

May His grace and boundless pity, with our prayers and blessing, be with your Reverence! Amen.

*The Pope and Patriarch of Alexandria,
SOPHRONIUS,
Your fervent well-wisher in Christ.
Alexandria, Dec. 18, 1885.*

THE MESSIAH FOUND.

An Outline.

We have found the Messiah.—S. John i. 41.

The process by which our Lord gathered around Him His first disciples is detailed.

I. Great effects in the spiritual world may follow a very trivial cause. A passing remark of the Baptist converted Andrew.

II. Andrew set to work with a very small stock of religious knowledge to bring another to the school of Christ.

III. Much that we cannot understand was gathered into those pregnant words, "We have found the Messiah." But Andrew saw enough in Jesus in a few hours to be awed, attracted, won.

IV. Andrew reads an important lesson to many in the present day. They do nothing because they think they are not sufficiently informed to undertake any duty.

V. Religious truth cannot be held and hoarded like money. It belongs to the race, and in the first instance to those who stand nearest to its present possessor. "He brought him to Jesus." Let us go and do likewise.

ALWAYS A BRIGHT SIDE.

A lady was once lamenting the ill-luck which attended her affairs, when a friend, wishing to console her, bade her "look upon the bright side." "Oh!" she sighed, "there seems to be no bright side." "[Then polish up the dark one," was the quick reply.

This was sound advice, and whether or not the lady in question profited by it, there are many to whom the hint might prove a valuable one. Few situations in life are so utterly dark as not to be susceptible of some little polish, and at the very worst, one's own load may be lifted or lightened by lending a helping hand to the dire need or extremity of others. If those who have such frequent and such cheery glimpses of the bright things of this world will remember others whose pathway in life lies mostly in the dark shadow, every joy and gladness may become to them a double blessing.

PRACTICAL THOUGHTS FOR LENT.

Lent comes once more, a call to every member of Christ's Church, a help and privilege to all who want to be purer in life, stronger in faith, nearer to God. It may be but a mere form, but it can also be made a comforting and helpful reality. It is not the coming of Lent which does us good, but the use which we make of its coming.

Are you in trouble? Bring your sorrow to God, and in His house, which will be open every day, and in your own, pray oftener for His consolation.

Are you burdened with anxiety and care? You cannot do better than to do as Hezekiah did, who, when he had heard bad news, took the letter which had brought it and spread it before the Lord in the House of the Lord, "casting all your care upon Him for He careth for you."

Does some besetting sin of appetite or will overmaster you from day to day? Use the help which the Lenten season brings to overcome it. "This kind goeth not out but by prayer and fasting."

Have you been careless in the Christian life, neglectful of church going, long absent from the Holy Communion? What better time than this to turn over a new leaf and begin anew?

This life, with its pleasures, its cares, its aims, is very present and very real, but there is another life no less real, which we can only know by faith and live by walking in the spirit of prayer. Thought, self-denial, abstinence, all help to bring us nearer to that higher life. To all of

these Lent calls us and in all these it helps us. May this Lent be the means of bringing many a soul among us nearer to Christ.—Rev. Arthur Lawrence.

THE HOLY EUCHARIST AS A REVIVAL POWER.

At the entrance of the nineteenth century the Church was so dead—yea, irreligious—that three young men who met at a room in one of the colleges, in Cambridge, for the study of the Greek Testament, were discovered and stoned by a mob. The proposal to establish a missionary society was met with incredulous laughter, and now, to-day, enough bibles have been printed to supply a copy to every four persons in the world, and most heathen lands have succumbed to, and every heathen land has been invaded by, the soldiers of the cross. What was the prominent feature of this last revival? It was the rescuing of the Holy Sacrament from the neglect and the obscurity into which men had permitted it to fall. Keble, Pusey, Newman, Wilberforce, presented the Sacrament in its proper place, and from that hour the "life" seemed to be "fed"—it gathered strength, it rose up, and the ghastly valley was no longer full of dry bones, but there came out of it a living army conquering and to conquer.

Note, too, at the Reformation the very same experience. Transubstantiation and the daring contrivances of worldly-minded clerics had given Christendom stones for bread. They had constructed a machine, and said, "This be thy God, O Israel"—a God without a heart, or responsive life. Then Luther seized the evil doctrine, and proclaimed that "the flesh"—the doings of the body—profited nothing; that it "was as in the days of the Lord that the spirit quickened"—the spirit alone gave spiritual life; and when the mechanicalism of transubstantiation was discarded, and the Holy Sacrament presented and received in its true condition, again the life arose and worked wonders.

Now go back to the very beginning. Did you ever observe that the only reference our Lord made to public worship was when He said, "Do this in remembrance of me?" that He never spoke about congregations assembling to hear sermons? that elaborate services seemed out of the region of his thought? but when "the Church"—that is, the Apostles—were all gathered round Him, He told them to so assemble themselves when He had gone; but the object of their assembling was that they might break the bread and drink the wine "in remembrance of Him."

This they well understood, and the practice of the Apostles was exactly this: "they broke the bread in the house"—most probably the "upper room," where first "the Lord's Supper" was instituted. Throughout the Acts of the Apostles you have evidence that it was the universal practice of the Church; here and there Paul tarries at a place seven days, that he may "break bread with them." So thoroughly had the Apostles implanted this object of assembling in the Church, that we find it universal at the close of the first century. Pliny wrote his celebrated letter A. D. 100, in which he says that these Christians were accustomed to meet on a stated day to bind themselves with a sacramentum or oath. We have very strong reason for believing that at this time liturgies—which were but the communion office—were in universal use. St. Paul, in his Epistles, makes at least six quotations which can only be found in the two most ancient of these liturgies, which are ascribed to the Apostle James and the Evangelist St. Mark, and are to-day known as the Liturgy of St. James and the Liturgy of St. Mark. It is not to be wondered at, therefore, that all the early Christian writers continually dwell on the Holy Eucharist, and always present it as the one object of their assembling and centre of their worship.

There is no change in these things, what was true then must be true now; what gave strength then, will give strength now—and if we can restore in the Church now the Holy Eucharist to its rightful place in her worship; if every attendant at her services comes for the purpose of "Showing forth

the Lord's death till He come," of "partaking of the communion of the body and the blood of Christ," of "eating the holy food whose intention is to feed and nourish the holy life," of "offering through these holy mysteries the sacrifice, the bloodless sacrifice of praise and thanksgiving"—then, I say, experience warrants us in believing that the vital energy of our souls would be increased; that we should become more holy, more vigorous, more Christ-like; and, as of old, the temple would be filled with the glory of the Lord; and we should become a light set on a hill, a beacon for Christ in a dark place, a guide to the wanderer to a haven of rest, and salvation to the needy and the outcast.—The Rev. Dean Hart, in Church Press.

HINTS TO HOUSEKEEPERS.

CHAPPED HANDS.—People sometimes suffer greatly with chapped and cracked hands. A cure, however, may be obtained if the following precautions are observed. Do not wash the hands, while the healing process is going on, oftener than necessary; and when you do wash them use Castile soap and warm water, dry them thoroughly, and then rub them well with melted mutton tallow. Do this three times a day and you will soon cure the worst case. If those who are exposed to the cold weather would grease the hands well with mutton tallow every night they would find the skin softer and whiter, and less liable to chap.

ORANGE CAKE.—Half a cupful of butter, two cupfuls of sugar, five eggs, one pint of flour, one and a half teaspoonfuls of Royal baking powder, one teaspoonful of Royal extract orange, one cupful of milk. Rub the butter and sugar to a cream; add the eggs, two at a time, beating five minutes between each addition; add the flour sifted with the powder, the milk and extract; mix into a smooth, fine batter, put in a paper-lined cake tin and bake in a moderate oven thirty minutes. When cool, cover the top with the following preparation: Whip the whites of three eggs to a dry froth; then carefully mix in four cups of sugar, the juice, grated rind, and soft pulp, free of white pith and seeds, of two sour oranges.

TO FRY PLAICE OR FLOUNDERS.—Sprinkle them with salt, and let them lie for two or three hours before they are dressed. Wash and clean them thoroughly, wipe them very dry, flour them well, and wipe them again with a clean cloth; dip them in egg and fine bread-crumbs, and fry them in plenty of lard.

TO PURIFY WATER.—It is not generally known that pounded alum possesses the property of purifying water. A tablespoonful of pulverised alum sprinkled into a hogshead of water, (the water stirred at the time) will, after the lapse of a few hours, by precipitating to the bottom the impure particles, so purify it that it will be found to possess nearly all the freshness and clearness of the finest spring water. A pailful, containing four gallons, may be purified by a single teaspoonful.

TO FRY TROUTS.—Trouts of a moderate size dressed whole, and frying is the best mode of preparation. Take the trouts, and clean them out and scale them. Dust them with flour, and put them in a frying-pan with hot dripping or lard. Turn them, so as to brown them on both sides. Lift them out and serve them on a dish; they will be improved by laying a napkin under them to absorb the grease. In some parts of Scotland, trout are rubbed with oatmeal instead of flour, and some reckon that this improves the flavour.

INDESTRUCTIBLE INK.—On many occasions, it is of importance to employ an ink indestructible by any process, that will not equally destroy the material on which it is applied. For black ink, twenty-five grains of copal, in powder, are to be dissolved in two hundred grains of oil of lavender, by the assistance of a gentle heat: and are then to be mixed with two and a half grains of lamp-black, and half a grain of indigo. This ink is particularly useful for labelling phials, &c., containing chemical substances of a corrosive nature.