

spiritual benefit can compensate. We should remember therefore that self-denial is only a means to an end. We may be so absorbed with the means as to forget the end, and thus lose the entire benefit of our fasting and self-denial.

The chief end to be sought is the glory of Christ, and with that always in view will come greater humility, greater spirituality of mind, more reverence for God, greater likeness to Christ, deeper devotion to His cause, and stronger faith in His power to save.

The Church of to-day does not compare favorably with the Church in earlier times, with reference to the practice of self-denial. It seems now to be almost a lost Church. In the earlier days of the Church this duty was strictly enjoined, and rigidly enforced, almost as much so as the ordinances of baptism and the Lord's Supper, and there can be no doubt but that we suffer great harm and much spiritual loss by our neglect of this important Christian duty. What can be plainer than the words of our Lord, which come to us almost with the force of a command,—"If any man will be my disciple, let him deny himself, take up his cross and follow me."

There are three special ends that should be kept in view while fasting in the Lenten season; the glory of Christ, our own spiritual benefit, and the raising of funds for the spiritual benefit of others. We should endeavor to make our acts of self-denial as spiritual and as practical as possible. If we confuse the means with the end and design of the duty, we misuse it, and bring it down to a mere work without faith, and therefore it can have no spiritual value, and cannot be acceptable to God. We should, therefore, be very careful and make no mistake here, lest we should fast in vain, and spend our strength for naught. Self-examination should precede our acts of self-denial.

We should honestly endeavor to ascertain exactly where we stand. What is our spiritual status? Are we sure that we are in Christ, not under condemnation? Are we the children of God by faith in His Son Jesus Christ? or are we cultivating other vineyards, while neglecting our own? Are we living fruitful branches of the true vine, or are we showing but the beautiful leaves of a mere profession and trusting to that for our salvation? These are personal matters that should be settled first of all, or we may have to cry at the last, "the harvest is past, and the summer is ended, and we are not saved."

Our first duty is to give ourselves to Christ; to make a full and entire surrender of all we have and are to Him who gave Himself for us; when we have given ourselves, "body, soul and spirit," to Him, we shall find it less difficult to give up all else for His sake. When we give ourselves to Him, we only give Him back His own. For saith St. Paul, "ye are not your own, ye are bought with a price, not with silver or gold, but with the precious blood of Christ, as of a lamb slain from the foundation of the world." Therefore we are His by purchased possession, redeemed and saved by His blood. He has the first rightful claim to our love and service.

The true principle of life, and the secret of true happiness, is to put Christ first—first at all times, in all things, and everywhere; to live, not only in Lent, but all the year round, as if we really believed and felt that He was present as an eye witness of all our actions, and the judge and rewarder of all men. He who puts God first, to love, honor and obey Him at all times, has found the secret of true happiness. He may live amid the storms of persecution, poverty, prisons and death, but none of these things can move him, or disturb the happy calm of his life, for he stands upon the rock of God's Providence, and there he is safe, and safe for ever.

Even in the common ordinary things of life we should keep God ever before us. St. Paul says,—"Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." If there were any actions which might be considered as absolutely indifferent, and in which it were allowable to leave God out of our thoughts, it must be such as eating and drinking. But the inspired apostle exhorts us even to eat and drink to the glory of God. If we eat and drink for mere self-indulgence, our table will prove a snare to us. We should, therefore, eat and drink to obtain strength for the service of God. We should, also, at proper times (as in Lent) abstain from meats and drinks, in order that we may, by prayer and supplication, obtain spiritual strength to enable us to overcome all our foes. St. Paul was a man of great self-denial; we find him struggling hard against the tendency of fleshly sins, and saying, "So fight I, not as one that beateth the air, but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be cast away." But a greater than Paul, even Jesus, hath set us an example of great self-denial. His whole life was one of suffering and sacrifice for the welfare of others. In following the example of Jesus we are always safe. Here we can make no mistake. Human examples, however good, are imperfect, and may lead us astray, but Jesus hath left us a perfect example, that we should tread in His steps. The good John Bunyan wisely resolved when

he said—"Wherever I see the footprints of my Master, there will I plant my own."

"The way may be rough,  
As he leads us along,  
But following Jesus  
We cannot go wrong."

Prof. Henry Drummond, in his little book entitled "The Changed Life," gives the experience of one of England's greatest public men concerning Christ. He says,—"In looking back upon my experience, that part of my life which stands out, and which I remember most vividly, is just that part that has had some conscious association with Christ. All the rest is pale and thin, and lies like clouds on the horizon. Doctrines, systems, measures, methods, what may be called the necessary mechanical and external part of worship—the part which the senses would recognise, this seems to have withered and fallen, like the leaves of last summer, but that part which has taken hold of Christ abides."

The worthy Professor adds these words, "Can any one hear this life music with its throbbing refrain of Christ, and remain unmoved by envy or desire?"

Duties and ordinances are nothing without Christ, the Church is nothing without Christ, religion is nothing without Christ.

A young lady martyr at Smithfield, when asked by her persecutors to give a reason why she refused to recant, nobly answered, "I cannot reason for Christ now, but I can die for Him," and in a moment or two afterwards, she did die for Him. That was the true spirit. We should so love Him as to be willing to live, and willing to die for Him who loved us, and gave himself for us, that we might be partakers of His joy, and reign with Him, world without end.

#### LATE DUKE OF CLARENCE

Canon Cayley has sent us the following oration for the late Duke of Clarence, lately received from the Rev. Theodore Dowling, chaplain of Bishop Blyth. It is a strong proof of true friendly feeling of the Jews for the English nation, which disposes them favourably towards the efforts of our bishop in the East for their evangelization:

Translation of Hebrew Funeral Oration for the late Duke of Clarence, &c., delivered in the great Synagogue Jerusalem (Sephardim rite) of Rabbi Simeon ben Yochai (of blessed memory), on Thursday, January 21st, 1892, by Rabbi Joseph Nissim Barla.

Introductory Elegy.—"Know ye not that a prince and a great man is fallen this day in Israel."

A sound of distress, of sickening, and the groaning and sighing of the globe, proceeding from London, the metropolis, has reached us, for a man in whom the king delighted, a prince of princes and a duke of dukes, Prince Albert Victor, grandson of the mighty Queen Victoria, is cut off, and all the people lament and mourn "alas and woe." For fire descended from heaven to entreature in the earth the precious vessel, the sardius and the topaz. The four quarters of London trembled and shook, and they that looked out at the windows were darkened when the Exalted One caused a bitter confusion, sparks of fire consuming soul and body with all the members thereof. Evil and bitter is the foundation of tears, as the brooks are they spread forth. Weeping is as rivers and brooks because a prince and a mighty one fell this day in Israel, cut off as a young branch. For a fire went forth and consumed even the very apple of the eye. His mouth was most sweet—yea, he was altogether lovely. A great calamity hath befallen us, there is none to comfort. A man mighty in deeds and great works, kind and a lover of Israel, a rod of the stem of kings, the grandson of the most exalted Queen Victoria, the noblest and most pious of women, who by her might delivered many souls in Israel from death and oppression, and who in all our distress shields and is the stay and staff of Israel, and therefore our feelings of gratitude constrain us to partake and sympathize with her in her bereavement, and to raise our voices in weeping and lamentation, saying, "Alas! Lord, Woe! O, Prince Albert Victor, whither hast thou departed. O, thou mighty man, blessed among sons, how art thou eclipsed."

A voice of crying, of sorrow and distress, the stone from the wall crieth out in pain for the burden of sorrow which has befallen Her Majesty in the death of her beautiful, cedar-like grandson. The voice of her wailing ascended on high, crying, "O, Lord God, why hast thou done this unto thine handmaiden, to pluck out a right eye, even the delight and happiness of my heart, he who is cut off like a tender branch—yea, the tender and good Prince Albert Victor, he that sought the welfare of his nation and the good of Israel." We sympathize with and say to her, "We grieve for thee, O mighty Queen of Sheba; what shall we say, how shall we cheer ourselves and wherewith shall we condole with and comfort thee in thy great sorrow?" We can only say, "Thou art righteous, O Lord, and thy judgments are right," and condole with thee, mighty and pious Queen, and

all the bereaved ones; may He that recompensed all repair this breach, and may you be comforted in Jerusalem, and may the beautiful soul of Prince Albert Victor repose in the Paradise of God and be bound up in the bundle of life, and may the Almighty God bless Queen Victoria and all the mourners in this calamity. May He comfort and console them in their sorrow and grant that no more wasting nor destruction be heard within their borders, and may they be exalted for ever, and her greatness and dominion be established for ever—Yea, may Queen Victoria be exalted and live in good and tender years until the coming of the Redeemer, who shall build Zion and Jerusalem. Amen.

#### ORATION.

*My Lords and My Rabban.*—You are aware that the Talmud says, "Pray always for the peace of royalty." As we are bound to pray continually for them, that they may live for many years and their kingdom be established, so also are we in duty bound to partake and sympathize in their grief and take a share in all sorrows that may distress them. And now that a telegram from London has announced the death of the mighty Prince Albert Victor, the grandson of our pious benefactress and crown, the Lady Queen Victoria, whose benefits are known in all the ends of the world and in the distant seas—who is constantly looking for the good of her people without making any distinction between Israel and other nations, and who often delivered many souls in Israel from death, distress and captivity, and especially in the blood accusations against the Jews, Her Majesty sustained and upheld the hands of Sir Moses Montefiore with letters of recommendation to our lord, the Sultan at Constantinople, and by these means he was enabled to go to Damascus and deliver many souls from death to life. Surely for this we are in duty bound to take a great part and share in her sorrow for all the kindness bestowed upon us and for the honor due to Her Majesty. It is but proper that we pour out tears like a river on account of her great and heavy loss, as well as in honor of the deceased, Prince Albert Victor, who some years ago visited Jerusalem and witnessed the Paschal ceremony at the house of our Chief Rabbi, where he manifested his respect and love to Israel and took great pleasure in conversing with our Rabbi as well as for his good and tender heart. It is but proper for us to mourn greatly, for on his death we have sustained a great and unparalleled loss. It is meet that we lament for him as David lamented for Abner. And the king said unto his servants, "Know ye not that there is a prince and a great man fallen this day in Israel." The loss of this great prince, who was a most important personage, is (comparing mental suffering to physical) in respect of painfulness, as pain in the cavity of the heart, for in physical diseases the intensity of suffering felt depends on the member of the body affected, and in like manner the sorrow felt on account of the death of a member of society depends upon his position and usefulness. The author of "Binalectim" explains the words of the poet: "My loins are filled with a sore disease and there is no whole part in my body; I am feeble and sore broken; I have roared by reason of the quietness of my heart," to allude to that which draws out the disease from the interior to the exterior and the latter to the external disease. The psalmist means that when such loathsome disease comes upon him from the filling of his loins, this will cause various diseases, and though there is no soundness in his flesh, yet he does not despair till his heart is affected, and when this happens he roars like a lion because of the pain in his heart, which is one of the most important and sensitive members, and therefore he cries out from the grief of his heart, and thus we also in lamenting and bewailing the departed have two reasons, viz.: 1st. For the good and amiable qualities of the Prince himself, and secondly, for the mighty Queen, with whom we have great cause to sympathize out of gratitude for all the goodness and kindness bestowed upon us. It is, therefore, our duty to abound in mourning and to lift up one voice in weeping, that our eyes should overflow with tears; "my eye, my eye runneth down with tears," for alas! Prince Albert Victor has departed. God has taken him away in the prime of his youth. O, mighty Prince, what shall we say and wherewith shall we justify? Alas! for the great grief of the pious and good Queen; how shall I comfort thee, what thing shall I take to witness for thee and wherewith shall I console thee, for thy breach is as great as the sea, who can heal thee; and therefore we can only say: "The Lord's will be done, blessed be His name; righteous art thou, O Lord, upright art thy judgments, and we pray and lift up our voices to Him who is full of compassion that He may compassionate and pity and deal mercifully with the soul of the deceased Prince Albert Victor, and that his soul may rest in the dwellings of the Paradise of God and be bound up in the bundle of life. And we also pray to Almighty God that the mighty Queen Victoria and all the bereaved royal family, and all her princes and councillors, may be comforted in