

mon with the Episcopal mitre. See Canon Cook's remarks in the "Speaker's Commentary" on Ex. xxviii. 4-37, on the Hebrew word *Mitznepheth* or "mitre," which he says was "a twisted band of linen coiled into a cap like the modern turban."

BAPTIST, Concord, Me.—I find there is some difference of opinion among Episcopalians as to Passion Week, some regarding it as the week before Easter, and others as the week following the fifth Sunday in Lent. Can you give some authority on the subject?

A. Dean Hook, in his "Church Dictionary," says, "Passion Week is that immediately preceding the festival of Easter, because in that week our Saviour's passion and death happened," and he adds that "the custom of calling the week of which Passion Sunday is the first day Passion Week" is "a piece of pedantry founded on a mistake."

R. AVERY.—Did Robert Robinson, the voluminous writer, and the author of "A Plea for the Divinity of our Lord Jesus Christ," 1776, become a Unitarian?

A. The assertion was made by Dr. Joseph Priestley, but we find in the work of Andrew Fuller, Philadelphia, 1845, ii., pp. 221-23, a distinct statement made by Robinson to his friend Feary only a month before his death, in which he said, "My views of Divine truth are precisely what they were when I wrote my plea for the Divinity of Jesus Christ."

LESLIE, N. J.—Is Dr. John Stroughton, the eminent Congregationalist minister, still alive?

A. Yes. He retired from his pastorate in 1875 and from his professorship in New College quite recently; but he is still an active old man of seventy-seven years of age. He is now living in retirement at Ealing, near London.

BLUE MONDAY.

"The Broken Covenant."

THERE was once a preacher who so sorely afflicted his hearers with sermons on the same subject, "The Broken Covenant," that they appointed a deputation to wait upon him and respectfully suggest a change. He consented, and next Sunday the congregation were overjoyed to find that he selected as his text the incident of the cup being found in Benjamin's sack. They felt that at last they were to have something new. The first two or three sentences of the sermon were fresh, but suddenly the preacher said, "Brethren, just as Benjamin's sack was cut open, searched, and the cup found in it, so at the great day will your sacks be cut open, and the first thing found in them will be the broken covenant." Having thus got back to his old theme he returned to the old sermon while the congregation went to sleep.

Rylands's Three Don'ts.

JOHN RYLANDS, who was president of the Baptist College, Bristol, England, was a quaint old man, and when his students left him for the ministry he used to give them "three don'ts." Don't buy too many books—that will hurt your pocket. Don't study late at night—that will hurt your health. Don't fall in love—that will hurt your mind.

Blocks.

WHEN Sidney Smith was rector of a parish in Yorkshire, England, he found his vestry were discussing the propriety or otherwise of paving a certain approach to the church with wooden blocks. Having decided to undertake it the question arose as to the manner how. "Gentlemen," said the witty rector, "I think if you will all put your heads together, as the saying is, the thing can be accomplished without much difficulty."