

considerations, I find that in the end, there is nothing gained by catering to the tastes of those who have no interest in the Church.

Yours very sincerely.

Correspondence.

To the Editor of the CHURCH GUARDIAN:

SIR,—Let me be one of many, I think, to offer you thanks for your timely "Editorial Note" on the observance of Lent. There are those in the divers Dioceses who earnestly strive after the blessed "end," Ps. 32, 1-2, for which the Church authoritatively has appointed this special Season. Its Scriptural readings, its particular services, its clarion tones of warning, consort ill with feasting-festival; and the divers mid-Lent, and ceaseless hunt after passing entertainment. Gay social events invade the Season, and the apparent ready concession to the demands of wealth or social influence places acquiescence in unwelcome contrast with the Master's reply to the attractive inducement, "All these things will I give Thee if Thou wilt fall down and adore me." Many feel the wound inflicted upon the Body of Christ by this worldly conformity and marked inconsistency. Those thoughtless or forgetful know not what obstacles they cast over a far-reaching range through the universal newspaper dissemination of their sects—to the work of brethren and fellow-sinners—proclaiming Repentance and aiming to uplift the standard of devotion and holiness in a day sadly needing Lenten Lessons.

Yours,

OBSERVER.

To the Editor of THE CHURCH GUARDIAN:

SIR,—In your last issue, under the heading of "Editorial Notes," the question is asked, "Whether any steps have been taken to secure a general Lenten offering from the Church of England Sunday schools in Canada for missionary work?"

I can only reply for myself that in my two parishes the Lenten Letter of the Bishops was read to all the children of our Sunday schools; and not only so, but I paid for a copy of said letter and a mission box, which were handed to each scholar, with a request that they would all do what they could by Easter, and as an inducement to their activity I offered a prize to the boy or girl who would bring in the largest return. I presume that the Secretary of the D. and F. M. Board sent copies of the Lenten Letter to every clergyman; and if the 100,000 children of the Church should send only the trifling sum of 25 cents each, that would yield the handsome amount of no less than \$25,000 to help on our missionary operations! Besides that, the educating of our children to the habit of systematic giving for Church objects, and the interest they will naturally take in missionary effort, is of incalculable importance in training up our young people to think and act for the extension of the Church and the successful carrying on of its work in the future. There need be no "lost opportunity" to the Church in Canada if clergymen are only faithful. They surely ought to be leaders of "the Sacramental host of God;" and we have an abiding confidence in our members—and especially in the young and rising generation—if the "pastors and teachers" will but give them the opportunity. It is not yet too late, if any clergymen or congregations have not already taken the initiative, to imitate the sister Church in the United States in raising a considerable sum through the agency of the children of the Church.

Yours, H. D. STEELE.

Kirkton, Ont., Feb. 20, 1894.

To the Editor of the CHURCH GUARDIAN:

SIR,—Twenty-five years ago we used to hear and read of certain exterior marks and observances that traditionally accompanied the keeping of Lent. First, For example, that marriages should be suspended. The "Marriage notice" section of our newspapers dwindled down very remarkably, and what few notices appeared were generally traceable to nonconformist circles. But there seems to have come a laxity in this matter, judging from some of our 'dailies.' We read notice after notice of marriages entered upon by parties from whom one might expect compliance with the traditions, not to speak of the Church, on this matter. And again we used to notice that the music in our churches would be of a markedly subdued character, and the organ, in some cases, not used at all, judging by certain notices (not merely in Montreal) we have choral litanies and anthems and music that differs little from any other season in the Church year. Then again, operas, theatres and such were at one time rigidly eschewed; but now Erminie, Irving-Terry draw crowds of all classes and sections of Churchmen! What does all this indicate? Will one be far astray if one infers that pastors, professors and S. S. teachers have now a lowered Church tone to say the least. That the atmosphere wherein they have received their Christian education has been colorless and devoid of any distinctive features. That a spirit of worldliness has surged in on us. Those and perhaps others have together brought about this change.

OBSERVER.

THE DIVINE PLAN OF CHURCH FINANCE.

To the Editor of the CHURCH GUARDIAN:

DEAR SIR,—I am much pleased to find that my paper has drawn out some adverse remarks from "Plebs," and, with your permission, I would like to reply to his criticisms.

"Plebs" says, "Pleon (the word Mr. L. builds upon as meaning *more*) does not always mean *more*, i.e., signifying bulk, quantity, number." Now, I never said it *did always mean more*. I said the expression or phrase "*more excellent sacrifice*" might be read "*a larger sacrifice*" or "*a more sacrifice*," and this I still adhere to.

Again, "Plebs" says "Neither the authorized or (nor) revised versions give any countenance to the gloss Mr. L. attempts to put on the word pleion." If "Plebs" had carefully read my paper he would have found that I had said this, "Both the Authorized Version and the Revised Version read thus, 'By faith Abel offered unto God a more excellent sacrifice than Cain.'" I go behind both of these translations and suggest that the phrase in the original might be rendered as above. If "Plebs" thinks it might not, well! Again, "Plebs" says that I claim "that the reading of Heb. xi, 4, 'more excellent,' referring to Abel's sacrifice, might fairly mean that it was acceptable because there was more of it." What I said, was a fair inference, under the "more sacrifice," was "from this we must infer that not the quality but the quantity of Cain's sacrifice was in default." I did not say Abel's sacrifice was acceptable because there was "*more of it*," but that Cain's was rejected because there was not enough of it. Quite a different thing. And next "Plebs" says that I thus claim "that Abel had probably performed a sort of work of supererogation, and therefore his sacrifice was more acceptable in the sight of the Great Financier." I claim now that I never made such a claim. I only claimed as above that thus "*Cain's sacrifice was in default*," which is not the same thing as claiming that Abel "had slaughtered an extra number of lambs."

And, lastly, "Plebs" says of me that "he makes his novel suggestion notwithstanding the express statement in the text that Abel's offering was accepted through his faith. And "Plebs" further thinks to crush me, pulverize me into atoms, by quoting even Archbishop Magee against me. I only claim under my suggestion that Abel's sacrifice was not simply greater than Cain's, but that it might perhaps thus come up to an unrecorded and Divinely ordered proportion, and in this case Abel's faith would have shown itself in his "more excellent sacrifice." Hence I would indeed claim that "By faith Abel offered unto God a more excellent sacrifice than Cain."

Yours truly,

JOHN LOCKWARD.

Port Medway, N.S., Feb. 19, 1894.

To the Editor of the CHURCH GUARDIAN:

Mrs. Boomer desires to acknowledge with heartfelt thanks a cheque for \$300 from "An old parishioner of the Bishop of Algoma," to be applied as he thinks best to meet the needs of his Diocese, in accordance with the plea made for the same in the Huron pages of the W. A. Monthly Letter Leaflet of January, and republished in our own columns in our issue of the 14th inst.

FAMILY HAPPINESS.

Family religion, family happiness; happy the family that has family happiness.

Family anniversaries, or the celebration of them, occasion some trouble in the household, especially if there are no servants; but they pay for the effort involved. "This has been the nicest day I ever knew," said a boy to his mother one evening. "The birds have all been singing and the sun has shone every minute, and everything has been so lovely just for your birthday, mamma, and I am so glad!" and he emphasized his gladness with a hearty hug and kiss. For weeks he had been looking forward to this day, and planning and making a little birthday gift as a surprise, and when the time came his whole mind was for making his mother happy. Everything that is desirable is attended with some trouble; but how can we keep our children contented and happy at home without taking trouble? And no mother regrets the trouble when she sees her children regarding their home as the best place in the whole world. Try to celebrate the birthdays one year, and see if it does not "pay" in the enjoyment of the whole family.—*Selected.*

UNSPOKEN PRAYERS.

Every thought that flies through your brain is heard in heaven. God hears wishes, heart-longings, aspirations, soul-hungerings and thirstings. Do not grieve, then, if you can not put into well-defined thoughts the hopes and hungers of your heart. When words and even thoughts fail, pray in silent yearnings—in unutterable longings—and God will understand just as well as if you spoke in common language. Much of our best praying is done when we sit at God's feet and do not speak at all, but only let our hearts talk.

"Longing is prayer; upon its wings we rise
To where the breath of heaven beats upon
our brow."

The richest gifts of the mind are worthless if they are not accompanied by good qualities of the heart. Men rich in mind and poor of heart are generally haughty and selfish; and, like the tall, branchless trees of the Eastern solitudes, they raise their high form above all others to provoke their smiles of pity.