

properly attended to, will do more toward amending the heart than sermons. "I do not mean you should despise sermons, even of the preacher you dislike, for the discourse is often much better than the man."—*Parish Guest.*

NOBLE GIFTS.—The Bishop of Llandaff has received an anonymous donation of £10,000 in aid of his fund for promoting the work of Church extension throughout the diocese; and another of £500 to be given, at his discretion, to necessitous clergymen in the diocese.

Mrs. Heywood, wife of Mr. Alderman Abel Heywood, of Manchester, has left £10,000 to Owens College to form an endowment in her name for providing proper instruction in the college for women and girls (No conditions *a la Montreal*).

The will of Mrs. Bowers, widow of the Very Rev. G. H. Bowers, late Dean of Manchester, bequeaths £2,000 to be applied, or towards, the erection of the Church of St. Mary the Virgin, in the parish or district of Davyhulme, Lancaster, and £1,000 towards the endowment fund of the said Church.

Barl Fitzwilliam has contributed £3,750 towards the restoration of the Priory Church at Malton, which was founded in 1150 by Eustace Fitz John for Gilbertine Canons.

The Rev. A. Pultney, Vicar of Ashley, at a meeting held to consider the advisability of restoring Stanstead Mountfitchet Church, offered to give the site for a chapel of ease and £2,000 towards its erection. Mr. Pultney's offer was accepted, and he then undertook to guarantee a further sum of £50 a year towards the curate's salary.

AN ENORMOUS SUM.—The Rev. F. Burnside, Editor of the *Official Year Book of the Church of England*, states that the total sum given in voluntary offerings for the building and restoration of churches and parsonage houses, the enlargement of burial grounds and the endowment of benefices, during 1886, was £1,781,650.

METHODISM IN LONDON, ENG.—The *Methodist Times* has drawn attention to the unsatisfactory position of Methodism in the metropolis. In the provinces Methodism, it is contended, is "a good second, while in London it is a bad fourth." There are, however, two reasons given in explanation. When Wesley died an immense proportion of the London Methodists forsook the teaching of the preacher and returned into the Established Church. This was very natural. John Wesley's potent personality had overshadowed all the other preachers. Even those who came nearest him in point of native force of intellect were nowhere when placed side by side with the founder of Wesleyanism. It is, moreover, well known that John Wesley gave no encouragement to secession from the Establishment. Nothing, therefore, was more natural than the return to the Church of all those who were only kept apart from it by the personal ascendancy of the great preacher. A second cause of the comparative impotency of Wesleyanism in the metropolis is sought in the "terrible agitation" of 1849.—*Irish Ecclesiastical Gazette.*

AGES OF ENGLISH BISHOPS.—The Bishop of Chichester, the Right Rev. Dr. Durnford, is the patriarch of the English Episcopal bench, His Lordship's age being eighty-four; the youngest of our prelates is Bishop Wordsworth of Salisbury, who is forty-three. Archbishop Knox of Armagh, is the oldest Bishop of the Irish Church, having reached the age of seventy-nine, and Bishop Gregg, of Cork, the youngest with fifty-two years. Bishop Wordsworth is the oldest Scottish prelate, having reached fourscore, and Bishop Chinnery-Haldane, who is forty-four, is the youngest.

A NOBLEMAN DEACON.—Lord William Cecil,

second son of the Marquis of Salisbury, is about to be ordained, and will be licensed to a curacy at the parish church of St. Nicolas, Great Yarmouth.

ONE WOMAN'S WORK.—On the 20th ult. Bishop Paret formally opened the new St. Mary's Chapel (of St. John's parish, Washington) for colored people, the result in great part of the wonderful work among them to which "Sister Gertrude" devoted her "faithful life." The story of that life, as told by Dr. Leonard in the current number of *Church Work*, is stranger and more fascinating than any romance. Gertrude Allen, the daughter of an English clergyman, gave up a home as dear as any home can be, to work for Christ wherever He should call her; and it was ordered that the last years of her young life should be spent in house to house visiting and every kind of ministry of good for body and soul, among the poorest of the negroes of Washington. The story itself must be read in full to get any idea of it. St. Mary's Chapel was then a little wooden building, "dingy and dilapidated in parts." It has been replaced by a beautiful church of brick, with clergy and other rooms attached, with rich adornments of stained glass and marble, one of the windows a memorial of Sister Gertrude.

L E N T.

"From The Teachers Prayer-Book—Bishop Barry."

(The name derived from the old English *Lencten*, "spring," "the Spring Fast.")

HISTORY.—The observance of a time of fasting and penitence before Easter, as it is most natural, so appears to have been primitive; and it seems at least highly probable that originally it lasted "forty hours"—the time during which Our Lord was under the power of death—in accordance with His own words, "The Bridegroom shall be taken away from them, then shall they fast." The "Great Sabbath" (or Easter Eve) always remained the great Fast of the year, more strictly observed in the East than even Good Friday. By degrees the time was enlarged, though still with great variation of observance, till it settled down, following the example of Our Lord in the wilderness, to forty days. Still, in the reckoning of this time, there was variation, arising partly from the Festival observance of Saturday (except on Easter Eve) as "the Sabbath" in the East. At last, about the 7th century, the present observance, reckoning forty days, exclusively of Sundays, universally prevailed. In old days Lent was a special period of penance and restoration of penitents, and of preparation for Baptism and for Easter Communion.

MEANING.—The ideas of the Lenten observance are (1) *Penitence*, marked in the Ash Wednesday Collect; (2) *Self-discipline and self-chastisement*, marked in Collect for First Sunday; (3) *Special devotion*, and particularly adoring commemoration of the atonement, as on Passion Sunday and in Holy Week. These are in the Church of England left to free spiritual obedience, without the fixed elaborate rules of other Communion; and the first two are obviously means to secure the third, which is the chief end.

ASH-WEDNESDAY,

(*Dies Cinerum*), a name derived from the practice of sprinkling ashes on the heads of those who (see Preface to Communion Service) were put to public penance and temporary excommunication on that day.

The Collect (composed in 1549, with some suggestion from the old Sarum Collect), dwelling in its preamble on the unfailing love of God to all His creatures, and His special mercy to the penitent, prays first for a heart new in conversion and in contrite repentance, and then, as surely consequent on this, for God's perfect forgiveness.

The direction (given in 1662) to repeat this Collect daily, carries the lesson on through all Lent.

The Epistle is the singularly beautiful exhortation of Joel to Judah, at a time of great national chastisement. Its first sentence is the message of the Lord, calling for repentance; taken up by the prophet with encouragement from the unfailing mercy of God, who does not willingly afflict, and may "repent" of His chastisement, which had cut off even the means of offering the meat and drink offering (see ch. i, 9), and turn it to blessing. Then follows the call to solemn universal penitence, "rending the heart and not the garments," and pleading with God by His covenant and for the sake of His glory.

The Gospel is Our Lord's teaching on fasting, as a sign of penitence, accepting, and so sanctioning, it as a religious duty. He dwells emphatically on the necessity of sincerity and humility before God in secret, as contrasted with Pharisaic hypocrisy and ostentation before men, laying up true and eternal treasures in Heaven, and not vain and transitory treasures on earth. (It is almost needless to observe, that this in no way forbids or decries public observance of fasting, not by individual choice, but in obedience to Christian law.)—*Bishop Barry.*

RIGHT USE OF THE LITURGY.

It is a common saying that there are many strong prejudices against our Church, and that consequently she makes but slow progress. This is no doubt true to some extent, less now, however, than formerly. But to what is this prejudice attributable? It is to ignorance of the excellencies of her liturgy, the evangelical character of her doctrines, and the divine authority of her ministry and sacraments? It is because the people have been educated to look with suspicion upon the Church as a mere assemblage of showy forms and empty ceremonies, that have but little of the spirit or the power of true religion? This prejudice may in part be traced to this hereditary source. But is not very much of the general indifference which obtains in our country, and which is so great as to amount in many instances to the most effectual forms of opposition, traceable to the conduct of Churchmen themselves? Are not the greatest enemies to be found among the members of her own household? We do not mean by this question to insinuate that we have any within our limits who do not desire the prosperity of our branch of the Church, and who do not, in some measure at least, do what they suppose will promote her growth. But they unintentionally do her great injustice by so receiving and employing her precious benefits as to give occasion to those without her pale to conclude that she is that formal, lifeless, unedifying association which they have been taught to believe her to be.

It is not to be denied, for instance, that very much of the prejudice against the use of forms of prayer grows out of the fact that Churchmen themselves make so little right use of the liturgy. Take the most bigoted but intelligent dissenter that can be found, whose prejudices against the Church service are as great as they can be and not rise into absolute and bitter hatred, and place him in a congregation where the minister reads the service in a hurried and heartless manner, as if his main object were to get through with an uninteresting duty as soon as possible, while the people respond in a whisper, as if either ashamed of the service, or afraid of their own voices, one-half of whom are sitting down when they should be standing, and drowsily lolling when they should be devoutly kneeling, and what would be his impression from such an exhibition of indifference? Would he love Churchmen more than before because of this apparent demonstration of a greater affinity on the part of the people with the sentiments which he has entertained