent. We repeat the caution, therefore, let Lent be undertaken with a view to achieving not a temporary, but a permanent improvement of character.

Liquidation of Church Debt.

Since the first notice of the above appeared in the Parish Magazine for January, a month has now elapsed—a sufficient interval to allow everyone to do all the thinking necessary for ascertaining how much each one can conscientiously give towards this purpose. Think of it well—think how much you ought with your means to give towards making your own house of worship free of debt. But it will greatly facilitate the canvass if all will do this before the Rector calls. Indeed unless this is done the work can hardly be accomplished before Easter. There are some 370 families owing allegiance to St. James' Church, and if each family will require one call as a warning to think and another to ascertain the amount of the offering, the work will be clearly impossible. We beseech all therefore to strive to be ready, whatever their offering may be.

The plan adopted will be as follows:—The Rector will call and ascertain the amount from each family and enter it in a book. At the same time he will leave a special envelope with the name of the giver written on it, which envelope the contributors will kindly place on the offertory plate on Easter Day. It is hoped that EVERY FAMILY, without exception, will give something. It is intended to be a universal free-will offering of the congregation.

Saints' Days and Holy Days.

Why should we have services on such days? We answer: (1) Because we find in these services truths and events of supreme moment in the life and work of our Lord and His Apostles hardly ever touched upon in the Sunday services. (2) Because we find the position the character, the importance, the turning points of the career and the life works of the various Apostles brought out with a clearness which we can find nowhere else. We have God's point of view in estimating their character and works. (3) The Church expects her clergy to hold services on such Days, and expects her children to attend them. Loyalty to the Church, therefore, should compel us to attend these services when we can. (4) Because of the good examples of life which are brought before us in the passages selected from Scripture for the Lessons, Epistle and Gospel. These are some among the many reasons why we should attend these services. And, as to the principle of Saints' Days services, as distinguished from Holy Days, the last paragraph in the "Prayer for the Church Militant" sets forth the principle of the Prayer Book authoritatively. There is no worship or adoration or prayer of any kind addressed to them; but "we bless God's holy name for all His servants departed this life in His faith and fear; and beseech Him to give us grace so to follow their good examples that with them we may be partakers of his heavenly kingdom."