

lytic rose in his bed to a sitting posture. With arms outstretched, head raised, and his beaming eyes fixed on a distant object, he cried out with a loud voice, "Even so Lord Jesus I come quickly!" and as the last word was uttered, in a sharp, loud tone, his hands were clasped, and he fell back dead."

THE PRAYER BOOK—An Incident.—In the summer of 1848, during a month spent at the beautiful retreat, the "Blue Sulphur Springs" of Virginia, very early one Sunday morning, wishing an hour of quiet, I wandered, my Prayer Book in hand, to the pretty Summer-house over the Spring. A few minutes after reaching there, an old gentleman came in, saying, "Good morning, my young lady; a book in your hand? I hope it is the Bible; no other book for this Sunday morning."

I replied, "No, it's the Prayer Book."

"Ah!" said he, "I am sorry to hear this; I have watched you during the week, and hoped you were a Christian."

"What do you know of the Prayer Book?" I asked.

"I never saw one," my old friend said; "and I never saw an Episcopalian before, and where I live, near the Hawk's Nest in Kanawha, we think them like the Roman Catholics; and I belong to the Methodist Church."

"Then you ought not to find fault with the Episcopal Church," I replied, "as yours is called the Methodist Episcopal Church, and you know how you got that name." And then I asked, "Will you look at this Prayer Book, see it for yourself, and if you find fault after that, then I will have nothing more to say; just read the first sentence in the book."

My aged friend hesitatingly (as though he were not obeying the command, "Remember that thou keep holy the Sabbath day") took my book and read aloud: "The Lord is in His holy temple; let all the earth keep silence before Him," and said, "That is good, that is from the Bible!" He read on: all the Sentences, the Exhortation, the Confession, and then said, "Will you lend me this book?"

Constantly for days the old man was seen with that book in his hand, and often the tears were wiped away whilst he was reading.

At the end of ten days he came to me, his eyes filled with tears, and holding the book in his hand, said with a tremulous voice, "I have come to say good-bye; I have read all this book, every word; from the first sentence, 'The Lord is in his holy temple,' to the last verse of the Hymns, and if I thought you could ever get another, I would ask you to give me this. Often I cannot get to meeting, and when I want to pray, cannot say all just as I wish to, and this book says it all, everything I want, and I would rather have it than anything else in the world; but I would not deprive you. I gave it to him.

DIRECTIONS FOR WORSHIPPERS.

Over the entrance of the little parish church at Hawarden, England, where Mr. Gladstone worships whenever he is at his country home, are inscribed these directions, which may be suggestive to others, as well as the humble parishioners for whom they were designated:

"On your Way to Church.—On your way to the Lord's house, be thoughtful, be silent, or say but little, and that little good. Speak not of other men's faults; think of your own; for you are going to ask forgiveness. Never stay outside; go in at once; time spent outside should be precious.

"In Church.—Kneel down very humbly and pray. Spend the time that remains in prayers. Remember the awful presence into which you have come. Do not look about you to discover who are coming in, nor for any other cause. It matters not to you what others are doing; attend to yourself. Fasten your thoughts firmly

on the holy service; do not miss one word. This needs a severe struggle. You have no time for vain thoughts. The Blessed Spirit will strengthen you if you persevere.

"After Church.—Remain kneeling and pray. Be silent. Speak to no one till you are outside; the Church is God's house, even when prayer is over. Be quiet and thoughtful as you go through the churchyard.

"On your Way Home.—Be careful of your talk, or the world will soon slip back into your heart. Remember where you have been, and what you have done. Resolve and try to live a better life."

LENT.

The observance of this annual Fast, in the Church of God, dates back to a very early period in Christian history, and was introduced to commemorate our Saviour's forty days of fasting in the wilderness, and enforce its teaching. So we find it mentioned in the writings of Irenæus, the successor of Polycarp, who was a disciple of St. John the Divine, Tertullian, in the third century, and Chrysostom, Bishop of Constantinople from A. D. 398 to A. D. 407. In the Homilies of the last of these, which were delivered to the Christians of Antioch, daily through the Lenten Fast, we find these instructions: "This is not the only thing required, that we should meet here every day, and hear sermons continually, and use abstinence the whole of Lent, for if we gain nothing by these meetings and exhortations and seasons of abstinence to the advantage of our souls, they will not only not do us any good, but be the occasion of a severer condemnation. If after so much care and pains bestowed on us, we continue the same; if the angry man does not become meek, and the passionate man mild and gentle; if the envious does not reduce himself to a friendly temper, nor the covetous depart from his madness and fury in the pursuit of riches, and give himself to almsdeeds and feeding the poor; if the intemperate man does not become chaste and sober, and the vain-glorious learn to despise false honor, and seek for that which is true; if he that is negligent of charity to his neighbor, does not stir himself up, and endeavor not only not to come behind the publicans [who love those who love them.] but also to look friendly upon their enemies, and exercise all acts of charity towards them; if we do not conquer these affections, and all others which spring up from our natural corruption, though we assemble here every day, and enjoy continual preaching and teaching, and have the assistance of abstinence; what pardon can we expect, what apology can we make for ourselves?" These instructions of the noble and saintly Chrysostom cover, at least by implication, the entire purpose and duty of the Lenten Fast. Its observance ought to be a reality. There should be left no place for shams, pretences, or formalism. It should be remembered that it is not to be observed simply because the Church requires it, though that ought to be a sufficient reason to all her faithful children, but that the Church orders it because it is for the best interests of her children in their nurture and advancement in godly life. But faithfulness to accepted obligations is of the very essence of the religious life, and no single duty imposed by the Church can be violated or neglected by her children without sin; and by such sins of her children the fair character of the Church takes an obloquy and defamation from those outside her fold. Those who thus trample on her requirements are a public dishonor to her fair fame. They defile their heavenly homestead. But there is something grand and inspiring in the proper use of the Season, if we only grasp its meaning. It means, in its simplicity, a time for a fresh start in life amidst uplifting spiritual environments.

It means a time to strive hard to become better in all the relations of life; a time to use more and better every offered help to move heavenward; to take closer and faster hold of what we know to be true, and so, every day to grow truer and stronger for the truth and the right. This is the way to make a blessed season of refreshment to our souls, and the souls of others. "It is a good thing to grow better. It is the pleasantest thing in life to know we are making progress, and improving as we go on. Come, then, and let us make a fair start to put down the wrong, and do the right."

"That love is purest and most true
Which beams upon the Saviour's breast,
And thinks with pleasure ever new
How in all things to please Him best;

Which in all things, not great alone,
On serving Him is fully bent,
And, knowingly, will not to one,
No, not the smallest sin, consent.

Begin, then, first with little things,
The smallest sin avoid and hate;
Obedience to love adds wings,
And little faith will grow to great."

—Church Year, Florida.

What Lent will do for us, depends much upon the spirit with which we come to it. We know that it brings with it obligations of self-examination and sacrifice; that it affords special and blessed privileges of prayer and retirement from secular things, that we may commune with God; but if we are to reap spiritual benefit from all these, it must be because of a realization of the tremendous pressure of the world and its interests upon us; of our dangers of forgetting that we are pledged to a continual warfare against the triple alliance of the devil, the world and the flesh; and that the help of God, and the means of grace which He has given us in His church, must be sought and employed, earnestly, devoutly, prayerfuly. Lent does not simply mean an oasis in a year of worldliness. The spirit of the season should run through all our Christian lives. To give God six weeks and the devil forty-six is a poor preparation for eternity. So, if Lent is to bless us with its peculiar privileges, we must come to it with a preparation of its own spirit, in the weeks that precede it; and after it has passed away, the same spirit of watchfulness, of prayer, of self-examination, of sacrifice, must go on with us in the succeeding days and weeks, until we learn that Lenten fast and Easter joy go hand in hand through all our life.—Parish Record, St. Louis, Mo.

PAY WHAT YOU OWE.

FROM THE KALENDAR.

To pay what one owes to another is necessary to sustain any kind of reputation for honesty and fair dealing. In the business world no venture would be possible if debts were repudiated, or if collections were so slow as to produce stagnation. Prosperous times, thrift, and the accumulation of wealth, depend on one man paying to another what he justly owes him.

Every man owes God a certain proportion of his possessions, whether he acknowledges the obligation or not. The repudiation of this obligation produces stagnation in the Church, and makes new ventures in the parish or diocese impossible. More than this, it entails a curse upon wealth itself, which is sure to be felt sooner or later. The giving to God what we owe Him consecrates wealth, brings heaven's blessing upon what remains to us, and makes it worth having.

But what is the proportion which we justly