

however, any of your readers may have a copy of our calendar on application to me, and will then be able to judge for themselves as to the charges made.
H. J. HAMILTON.
Registrar.

Wycliffe College, October 10th, 1890.

[We are sorry that we cannot at present find room for the extract which Mr. Hamilton has marked. But we will forward the Wycliffe calendar to Major Mayne; and we are quite sure that he will either justify any statements which he has made, or else withdraw or modify them. Without at present entering further into this controversy, we must, as simple Churchmen, express our satisfaction that the Wycliffe calendar no longer parades a certain selection from the Articles, as in some former years, to the apparent disparagement of the other parts which we equally profess to believe, and which are equally binding upon us as members of the Church of England.—Ed. C. C.]

Sunday School Lesson.

20th Sunday after Trinity. Oct. 19th, 1890.

HOLY BAPTISM—THE INWARD GRACE.

Two parts in a sacrament. Here spoken of outward part in Baptism, now speak of inward part. *What is it?* We have then to speak of "death unto sin, and a new birth unto righteousness."

I.—A DEATH UNTO SIN.

"For being by nature born in sin, and the children of wrath."

(i) "*Born in sin.*" Every infant a sinner in God's sight. Probably every one has a disease in his bodily nature when born into the world, a disease about which *no one knows till it comes out*; it may be years in the system before it does so.

This is just the way with sin. Every one born with disease of the soul. It does not *come out* for some time. Jesus only one born without sin. It never came out on Him. (1 Pet. ii. 22.) The first sin is always the disease coming out.

This being born in sin makes us the *children of wrath*. God hates the beginning, sin. The doctor is displeased with the seed of disease and tries to remove it, so God is angry with the seed of sin in each new born infant. He says it must be washed away and the infant forgiven.

(ii.) *Dying to sin.* What does this mean? If a man is dead to this world he has nothing to do with it. He knows nothing about it, it has no effect upon him. So being dead to sin means having nothing to do with it—knowing nothing of it—letting it have no effect on us. This does not mean we cannot sin any more, but it affords us the strongest reason why we should not sin any more, (Rom. vi. 2). God accounts us as dead, buried and risen again with Christ, has freed us from the guilt of sin, and if we remain faithful, from its power.

II.—A NEW BIRTH UNTO RIGHTEOUSNESS.

"We are hereby made the children of grace." Two things to speak of.

(i.) *New birth unto righteousness.*

When the soul is dead to sin it is born again. As Jesus died and rose again, so too the soul (Rom. vi. 3-5.) Baptism by immersion, which was the old custom, and is still the rule of the Church, though not her custom. (See *Rubric in Baptismal Service*.) More exactly represents the death and burial of a person who was being baptized, and his coming out of the water of his rising again. This new birth is called in our Baptismal Service "regeneration," and Baptism is called by S. Paul in Titus iii. 5, "the washing of regeneration."

(iii.) *Made the children of grace.* God angry with sin, but when sin is forgiven we are no longer subject to His wrath. What are three blessings of the Christian Covenant? (*Member of Christ, &c.*) God is our Father; if we will only love Him and serve Him to the end, He will take us to be with Him in His kingdom above. S. Matt. xxiv. 13; Rev. ii. 10.)

The King's Daughters' President.

There are now nearly 200,000 "King's Daughters" in the land, and Mrs. Margaret Bottome, an energetic New York woman, is their President, and she is also the founder of the Order. With October 1st, Mrs. Bottome takes up the editorial pen, and becomes one of the editors of *The Ladies' Home Journal*, in which periodical she will hereafter write and edit a department entirely devoted to the best interests of "The King's Daughters." Through this channel it is Mrs. Bottome's intention that her "Daughters" and herself shall come closer together in feeling and sympathy.

The Quiet, Hoping Heart.

Whate'er my God ordains is right,
His will is ever just;
Howe'er He orders now my cause
I will be still and trust.
He is my God

Though dark my road,
He holds me that I shall not fall,
Wherefore to Him I leave it all,

Whate'er my God ordains is right,
He never will deceive;
He leads me by the proper path,
And so to Him I cleave,
And take content
What He hath sent;
His hand can turn my griefs away,
And patiently I wait His day.

Whate'er my God ordains is right,
He taketh thought for me,
The cup that my physician gives
No poison'd draught can be,
But medicine due;
For God is true,
And on that changeless truth I build,
And all my heart with hope is fill'd.

Whate'er my God ordains is right;
Though the cup must drink,
That bitter seems to my faint heart,
I will not fear nor shrink;
Tears pass away
With dawn of day,
Sweet comfort yet shall fill my heart,
And pain and sorrow all depart.

Whate'er my God ordains is right,
My light, my life is He,
Who cannot will me aught but good,
I trust Him utterly;
For well I know,
In joy or woe,
We once shall see as sunlight clear
How faithful was our guardian here.

Whate'er my God ordains is right,
Here will I take my stand;
Though sorrow, need, or death make earth
For me a desert land,
My Father's care
Is round me there,
He holds me that I shall not fall,
And so to Him I leave it all.

—S. Rodigast, 1675.

Fall Fashion Notes.

Feathers are used, but always in some odd way; either long plumes sweep along one side of the hat, short ones are grouped together, or bands of delicate feathers entirely cover a brim. Except for evening, light toned feathers are not seen; deep greens, navies, olives, deep reds or blacks being given the preference.

Black wings, or plumes with black ribbons, are liked on hats of very delicate shades, noticeably old-rose, pale pistache, grey, electric blue and a mode that is almost a yellow; they are not commended, however, unless one has a regiment of chapeaux.

The feather boa has been rejuvenated, and the English and French women are wearing them, not long as formerly, but fitting close around the throat, and tied with long ends and loops. Both in black and cream they are very becoming, but the colours have not such a smart air.

The narrow fold of fine lisse continues to be liked for wrists and neck, unless, indeed, a stock is worn, and then, of course, nothing white is required above it. On tailor-made suits, the fold-finish is of soft pique that does not soil easily, and looks well. Cuffs and shirt fronts with high collars are only worn with bodices that are specially planned in jacket-fashion. Full cuffs are no longer in vogue, nor are those with lines of tinsel on them.

Capes with a military air, and much longer than those recently worn, are counted as among the most fashionable. Deep red, Lincoln-green, navy-blue, old-rose, scarlet and black are liked specially when trimmed with gold passementerie. One is Lincoln green cloth; it is full enough for both capes to fall in graceful folds, each one being outlined by a band of gold braid; the upper cape is drawn up across the front and fastened, *a la militaire*, by gold cord and pendants. The round hat is somewhat like a Spanish bolero, and is trimmed with green

velvet and gold-braid. The gloves are tan-coloured kid gloves, and the gown is of plain green cloth.

All the dark shades of green, blue, brown, heliotrope and black will, of course, obtain; heliotrope will have a special vogue. In making this up just remember that if the colour is a trying one, the effect will be assumed by the use of velvet upon it. The softening of the velvet seems to make the heliotrope less trying and to make it a colour that brown, blue or black eyes look well with.

In trimming green, black velvet or silk, the last preferably, is most in vogue. Brown also looks well with black, although it is a colour that never is quite effective as when developed in a monochromatic manner.

Furs will, later in the season, be used extensively on gowns, the French fashion—which demands a band of fur around the skirt, and above this a trip of passementerie—being fancied. When plains foot trimmings are counted in best taste it is easy to understand how rich, and yet inexpensive, fur decorations can be. Fur garnitures are becoming, and when the fur is put about the throat it has a marvelous effect on the skin, making it look clear and white.

For all black costumes very heavy jet, and passementeries of cord and lace, are liked; these are not expensive when there is counted the small amount that is used. Collars and plastrons, cuffs and a collar, and a V-shaped vest, usually require so little that the material gotten looks handsome, and does not cost much.

Hints to Housekeepers.

LEMONADE.—Mode: Dissolve half a pound of loaf sugar in three-quarters of a pint of water, add three-quarters of a pint of cold milk, a quarter of a pint of strained lemon juice, and a quarter of a pint of any light wine; mix thoroughly and pass the liquid through a jelly bag.

IMPERIAL FEDERATION will present an opportunity to extend the fame of Dr. Fowler's Extract of Wild Strawberry, the unfailing remedy for cholera, cholera morbus, colic, cramps, diarrhoea, dysentery, and all summer complaints, to every part of the Empire. Wild Strawberry never fails.

CHOCOLATE MARBLE CAKE.—One cup of butter, two cups of sugar (white), four eggs, one cup of sweet milk, three even teaspoonfuls baking powder, three cups of flour sifted twice with the baking powder. Mix butter and sugar together, add the beaten yolks, then the sweet milk, flour with baking powder, and, lastly, whites beaten to stiff froth. Take out one teacup of butter and stir in it one large tablespoonful of grated chocolate—Baker's, if possible—that has been previously heated and dissolved with a tablespoonful of sweet milk. Alternate in the buttered cake-tin as for other marble cake. Ice with white or chocolate icing, or both.

EQUAL RIGHTS.—All have equal rights in life and liberty and the pursuit of happiness, but many are handicapped in the race by dyspepsia, biliousness, lack of energy, nervous debility, weakness, constipation, etc. By completely removing these complaints Burdock Blood Bitters confers untold benefits on all sufferers.

A GOOD WAY TO MAKE COOKIES.—Three pounds of flour, one pound of butter, one pound of sugar, one large teaspoonful soda, six eggs well beaten. Weigh flour, butter and sugar into a large bowl and rub smoothly together until loose and without lumps. Beat the eggs and add, mixing thoroughly with the hand. Dissolve the soda in sour milk, half a cup of milk, if eggs are large, a little more if not; mix with the other ingredients. Flour the paste-board well, roll very thin and bake in a hot oven.

TIMELY WISDOM.—Great and timely wisdom is shown by keeping Dr. Fowler's Extract of Wild Strawberry on hand. It has no equal for cholera, cholera morbus, diarrhoea, dysentery, colic, cramps, and all summer complaints or looseness of the bowels.

LEMON PUDDING.—Grate two lemons, beat the yolks of six eggs with two cups of sugar, half a cup of butter and a tablespoonful of cream. Line a pudding dish with slices of stale cake, pour in the mixture and bake twenty minutes. Cover the pot with meringue and set in the oven to brown.