

to insert it, after it had been in your possession more than a month, until I consented to give my name for publication, although you had published the letters of three anonymous writers against me. But this is not my only ground of complaint. Where I say God, the Spirit, the Eternal, the Infinite, you have the Spirit, the Eternal, and the Infinite, beginning each with a small instead of a capital letter, which they should have as names used in opposition with God and applied to the Almighty. I do not envy the mood of the compositor who changed Infinite to infinitive, neither do I condemn him if he sin no more.

The last sentence in my reply to W.P.T. reads thus: "It seems that my ritualistic or sacerdotal friends ignore British fair play, otherwise three (not they as you have it) would not have entered the lists against one. I freely grant the right of any one who thinks proper to refute my statements, but think that I should not have to defend my position against three opponents, and W.P.T. makes four."

Allow me to repeat my unanswered challenge in your issue of Nov. 27th, 1884, hoping that one of my sacerdotal friends will grapple with it. "The question is simply this, was the liturgy designed for the minister and the choir only, or for the minister and the whole congregation? I maintain that the rubrics show it was for the minister and the people at large, and here I take my stand."

PARKHILL, THOS ARMSTRONG,  
January 24th, 1885. AN ENGLISH CHURCHMAN.

Our friend writes in so excellent a spirit that we reciprocate it in saying that more in sorrow than in anger we complain of his chiding. The delay he speaks of arose from the necessity of enforcing our rule requesting letters containing personal references to be signed by their writers. This involved the delay of private communication with our friend, and we beg to plume ourselves on having shown him most universal respect and courtesy in having taken the trouble to put his letter in shape for publication. His rebuke of the compositor is charitable and just. But writers would do well to specially underline any initials which they desire to be capital letters. As to our allowing several persons to reply to him, we can only say, that as our friend opened the attack on the battery he assaults, he can hardly complain of his fire being returned from a number of guns. Our columns are open to others, and a very just complaint against us would have been made had we suppressed letters on the topics raised by Mr. A. We thank him for his private letter, he is evidently "sound in the faith" on most vital points! ED. D. C.

COMFORTING NEWS.—What a comfort and how very convenient to be able to have a Closet indoors, it being neither offensive nor unhealthy. "Heap's Patent" Dry Earth or Ashes Closets are perfectly inodorous. The commodes with urine separators, can be kept in a bedroom, and are invaluable in any house during the winter season, or in case of sickness, they are a well finished piece of furniture. Factory, Owen Sound Ont.

## Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON  
THE INSTITUTE LEAFLETS.

(Published under authority of the Sunday School Committee of the Toronto Diocese.

Compiled from W. J. S. Smith's work on Genesis and other writers

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### BIBLE LESSON.

The Preacher of Righteousness,"—Genesis vi. 5, 13.

In last lesson, we saw how sin in the heart led to sin in act. Cain murders his brother Abel. We saw what Cain's punishment was; banished from God's presence, an exile and a wanderer on the earth. Chapter v. speaks of a long line of the descendant's of Seth, the son born to Adam and Eve after the death of Abel. It was important that every step of this descent should be recorded, because of this godly line, the Christ, the Redeemer, should come. The birth and death of each is recorded, with his age; but of one of these, Enoch, we are told, his life was so holy and pure, that God took him to heaven without dying, verse 24, "he was not, for God took him," see also Heb. xi. 5, Jude 14. In our lesson to-day we speak of his

great grandson, Noah; the name signifies rest or comfort, chapter v. 29, given to him by his father Lamech in the hope that he was to be the Deliverer, the "seed of the woman" who was "to bruise the serpent's head." The period between the creation of Adam and the flood is generally believed to be 1,656 years; the patriarchs lived to a great age; thus Enoch, whose life on earth was less than half that of any of the others, was translated to heaven more than fifty years before the death of Seth, and Noah's father was upwards of fifty before Adam's death.

(1) *Noah's Circumstances*, verse 5 tells us what the state of the world was at this time. Morally the "thorns and thistles" of sin had grown so luxuriantly, that "the earth was filled with violence." Men thought only of pleasing themselves, there was no fear of God before their eyes. No thought of the life to come. God saw all this. His all seeing eye beheld all the doings of men (Prov. xv. 3. Ps. xiv. 2, 3. Ps. xxxiii. 13, 14.

God was deeply grieved, and determined to destroy the corrupt race of men from off the face of the earth, verses 6, 7.

We must remember that this is a human way of expressing the thoughts of God, for we could not speak of God without using words borrowed from our own nature.

This then was the state of the world when the subject of our lesson lived. Noah must have found it difficult to live a faithful life with such surroundings. See what our Lord says in St. Matt. xxiv. 37, 38.

(2) *Noah's character*.—One man was pleasing to the Lord and was accepted by Him, verse 8. Why? verse 9. We are told that Noah was righteous and stood alone in his uprightness in that wicked generation, living a blameless life, an example of godliness for all around, even when his soul was vexed by the sin that surrounded him. We are also told that, like Enoch, he walked with God, i.e., loved, trusted, and served God; the term *walked with* implies *companionship, confidence and constancy*.

The secret of Noah's holy life, was faith in God, (Heb. xi. 7.) While the rest of the world lived only for this world, busy with their plans and speculations, with no room for God, thinking only of the "present and the seen" he looked further and deeper; he recognized that "here have we no continuing city," (Heb. xiii. 14) and so he lived a faithful and patient life looking for "the things which are not seen." (2 Cor. iv. 18; Heb. xi. 7, 16).

(3) *Noah's Word*.—God made known to Noah what was coming upon the wicked world, verse 13, yet He would not do this without warning. A term of probation of 120 years (see verse 3), was allowed, and all this time Noah preached earnestly the necessity of repentance. This is the period of "long suffering" referred to by the Apostle (1 Pet. iii. 20). So Noah was called a 'Preacher of Righteousness,' (2 Pet. ii. 5). We are not told that any were led to repentance; but he did not only preach in words, but he also, under direction from God, showed by his actions that he was, convinced of the truth of what he proclaimed. He set about building the Ark—an immense ship—which was intended to float on the waters of the flood. He was probably laughed at, called a dreamer, an enthusiast, but still he went on preaching and building, giving a sermon in his *deeds* as well as *words*.

Let us learn from this lesson that God is not willing that any should perish (2 Pet. iii. 9) that the day of opportunity is *now*, "repent and believe the gospel." It is through the preaching of the gospel still that the Spirit of God strives with man. "The spirit and the bride say come," (Rev. xxii. 17,) and being warned ourselves; we must, both by what we say and

by what we do, proclaim God's truth to those around us (St. James i. 22). Let people see by our lives that we are Christ's servants.

The Spirit in our hearts

Is whispering, sinner, come;

The Bride, the Church of Christ proclaims,  
To all her children, come.

\$1.00 FOR 50 CENTS. Any reader of this paper who will send 50 one-cent stamps to the AMERICAN RURAL HOME, Rochester, N. Y., before March 1st, 1885, will receive this handsome paper, postage free, until January 1st, 1886. The RURAL is a large, eight-page, forty-column, WEEKLY paper, now in its fifteenth year, and the cheapest farm journal in the world. The price is one dollar a year, in advance, but the above offer of fifty cents in postage stamps will be accepted, if sent in before March 1st, 1885. Send for sample copy, and see what a bargain is offered.

### SLEEPY CONGREGATIONS.

Sometimes clergymen unjustly blame themselves for the drowsiness that prevades their congregation at the evening services, and the congregations, with seeming justice, are often of the opinion that their pastors deserve all the blame they get.

The true case, not infrequently, is the improper position of the lamps or gas-jets, which throw the light into the eyes in such a way as to make closing the lids involuntary.

By the use of proper reflectors the lamps can be placed near the ceiling, and a soft pleasant light will be diffused throughout the room, of sufficient strength to read ordinary print with ease.

The best reflectors of which we have personal knowledge are manufactured by I. P. Frink, 551 Pearl Street, New York. They have proved very satisfactory in many large churches in cities where gas or electric light is used, as well as in hundreds of small country churches where kerosene lamps are the only illuminating means available. They increase the light about fourfold, and we have yet to hear of an instance of dissatisfaction where they have been used.—*Christian Union*.

### HINTS TO HOUSEKEEPERS.

CARPETS will look brighter if coarse salt is sprinkled on them before sweeping.

FERNERIES growing under the water are among the newest ornaments for parlors.

SHELVES made of rattan, which may hang on the wall and have ribbons run in, are extremely pretty when filled with odd pieces of porcelain.

THE French method of administering castor oil to children is to pour the oil into a pan over a moderate fire, break an egg into it and stir up; when it is done, flavour with a little salt, or sugar, or currant jelly.

A PRETTY conceit is small velvet chair forming a pin cushion, and watch-holder combined. The seat is the cushion, the back the watch-rest, and the jewels, rings, and other small ornaments can be laid on the seat.

GERMAN test for watered milk consists in dipping a well-polished knitting needle into a deep vessel of milk, and then immediately withdrawing it in an upright position. If the milk is pure, a drop of the fluid will hang to the needle; but the addition of even a small portion of water will prevent the adherence of a drop.

A GOOD way to roast a spare-rib is to crack the bones in the middle, fold over and stuff with regular turkey dressing; sew it up with a stout thread, put into the dripping-pan and put in a coffee cup of water; sprinkle pepper and salt over the meat and let it cook until tender and brown. Turn it so that each side will be equally brown.