

you say, let you help in this great work. But that would not be right. You are, as it were, a new recruit, and need training in arms, before you are fit for the field. Besides, you are the only son of your father, and yet in your nonage, and your duty lies in obedience to him. Go on, then, doing your work in that place where God has put you, and remember that He will accept your service and make you His helper in building up His Kingdom, whether He call you, like the Jews of old, to labour on the walls of the spiritual Jerusalem, with a sword in one hand and a trowel in the other, or in the quiet vales of the mountain to quarry out the stones for the temple, or even to carry food and water to them that are so engaged. It is the great blessing of work in our Divine Master's service, that nothing done for Him is ever thrown away—no, not even when the workman would appear to the eyes of men to have failed utterly. He will account nothing a failure which is done with a hearty and humble desire to serve Him. Do you, therefore, watch and pray, read and meditate, strive for holiness of heart and purity of intention, and let your light so shine before men that they may see your good works and glorify your Father which is in heaven. I will give you for your own a copy of the New Testament containing Master Tyndale's own glosses and notes, which will be a great help to you in understanding the Word. It may well be that we shall meet again, for I purpose to remain some time in this west country; but if not, I charge you, my son in the faith, as I may call you, that you keep your loins girded about you and your light trimmed and burning, and you yourself as one that waiteth for the Bridegroom, that when the great Day of Account shall come I shall meet you at the right hand of the Throne."

For the whole of that and many succeeding days Jack was like one in a dream. He seemed to have lost all taste for his usual great pleasures, bird's nesting, fishing and hunting for wild fruits and flowers, while he strove with punctilious accuracy to fulfil all his daily duties, and to take every possible care and burden from his uncle. In fact, a new world seemed opened to him. His imagination, always strong, revelled in the new scenes to which he was introduced, and made them real to him. He walked the streets of Jericho and Jerusalem, and sat with the disciples and their Master at the table of Zaccheus—he was among the crowd which stood round the sepulchre when Lazarus came forth, and entered with the chosen disciples into the inner chamber, where the ruler's young daughter was raised from the dead. Nor was it the narrative alone which interested him. As Richard Fleming had foretold, he began to have some knowledge of his own nature—to understand his sinfulness and to wonder whether it were possible he could ever attain to the inheritance of the Saints in Light. At times he felt a profound discouragement, and was ready to despair of himself—then he found comfort in such passages as these, contained in Tyndale's notes:

"Ye shal not thynke that our dedes deserve anythyng of God, as a labourer deserveth hys hyre. For all gode thyngys come of the bounteousness liberalitie mercy promyses and truth of God by the deserving of Christes blood onlie."

"The eye is single when a man in all hys dedes loketh not but on the will of God and loketh not for lande honour nor eni other rewardes in this worlde. Nother ascrybeth heven or a hyer roum in heven unto his dedes, but accepteth heven as a thinge purchased by the blode of Christ and worketh freely for love's sake onlie."

(To be continued.)

—Do not quarrel with your lot in life. Do not complain of its never-ceasing cares, its petty environment, the vexations you have to stand, the small and sordid souls you have to live and work with. Above all do not resent temptation; do not be perplexed because it seems to thicken round you more and more, and ceases neither for effort, nor for agony, nor prayer. That is your practice. That is the practice which God appoints you; and it is having its work in making you patient and humble, and generous, and unselfish, and kind, and courteous.—Henry Drummond.

#### The Altered Motto.

Oh, the bitter shame and sorrow  
That a time should ever be  
When I let the Saviour's pity  
Plead in vain and proudly answered  
"All of self and none of Thee!"

Yet He found me; I beheld Him  
Bleeding on the accursed tree,  
Heard Him praying, "For them, Father!"  
And my wistful heart said faintly,  
Some of self and more of Thee."

Day by day His tender mercy,  
Healing, helpful, full and free,  
Sweet and strong, and oh, so patient,  
Brought me lower, while I whispered,  
"Less of self and more of Thee!"

Higher than the highest heavens,  
Deeper than the deepest sea,  
Lord, Thy love at last has conquered;  
Grant me now my soul's desire,  
"None of self and all of Thee."  
—Rev. Theodore Monod.

#### Self-Denial.

Self-denial! that is the lesson of Lent, even as it is the lesson of the Christian's life-time.

"It's hard!" did you say?

Yes, truly, it is hard. But think a moment! Life is short, and eternity is long. Is it not better to endure hardness for a short time, if that is the passport to an eternity of perfect happiness? Surely you will admit that it is so.

It requires much strength of character to continue in a course of action which is entirely opposed to the course of the world; but the conscientious and persistent Christian needs not to rely upon his own strength, which, in itself, is perfect weakness.

But he relies for help and assistance upon Him who says, "My strength is made perfect in weakness."

With such a Tower of strength to lean upon, who need shrink from self-denial?

#### Lent.

Lent is derived from an old Saxon word, meaning to *lengthen*, in allusion to the *lengthening* of the days in spring, at which time this fast occurs. Lent continues from Ash Wednesday to Easter, a period of forty days, when we exclude Sundays, which are never fast days. This season of humiliation has been observed by the Church from a very early period, some writers tracing it back even to the first century. But the time of its duration and manner of its observance has varied in different ages of the Church. Lent was thought the proper time for exercising more abundantly every species of charity and for more than usual strictness and devotion; and therefore in many churches they had religious assemblies for prayer and preaching every day. All public games and stage plays were prohibited at this season, and also the celebration of all festivals, birthdays and marriages.

It is evidently, then, a season which from very early times has been set apart as a time of special fasting and self-denial and penitence, and humbling of ourselves before God, and prayer. It is no doubt a good thing at any time to set about the work of finding out and conquering our sins with a more than common diligence and earnestness; and some one may say, "Why fix a time for doing what we ought to do at all times?" We might answer, "Why keep holy one day in seven, when we ought to keep every day holy?" But every wise man knows that it is a good thing to have a special time marked out for every special work. Human nature is weak and God blesses means. And that for which there is no special time fixed, and of which, therefore, there is no special call to remind us, is very apt to be forgotten altogether. We are called by our Church to mark various special seasons. The glorious events of Christmas and Easter mark out for us times of rejoicing in the Lord. The solemn season of Lent, and yet more of Passion Week and Good-Friday, mark out for us a time to weep and mourn for our sins. And to observe these and other such holy seasons has been, and is, and will be, a blessed thing to all who honestly seek to profit by them.

#### Early Communion.

To urge the principle of fasting Communion is almost, of course, to urge that of early ones; and this, not merely for the sake of each communicant, but for the benefit of the congregation at large. There is no more common ground of complaint than the excessive length of our mid-day service, when preceded, as it often is, by morning prayer; and it need not be said how trying it is to invalids and children. When the time required to communicate a large number of persons is added to its duration, this objection is manifestly strengthened, and one of two evils is likely to ensue: either the exhaustion of the weak will be indefinitely increased, or they will be deprived of their full share in the Office, by being tempted to leave the church before its conclusion. This evil reaches its height at Church Festivals and other large religious gatherings, when towards the close of a Service which has, perhaps, lasted for three hours and more, hundreds of Communicants, including many *clergymen*—who at least ought to know better and set a proper example—are seen thronging up to the Altar, selfishly regardless of the unnecessary fatigue which they are thus inflicting upon others. Too often the service, which would have been a delight, is thus turned into a weariness, and physical prostration takes the place of spiritual joy. When the children of the bride-chamber have the Bridegroom with them, after receiving Him in the Mysteries, let them feast if they will; but when they are waiting and preparing for His coming, "Then shall they fast."

But it requires self-denial to go to an early celebration of the Holy Communion. Is self-denial no part of modern Christian life? Is half an hour's more sleep better than the showing forth of that agonizing death on Calvary? Is sleep for the body better than faith and hope and love? So be it, if any man thinks so; only let there be no more wonderment that faith and hope and love are very weak—that earth is more than heaven, and temptation stronger than resolution; let there be no more wonder that God's providence seems so bitter, and the future so uncertain. Is it so necessary, then, to go to an early celebration? The matter of early or late has little to do with it, though an early celebration has advantages; the quiet of the mind, secured by having not as yet come in contact with the world, is much. But we only speak now to those who are conscious that their spiritual life is not as deep as it should be; and of them we ask, Have you tried faithfully and devoutly all the means of grace? Here is one, the weekly Eucharist; have you tried that?

It will be said, in opposition to Early and Fast-ing Communion, that to insist upon persons receiving fasting would at once diminish the number of their Communions.

It has been the practice of the Church from the earliest times, and experience will soon teach you the benefit of the custom. With the many week-day opportunities given for communicating, those obliged to communicate at the late Sunday Celebration are comparatively few. In this respect ought all parishes to improve. In the early part of the day the mind is ordinarily more vigorous and most fitted for religious exercises. The effort to come to an early Celebration involves some degree of sacrifice which is one of the most fitting means of preparation. By coming fasting, in the words of an acknowledged master in the spiritual life, St. Augustine, we do honor to our Lord.

—Dr. Parkhurst's first article to women in *The Ladies' Home Journal* has proved so popular that the entire huge edition of the February issue of the magazine was exhausted within ten days, and a second edition of 45,000 copies has been printed.

—Elizabeth Stuart Phelps, Mrs. A. D. T. Whitney, Rev. Robert Collyer, and Walter Besant are all going to tell in *The Ladies' Home Journal* of either the man or the woman who most influenced their lives.

Boston Biscuit.—Sift one quart of flour, add a teaspoonful of salt, and a tablespoonful of lard; mix with sweet milk, and beat hard for twenty minutes, roll thin, cut out, prick with a fork, and bake in a very hot oven.