

to the other term, '*Ash Wednesday*.' The meaning of this term is perhaps even more generally forgotten than the other, since it refers to a custom that was borrowed from the Eastern Churches, and never quite in accordance with European habits and feelings.

It was always the custom in the East to show grief and repentance by putting on sackcloth, and sprinkling ashes upon the head; and therefore when the early Christians ordered that notorious sinners should publicly testify their penitence and shame before being admitted again to Christian privileges, it was the custom for them to do so by standing in one particular part of the church, dressed in sackcloth or a white sheet, and their heads sprinkled with ashes. This was done on *Ash Wednesday*, and continued through Lent, in order that the penitent, if he gave tokens of true penitence, might be ready to draw near to the Holy Table at Easter.

There was no respect of persons in this rule. A Roman Emperor had to put by his robes of state and kneel in sackcloth and ashes in the penitent's corner, having been forbidden by the Bishop to enter the church, save in that manner, till he had thus shown his penitence for a cruel massacre which had taken place by his orders.

The Bishop opposed the Emperor at the peril of his life, and knew it; but no peril to himself seemed to him of so much importance as the keeping of the Altar of God from being profaned by an unrepentant murderer.

Ashes and sackcloth may not be needed to express feelings of repentance nowadays, but in those simple times it was as natural for people to seek some outward means of

showing their emotions as it is for children to cry when they are sorry.

And when men thus found their guide, submitted to the open shame and punishment which they knew they deserved, who shall doubt that they were the better for it, or that others, warned by their example, were 'the more afraid to offend?'

This is the 'godly discipline' which the Church would gladly have restored at the Reformation—not of course exactly in the same form as of old, but in some shape more suited to modern times.

And this having been opposed, in place of it was ordained that Communion Service of which some people foolishly say they 'don't like to go to church to curse their neighbours.'

Now, there are in use, I believe in Norway, certain little one pound notes, such as used to be issued in England; upon the back of which is printed the following statement:—'*Whoever forges this note shall be hanged.*'

These ultra-charitable people, I suppose, would object to this, as threatening a whole nation with capital punishment!—because anyone *might* forge a note! The punishment for forgery is hanging, they would be quite prepared to admit; but then it seems so unkind and uncharitable to say so! The words to which they so object in the Communion Service are taken, word for word, out of a book which they for the most part profess to believe. To hear them in the Communion Service *may* call them to the minds of some who have forgotten them, and thus do the forgetful ones an incalculable service—but to leave them out of the Communion Service will not blot them out of the Book.

Rolls.

A BIOGRAPHY.

WHEN I went to call on my friend Colonel G., just returned with his regiment from Canada, I asked to see my godchild Lilian, who would be a little maiden of some five or six summers. She was an only child,

and motherless. I had seen her last an infant in long clothes.

'Certainly, certainly,' said the Colonel. 'Monro, tell Miss Lilian she is wanted.'

Off went the straight soldier-servant, and by and by I heard a strange prancing and