

in the direction of private conversation and consequent inattention. This, the resolute efforts of the Prolocutor diminished, but did not extirpate. The difference between the two views of the Synod, referred to in this letter, is the difference between a number of religious men performing ordinary duties, and the same men engaged in a religious act. If the higher view were kept in mind, the devotional element at our Synod meetings could be enlarged and strengthened. The difficulties in the way would not prove insuperable to firm determination, backed up by strong popular sentiment, and this sentiment ought to be cultivated. It is not necessary or desirable that all social accompaniments to such a gathering should be abolished, or that the generous hospitality of Montreal or other see-towns should be less appreciated, though all ought to be subordinated to the directly religious element. The presence of the Bishops and chosen clergy and twice-chosen lay communicants of the Province, or of the Bishops and Synod of a diocese, for several days in a single city, ought to bring to that place a great and manifold blessing. An early communion daily, in every Church, attended by the delegates and others in the neighborhood leading to earlier rising, and, possibly, a better attendance at the Morning Prayer of the Synod, a common evensong of fifteen or twenty minutes, at six o'clock, which should be a season of refreshment after the day's work, would not be too great a burden, good people could dine twenty minutes later if necessary. Our Synods, especially the Provincial Synod, have great responsibilities. The fact that we do not claim infallibility for the Synod of the Province does not lessen the necessity of feeling and using the Divine assistance for the fulfilment of our serious task with its far-reaching consequences. What is needed is to be called development, rather than reform. To answer that "it is impossible," would be to say "we will not;" for it is in our own power. Yours,
O. P. FORD.

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 Rev. J. Watson's "Lessons on the Miracles and Parables of our Lord" and other writers.

OCTOBER 31st, 1886.

VOL. V. 19th Sunday after Trinity. No. 49

BIBLE LESSON.

"The King and His Guests."

St. Matt. xxii. 1, 14.

The parable of the marriage feast was spoken by Jesus as a warning to His disciples. It is something like that of the great supper, but they were spoken on different occasions, and this one is different in its conclusion. Our Saviour's object was to show that the Gospel call was to all, but that comparatively few would accept it.

(1). *The Wedding Feast.* In the east the festivities were usually kept up for several days. Our Lord bids us picture to ourselves the marriage feast of a royal prince. Having invited them before-hand, the king, when the day drew near, sent out some servants to remind the guests so that there should be no mistake. But they paid no heed to it. Lest there should be a misunderstanding he sent out a second time his message, "All things are ready, Come," verse 4. In the parable of the great supper the refusal of the guests is more minutely described; here some show indifference, verse 5, others like the wicked husbandmen of last lesson went so far as to ill-treat and even murder the king's messengers, verse 6. When the king hears of this he is very angry, gathers his army and destroys the city where these murderers live, verse 7.

(2). *The Wedding Guests.* But how can the feast take place if none of the invited guests come? The invitation is extended. If some will not come, others will, verse 10, the servants invite every one they meet on the highways, passing over not a single one, so that both bad and good as the parable says, received the unexpected invitation, and "the wedding was furnished with guests." Let us see now before we pass on what this portion of the parable means. [The King is God, King of Kings, and Lord of Lords. Jesus Christ is the Bridegroom, the Church is the Bride. The plenteous salvation offered to all who will accept is compared to a feast. The invitation was first made to the Jews by Moses and the prophets, at last John the Baptist and the twelve reminded them that "all things were now ready," yet they made light of the invitation, and when it was pressed on them again and again after Jesus had died and risen, and ascended to

heaven, they rejected it and ill-treated and slew the messenger, see St. John xvi. 2; Acts v. 40, vii. 58, xii. 2, xiv. 5, xvii. 5. In consequence they were rejected as a nation, and forty years after the Roman army (God's instrument for the punishment of His people) destroyed them, and burnt up Jerusalem. When the Jews refused the offer of salvation, the call was extended to the Gentiles on the highways. They had hitherto been strangers and foreigners, but now a full and free invitation is extended. We are all invited, what are we going to do with it? See what St. Paul says to the Athenians, Acts xvii. 30. "God commandeth all men everywhere to repent." Are we going to accept the gracious invitation or are we thinking more of business pleasure than of God's call to us? None are too young to enter His service. To you, to me, He says, "Come unto the marriage."

(3). *The Wedding Garment.* In verse 2, the king is represented as going into the supper to see the guests, or rather to scrutinize them. One is there who shrinks from that scrutiny. Why? Not properly dressed. No excuse on plea of poverty, for a wedding garment is provided for each guest by the king. Conscience stricken he makes no attempt to explain; forthwith he is banished from among the guests, verse 13, the sentence here pronounced is what St. Paul describes in 2 Thes. i. 9, as "everlasting destruction from the presence of the Lord."

In Rev. xix. 9 a marriage feast is mentioned. The Church now is not all perfect. When is the sifting time? At the last great day the final separation shall be made. You and I cannot escape. The King's eye will be on every guest. Those who are found "out of Christ," will not have a word of excuse to offer on that dreadful day, only those who have the wedding garment will be permitted to remain. What is this wedding garment? No one has it by nature, or can make it for himself. But observe there is one for each of us if we will only put it on, see what it is, Heb. xii. 14, Rev. xix. 8, the white robe of righteousness, that inward dress of the soul, without which no one can enter heaven. How then can we be fit for heaven? By having our sins washed away, see 1 John i. 7; Rev. vii. 14. By God looking on us as clothed in Christ's righteousness, Phil. iii. 9. By the Holy Spirit giving us a new heart. This is called "Putting on the Lord Jesus Christ," Rom. xiii. 14, or "Putting on the new man," Ephes. iii. 24. Let us then ask God to give us this wedding garment. "Without which no man can see the Lord."

Family Reading.

HINTS TO HOUSEKEEPERS.

A TASTE for simple food should be cultivated as the surest way of making children healthy. Good bread of various kinds, fresh vegetables, baked and stewed fruits, rice, plenty of milk, and good meats should be provided. Veal is less digestible and nutritious than beef, mutton, venison or poultry; and fresh pork, which is poison to some persons, is not healthy for any one.

The health of children is injured by eating rich cake and pastry; and much of the candy and most of the nuts, often found in their pockets, are very indigestible. Their food should be plain and well cooked; and they should not be compelled to eat fat, or articles to which they have a strong natural repugnance. This is sometimes required, in obedience to the rule that nothing should be left on their plates to be wasted. A reasonable quantity should be given; and if they ask more, they should be helped moderately. A healthy child grows fast, and needs a full supply of nutritious food.

Convulsions or spasms in children originate from various causes. Some children are constitutionally liable to them, and such will be almost sure to have them while getting their teeth, an infant not yet weaned may be thrown into convulsions by a change in the quality of the mother's milk, produced by sudden anger, fright or suffering. Whatever the cause, the first thing to be done, without waiting for the arrival of the physician, is to put the child into a warm bath, five or ten minutes, until the paroxysm is broken. Then wrap him in warm, dry flannels. If the spasms continue, bathe the feet and legs in water as warm as can be borne, and at the same time pour a stream of cold water on the head from the height of half a yard.

CRAMP IN THE LIMBS.—Wrap them in towels wrung out in cold water, and wrap outside a thick, dry cloth. The relief is immediate and entire.

BURNS AND SCALDS.—Every mother should know what to do at once in case a child is scalded or burned. The first thing to be done is to remove the clothes if the body is scalded. Better to cut them off than have much delay. Then apply a thick layer of flour, and when it falls off, lay on more. The object is to shield the wound from the air.

Cotton wool is another good application. A thick fold of it should be quickly laid on, and then wet with good sweet oil. The smarting will soon subside, and the cotton must remain undisturbed until a new skin is formed. A soft bandage should be put outside the cotton. If the cotton is removed for the sake of putting on a fresh fold, or some other kind of dressing, there will be a scar. If it is suffered to remain as directed, there will be no scar.

TO RELIEVE THE STINGS AND BITES OF INSECTS.—For the stings of bees, hornets, wasps, and the bites of poisonous insects, apply ammonia or hartshorn, or, if this is not at hand, garden-mould.

—Drink St. Leon Water for dyspepsia or weak digestion after each meal.

BIRDS.

We will take the bird first. It is a little more than a drift of the air brought into form by plumes; the air is in all its quills, it breathes through its whole frame and flesh, and glows with air in its flying, like blown flame: it rests upon the air, subdues it, surpasses it, outraces it;—is the air conscious of itself, conquering itself, ruling itself.

Also, into the throat of the bird is given the voice of the air. All that in the wind itself is weak, wild, useless in sweetness, is knit together in its song. As we may imagine the wild form of the cloud closed into the perfect form of the bird's wing's, so the wild voice of the cloud into its ordered and commanded voice; unwearied, rippling though the clear heaven in its gladness, interpreting all intense passion through the soft spring nights, bursting into acclaim and rapture choir at day-break, or lisping and twittering among the boughs and hedges through heat of day like little winds that only make the cowslip bells shake, and ruffle the petals of the wild rose.—John Ruskin.

TRIED.

My God, I have never thanked thee for my thorn. I have thanked Thee a thousand times for my roses, but not once for my thorn. I have been looking forward to a world where I shall get compensation for my cross, but I have never thought of my cross as itself a present glory. Thou divine Love, whose human path has been perfected through sufferings, teach me the glory of my cross, teach me the value of my thorn. Show me that I have climbed to Thee the path of pain. Show me that my tears have made my rainbow. Reveal to me that my strength was the product of that hour when I wrestled until the breaking of the day. Then shall I know that my thorn was blessed by Thee, then shall I know that my cross was a gift from Thee, and I shall raise a monument to the hour of my sorrow, and the words which I shall write upon it will be these. "It was good for me to have been afflicted."—Rev. Geo. Matheson.

—For constipation take St. Leon Water before breakfast.

KING ALFRED AND THE ORPHAN.

King Alfred was sitting one day in his palace, dispensing justice, and surrounded by his barons, or thanes—as the nobles of the country were called in those days. As his eye glanced over the assembled group, he observed that the place of one faithful servant was vacant, and, in answer to his inquiries as to the cause of the absence of the Earl of Holderness, he was informed that the noble thane and his lady had both died some short