

has been all along that man is in God's image: for this is man, Jesus of Nazareth; His qualities are human qualities, love and justice, self sacrifice and desire and compassion; yet they are the qualities of none other than the very God. So akin are God and man to one another that God can really exist under conditions of manhood without ceasing to be, and to reveal, God; and man can be taken to be the organ of the Godhead without one whit ceasing to be human. Here in Christ Jesus, it is man's will, man's love, man's mind, which are the instruments of Godhead, and the fulness of the Godhead which is revealing itself only seems to make these qualities more intensely human." (p. 126-7.)

One more extract from the lecture "Christ Our Example and New Life."

"Looking at the matter not historically or speculatively, but personally—what is it for me to be a Christian? It is to know that my spiritual life is not an isolated thing, drawing simply upon its own resources. God the Holy Spirit has entered at definite moments of Baptism and Confirmation, by definite acts of God, into my innermost being. He dwells within the temple of my body; and by dwelling there He links my life on to the great system of redeemed humanity. I am 'a member incorporate of the mystical body of Christ, which is the blessed company of all faithful people.' And every temptation, every need, every suffering, every disappointment, is meant to drive me more inward and upward, to realize and to draw upon the hidden resources of my new life—which is 'Christ in me the hope of glory.'" (p. 238.)

Surely, sir, the man who preached the above before the University of Oxford is no infidel. But now from the defence of Mr. Gore and the justification of myself, I pass on to a second point. This really lies at the bottom of all our discussion on "Higher Criticism"—*The Bible as an inspired book*: how far or how much inspire! It is a fact long admitted that the Holy Scriptures contain not only a divine but also a human element. On this subject I may, with your kind permission, make a few quotations which (as I have been challenged) I may lay before your readers as expressing my own views in the words of wise and holy Christian men. These quotations, however, I must find reserve for another week, as I fear this letter already trespasses unduly on your space.

T. BEDFORD-JONES.

The Rectory, Brockville, March 8, 1892.

Notes and Queries.

SIR,—Is there, in the Church of England, any rubric or rule relative to the order in which a body of clergymen ought to enter and leave the church? In the Latin and Greek churches seniority of ordination is "the table of precedence."

ONE WHO CARES NOT.

Ans.—Omitting reference to the silly impertinences that the printer has not thought worth the type, we can easily reply to the rest. Processions have been common in all ages of the Church, and the English Church has always been classed with the Latin or Western, so as in this matter to share her traditions; for herself she has never had a Court of Rites and Ceremonies. Amongst the clergy seniority of ordination is the rule of precedence, except that D.D. and S.T.D. also count for precedence: custom allows the same to the non-theological LL.D. and D.C.L. We find, as a very general rule, that that one cares most about degrees for precedence who does not have them and speaks most in depreciation of them.

Sunday School Lesson.

3rd Sunday in Lent.

March 20th, 1892.

CHRIST'S TEACHING—PARABLES.

A great deal of the teaching of our Blessed Lord, recorded in the Gospels, was conveyed to his hearers by means of parables, over fifty of which are recorded in the New Testament.

A "parable" properly means a comparison. Many of the parables of our Lord draw a comparison between some supposed or actual occurrence and something of a religious or spiritual character. The comparison is often instituted by means of a short story or anecdote framed for the purpose of conveying the lesson. Many of these stories are remarkable for their beauty and simplicity; but while we may justly admire the beauty of the stories, we must never forget to lay to heart the lessons they are intended to convey, or we shall read them in vain.

Sometimes a parable consists not in a story, but simply in the comparison of natural objects with each other, or with spiritual things, for the purpose of drawing a lesson. The parables of the good Samaritan (S. Luke x. 30-37); the sower (S. Matt. xiii. 3-8); the lilies (S. Matt. vi. 28-30) are illustrations of different kinds of parables. The first is a comparison between the actions of two men, as related in a short anecdote. The second is a comparison of the seed which a farmer sows in his field with the Gospel, and of the ground on which the seed falls with the different kinds of hearers of the Gospel.

Lessons to be learned from some of the Parables.—From the parable of the good and bad seed (St. Matt. xiii. 24-30), we learn that the "Kingdom of Heaven," i.e., the Christian Church, is like the world (St. Matt. xiii. 38), that it will always contain both good and bad men, but that both are to grow together till the harvest, which is the end of the world. To the same effect is the parable of the net and the fishes (St. Matt. xiii. 47-50).

The parable of the sower (St. Matt. xiii. 3-8) teaches us the way in which we should hear and profit by the Gospel. From the parable of the merchant and the pearl of great price, we learn the supreme importance of the kingdom of heaven, for attainment of which all else is to be sacrificed (St. Matt. xiii. 45).

From the parable of the publican and the Pharisee (St. Luke xviii. 9-14) we learn the duty and benefit of repentance and humility, and the folly of self-righteousness. The necessity of being merciful to our brethren, as we hope for mercy for ourselves from God, is exemplified by the parable of the unmerciful servant (St. Matt. xviii. 23-35). The dreadful consequences of a life of selfishness and forgetfulness of the wants and miseries of our less fortunate fellow creatures, may be learned from the parable of the rich man and Lazarus (St. Luke xvi. 19-31). God's readiness to forgive, and His love of repentant sinners, are beautifully illustrated in the parables of the lost sheep, the lost piece of silver, and the prodigal son (St. Luke xv. 3-32).

From the parable of the ten virgins we learn the duty of constant watchfulness (St. Matt. xxv. 1-13). Our duty towards our neighbours from the parable of the good Samaritan (St. Luke x. 30-37). The danger of being led into error by following the lead of people no wiser than ourselves, from the parable of the blind leading the blind (St. Luke vi. 39); and from the story of the rich fool we may learn the folly of setting our hearts on earthly riches (St. Luke xii. 16-21). The duty of forethought for the future after death, may be learned from the parable of the unjust steward (St. Luke xv. 1-8)—and the necessity of correcting our own faults before we presume to sit in judgment upon our neighbours, is the lesson of the parable of the beam and the mote (St. Luke vi. 41, 42).

Lenten Reading.

Lent.

FATHER, we thank Thee that the hour is come
When we may leave the world and turn to Thee,
And shutting out distracting joys of earth,
More of ourselves, and more of Jesus, see.

The Saviour calls us to the wilderness,
To rest awhile in a still, desert place;
To learn 'man doth not live by bread alone,'
And taste the riches of the Master's grace.

Lord, teach us more the loathsomeness of sin,
And if we think we stand, in mercy show
How just that thought is like to make us fall,
How very hard it is ourselves to know!

Teach us to fast, and fasting conquer self;
But keep us humble—for Thou hatest pride,
And self-denial only leads astray,
Unless it keeps us steadfast at Thy side.

Thou know'st without Thee, though we seem to fast,
We cannot use this holy tide aright;
The wilderness will all be dark to us,
Unless Thou guide, Who art 'this dark world's Light.'

Yes, guide us, Lord, that we may bring forth fruit,
True fruit of fasting, deeper, truer love,
More care for others, lowlier thoughts of self,
Hopes raised from earth, and treasures stored above.

Thou knowest all—from seeking our own way
In garb of fasting, keep, O keep us free!
From self-deceit, the Tempter's subtlest wile
We can be safe, but only, Lord, with Thee.

How to Keep Lent.

To live to God is to live well;
To live well is to die well;
To die well is to live with God.

1. Let no day begin or end without prayerful communion with God.
2. Each day study reverently a portion of the Gospel narrative of the sayings and doings of our

Saviour, and try to gather some practical lessons from it.

3. When tempted in any way, cry out to God for help, in the name of Jesus Christ.

4. Avoid dreamy idleness; it gives the enemy opportunity for temptation: think more of others and less of self.

5. Practice greater moderation in the indulgence of the appetite; and abstain as far as possible from public amusements, social enjoyments, and luxuries.

6. Crowd out secular and light reading by religious books, and devotional, helpful works.

7. Give more time to self-examination—searching out your faults, and confessing them to God, in order that you may obtain His pardon. Psalm xxxii. 5.

8. Forgive, and seek reconciliation with any one who is at variance with you. "Forgive us our trespasses as we forgive," etc.

9. Determine to attend as many of the Lenten services as possible, and to fulfil every obligation, especially those in connection with the Church and parish.

10. Be more frequent and regular in your attendance at the early celebrations of the Holy Communion; this entails self-denial and extra effort; but the result will be most profitable.

11. During Holy Week let your thoughts chiefly dwell on the sufferings of our dear Lord; and on Good Friday draw near to the foot of the Cross, that you may mourn over the awful effect of sin.

12. Give your savings, the result of your Lenten self-denial, to God, in the Easter offertory.

Be Kind.

"Have you ever noticed," writes Prof. Drummond, "how much of Christ's life was spent in doing kind things—in merely doing kind things? Run over it with that in view, and you will find that He spent a great proportion of His time simply in making people happy, in doing good turns to people. There is only one thing greater than happiness in the world, and that is holiness; and it is not in our keeping; but what God has put in our power is the happiness of those about us, and that is largely to be secured by our being kind to them."

"The greatest thing," says some one, "a man can do for his heavenly Father is to be kind to some of His other children." I wonder why it is that we are not all kinder than we are? How much the world needs it. How instantaneously it acts. How infallibly it is remembered. How superabundantly it pays itself back, for there is no debtor in the world so honorable, so superbly honorable, as love. "Love never faileth." Love is success. Love is happiness. Love is a life. Where love is, God is.

Sin's Forgiveness.

"The goodness of God leadeth thee to repentance." Only listen, and He, by His spirit, will tell you not only "all things that ever you did," but all things which He has done for you.

Oh, never shrink from the probings of the beloved Physician, who only wounds that He may perfectly heal.

We may be quite sure that no Godward thought comes natural to us; but His New Covenant is: "I will put My laws into their mind, and write them in their hearts."

One who, after denial of the faith, had felt the weight of the Lord's look of recall, said to a lad who stood awed by the manly tears: "Ah, Willie, it's forgiven sin that breaks a man's heart." How many a wanderer has been called back even by the record that "the Lord turned and looked upon Peter!"

The Holy One convinces all the more deeply of sin when He convinces also of the practical power of Christ's blood to cleanse from all sin, and of the reality of His present salvation.

"Thou hast forgiven—even until now!"

We bless Thee, Lord, for this,
And take Thy great forgiveness as we bow
In depth of sorrowing bliss;
While over all the long, regretful past
This veil of wondrous grace Thy sovereign hand doth cast.

FRANCES RIDLEY HAVERGAL.