

ever, that although "truth" is still at a discount in astical press. This is strange. We must know, how a material world like ours, yet it shall prevail. I extract the subjoined from *The Guardian*, London, England, of 3rd March. Let us "pray for the peace of Jerusalem." Has any bishop or executive committee expressed sympathy?

A. F.

"The death of Gerasimos, Bishop and Patriarch of Jerusalem, is a loss in which the whole Church may feel sympathy. He visited Paris lately to undergo an operation which it was hoped would be successful, but he returned in bad health, and died at 2 a.m. on February 21st, after much suffering. He was called from the throne of the Patriarchate of Antioch in 1891, to fill that of Jerusalem. His election was one that did honor to himself and to those who elected him. He had become widely known at Antioch for his personal excellence and ability, and for the spirituality of his character. He was a ripe scholar and an earnest advocate of education, and caused frequent sermons to be preached in his patriarchal church, which was a model of reverend simplicity and dignified adornment amongst Eastern churches. His name was sent to Constantinople with several others by the Synod of Jerusalem, and when the names of one or two, who were politically or otherwise difficult, had been removed from the list, all the electors agreed to choose the Patriarch of Antioch for his personal holiness of life; he was simply the best man, and no gift passed on his behalf to bias the election. He was a man of very striking appearance, tall, and extremely dignified. He knew how to speak with great tact, but with evident sincerity, and always in the kindest terms. Many English travellers and clergy will remember his friendly reception of them at the Patriarchate, both at Antioch and at Jerusalem. He was personally as well as officially friendly to the bishop representing the Anglican Communion at the Holy City, to whom, last year, in the presence of his chaplain and commissary, he expressed his own conviction of what had never been denied by his Church, the apostolic order of the threefold ministry of the Anglican Church, whilst he added that the irregularity of many baptisms in the English Church (through neglect of the rubric which was shown to him) raised difficulty.

Family Reading.

Easter Bells.

Ring the Easter Bells to-day—
Christ is risen, the Angels say!
Death no more His Form may hide!
Heaven's gate He opens wide;
He is risen!
The Crucified!

Ring the bells of Easter peace!
Bid all sin and discord cease;
Jesus rose to make us one,
'Neath the Blessed Easter Sun.
He is Risen!
Our peace is won!

Ring the bells of Easter Joy;
Nothing should our pleasure cloy;
Jesus rose to make us bright,
And to conquer Death and Night.
He is risen!
Our Easter Light!

Ring the Easter Bells again!
Waken with their glad refrain,
Echoes of the Eastern Love,
Sent to us from God above.
He is risen!
Our Easter Dove!

—Cecilia Havergal.

Joy.

The list of graces which St. Paul enumerates as the fruits of the Spirit, includes joy.

Joy and health, or wholeness, grow together. Joy is the sense of completeness.

When anything is lacking in the consciousness of the individual, the result is a feeling of discomfort, regret or grief.

To want nothing more is the highest satisfaction in life.

Joy, therefore, in the first place is a feeling that we have everything we need; our wants are satisfied; there are the green pastures beneath our feet and the fresh waters at our side.

Yet something more must be added to make our joy complete.

The pessimist says that the lot of man is to be

tortured by desires which he can never satisfy, and deluded by aspirations which the conditions of life make impossible to be fulfilled.

This is an unworthy view of the capabilities of human nature and human existence.

Even a wise heathen could say that happiness consists in cutting down the needs of life. Joy does not result from gratifying every wish.

Joy results from the finding of satisfaction in those desires which do not exclude the desire to know and rely upon God.

The green pasture and the cool waters are nothing without the Lord as Shepherd. To feel true joy is to rejoice in the Lord; to feel that He is with us, His rod and staff comfort us.

"In His will is our peace"; "Thou hast made us for Thyself," exclaims Augustine, and we cannot know peace, and, we may add, joy, until we rest in God's omnipotence and love.

Docility

The power of submitting to be taught is not so common as it might be.

People are too proud, too idle, too thoughtless, or too ignorant to be taught.

Too ignorant to be taught are those who have no sense and make no confession of ignorance, and therefore continue obstinate in unteachableness.

The proud will not stop to learn: to sit at the feet of a teacher is to them humiliation. In the imagination of their heart they wander without light.

The idle cannot concentrate their attention on the acquisition of knowledge. The distractions of the moment find in the idle man passive obedience. He is hurried like a mote hither and thither, alternately in and out of the circle of knowledge and illumination.

The thoughtless do not crave convictions, and the man without convictions is the man without principle.

Docility implies first of all humility, then diligence, meditation, and a grasp of the situation.

The situation of man in this life is one of doubt, perplexity and uncertainty.

Docility accepts all intimations of the truth, all clues to the maze, and clings to every stable foundation on which to build a hope of escape and safety.

There are those who remember everything and learn nothing.

They remember only to criticise or complain of the events of the world's history or of their life's vicissitudes; they never supply by reflection the logical conclusion, the lesson which is the real meaning of the clash between circumstances and human personality.

The teachable can learn in life all that it is necessary for them to know of God, themselves and the future.

Christ uses a word which is eagerly caught up and used by St. Paul, because that apostle had felt its meaning in his own experience.

"Taught of God"—this is the marvellous expression which represents the intellectual faculties of man, brought into direct contact with the mind of God; trained, corrected and illuminated by the divine wisdom.

The teachable man is above all things ready and willing to say: "Speak, Lord, for Thy servant heareth."

A half truth may lead to the whole truth. It is better to cling to the half truths of human knowledge than to remain untaught and unteachable in the delusions of suspended judgment.

Reflection.

Read thine own life—a screed divine,
God's book, His workings here below;
Seek thou the light; it shall be thine;
Search, listen, wait, and thou shalt know.

Seek Those Things that are Above.

"Seek those things that are above, where Christ sitteth at the right hand of God." Yes, seek those things that are above; for this is the business not merely of the understanding, but of the affections. The Apostle, as he wrote these words, was thinking even more of the affections than of the understanding, for he continues, "Set your

affection on the things above, not on things of the earth." The affections are a particular form or department of desire, and desire is the strongest motive power in the soul of man. Desire is to a soul what the force of gravitation is to a material body; and thus it is that, when we have ascertained the objects upon which desire is set, we know the direction which a soul is taking. If those objects are in heaven, the soul is moving upwards and heavenwards; if they are on earth, the soul follows, it is sinking downwards. "Where your treasure is, there will your heart be also." Desire is the raw material which is fashioned, on the one hand, into covetousness, or ambition, or sensuality; and, on the other hand, into the love of God. It becomes of this or of that complexion according to the objects which it pursues, and thus St. Augustine has finely said, "Whithersoever I am being borne, it is love that bears me."—H. P. Liddon.

Help One Another.

The way in which dumb animals, and especially birds, seek to help each other in distress, should teach us a lesson of kindness to each other and to them. They will help not only those of their own kind, but birds of different tribes and habits; and if their help is unavailing their sorrow is great.

Birds have been known to feed the young of those who had been destroyed. A gentleman had a young cock thrush brought to him early in the spring. It thrived and did well. Some time after a nest of helpless young blackbirds was placed in the cage with the thrush. The latter, as if aware that they needed his care, fed and brought them all up.

Mr. Crocker writes: "The titlark which last autumn was brought to me with a broken wing, and has remained with me ever since, this summer adopted and reared a young robin, the latter having left its nest much too soon. I fed it for a few days on bread and milk, with insects and grubs from the lark's box of mould, given him fresh every day.

"He must have observed that the robin was fed with the same kind of food as himself, for he took on himself the task of feeding it, and when I gave him a large spider or centipede, would call the robin, and, after dipping the rich morsel in water, drop it down the latter's gaping throat.

"The latter can now feed itself, but they are still on most friendly terms, dividing all large insects between them, while a deal of gentle, loving talk goes on. I had young canaries and sparrows about the same window, but the lark never offered to feed them, although sociable with all.

"I never before knew of a bird feeding the offspring of another and totally distinct species."

Should not instances like these make us ashamed of our frequent indifference to the feelings of others?

The Individual and the Race.

Note how naturally and reasonably faith may link the mysterious record of the Fall with the plain facts of our present state. There is a clear and familiar analogy between the childhood of each one of us and the childhood of the race. It is from others that we learn the story of our earliest days; we trust others for all knowledge of the time of our birth and the first shelter of our life; others tell us to whom we owed the care and love in which self-knowledge woke; we must ask others how our place and lot were first marked out for us among our fellow-men. It is faith in others, the evidence of things not seen, which links our present and our past, which gives us the bare outline of our infancy, and shows us our own life continuous beyond the bounds of memory. Now, is it not exactly thus with the childhood of mankind? Natural reason tells us as little of the childhood of humanity as memory can tell us of our own. All the wondrous vision of man's infancy God offers to our faith. He bids us trust Him here. The facts of life force our thoughts to the recognition of the Fall just as the attractions and repulsions of the heavenly bodies guide the astronomer to believe in the existence of an undiscovered star. "All hangs on that imperceptible point." And so, I believe, it has come to pass that the doctrine of the Fall,