

Of course one of the most interesting spots in Jaffa is this house. Whatever may be our degree of confidence about its being *the* house, it is of interest, because its condition and situation correspond with those of Simon's house. And there is much to make us believe that it is the house, or rather, on the site of the house. It is close to the sea-wall. It has its well, which must be of ancient date. It has a flat roof, from the like of which St. Peter saw his vision. Canon Liddon's sister in writing a letter whilst touring with him states what must have been his as well as her conviction: "About this house there seems to be little doubt, the site being well established by history, tradition, and common-sense. The freshwater well close to the seaside, which would have been necessary for carrying on a tanner's business, is still in daily use."

Dean Stanley wrote: "One of the few localities which can claim to represent an historical scene of the New Testament is the site of the house of Simon the tanner, at Jaffa. . . . The rude staircase to the roof of the modern house, flat now as of old, leads us to the view which gives all that is needed for the accompaniments of the house. There is the wide noonday heaven above; in front is the long, bright sweep of the Mediterranean Sea, its nearer waves broken by the reefs famous in ancient Gentile legends as the rocks of Andromeda. Fishermen are standing and wading amongst them—such as might have been there of old,

recalling to the Apostle his long-forgotten nets by the Lake of Gennesareth, the first promise of his future call to be 'a fisher of men.'"

The house is now occupied by Mohammedans, who look upon it as sacred. One of the rooms is used as a place of prayer, to commemorate the fact that "the Lord Jesus here asked God for a meal, and the table came down at once"—the Mussulman distortion of the vision of St. Peter!

A certain house is pointed out as the spot where Dorcas was restored to life. It is about three-quarters of a mile east of the town; but no reliance can be placed on the tradition as to the site. The people of Jaffa are very proud of her memory. On May 25th in each year a festival is held, when the youth of the town spend the day in the orange groves, singing hymns and ballads in her honour.

Want of space prevents us from noticing stirring incidents in the history of the town, such as the prowess of the Maccabees in gaining the town for the Jews, the captures and recaptures during the Crusades, the cruelties of Napoleon Bonaparte. Those reefs have been witnesses of some strange, some sad scenes—not all sacred, many far from it. The modern German colony, founded in 1868 by members of the German Temple sect, the settlement of the Universal Israelitish Alliance, the vigorous work of the Church Missionary Society, with its four to five hundred scholars, are all worthy of more than passing notice.

OUR NATURAL HISTORY PRIZE.

In the April number we offered a Special Prize of Half a Guinea's worth of Books for the best Essay on "Some of our Feathered Friends." A very large number of papers have been sent in, and the Rev. Theodore Wood, F.E.S., has awarded the prize to Miss Kate Twinch, Chippenham Lodge, Slough. Mr. Wood writes: "Several papers, otherwise good, were put out of court by the fact that the writers included such birds as the ostrich and the stork, evidently from inattention to the terms of the competition. And several others confined their remarks to one bird only. I also return a paper—by James Barnes, Junior, Twyford Farm, near Shaftesbury, an agricultural labourer—which is naturally wanting in literary merit, but deserves a special word of praise owing to the fact that it is entirely the result of personal observation."

How MUCH OUGHT I TO KEEP?—In conversing with a friend to the Foreign Mission cause a few days ago, he said, "I have often asked myself what I ought to give to the Mission cause. I have recently been thinking, and asking myself, WHAT OUGHT I TO KEEP?"

This is the question every Christian ought to ask himself. We may keep some of the comforts of life, but are not at liberty to indulge in luxuries, and give little or nothing for spreading the Gospel. For the use we make of money "every one of us must give account of himself to God." Let every one ask, "How much ought I to keep?"