

inasmuch as there is evidently a connection between the usage of palm-bearing and the Divine ceremonial or ritual, whether we take it from that of Mount Sinai or from that of the New Jerusalem. God commanded the Israelites:—

Ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days." And, in the Apocalypse, the Beloved Disciple writes:—"After this, I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms were in their hands."

The entry into Jerusalem on Palm Sunday was an act of Grace. It was a last offered opportunity of embracing His Gospel—of learning Who and What He was, what He had to teach, and what He and He alone could and would do for those who would listen to Him to any real purpose. Many offers had been made to His Beloved people. He was born under the Law of a Jewish Mother. He came among them as one of themselves. But in a fuller sense His entry was a day of grace to the doomed city—a last but a supreme opportunity on which previous errors, perverseness, and cruelties might be changed once for all, by a free acceptance and pardon. Indeed, it may be said that it was, in a more special way, to Jerusalem what the Nativity was to the world at large—a day of grace in which God showed the light of His countenance, and was merciful once more to the people of His ancient choice. But if it was a day of grace, it was also a day of judgment; and this is probably the reason that our Church has transferred the commemoration of this particular event from Palm Sunday, the day on which it occurred, to the first Sunday in Advent. Separation is the first step in our process of judgment, and separation was the order of the day when the Lord entered Jerusalem on Palm Sunday. He was really the Judge, and His seeming judges were really before His tribunal.

The subject is one of great practical value in the present state of the Church. The Lord has taught us to expect that as His enemies treated Him so would His Ministers be treated. And we find His words abundantly realized. The enemies of the Church and of His Gospel imagine they sit in judgment upon His ambassadors. But we may dwell with satisfaction upon the same word of prophecy contained in the Book of Psalms: "He that sitteth in the Heavens shall laugh them to scorn: the Lord shall have them in decision."

GOOD FRIDAY.

THIS is that great Holy-day which was consecrated by the Lord Jesus Christ when He made it the day of His Most Holy Cross and Passion. The anniversary of it could never have been a common day when the memory of those times was recent and when a daily fellowship in them was continually before the eyes of Christians in the martyrdoms that took place for their most righteous cause. It was called by Tertullian Paschal Day; in after ages, the Day of the Lord's Passion; in early English times, Long Friday; and now, for several centuries, it has borne the appropriate name we commonly give it.

It was soon after midnight that the Lord was betrayed and apprehended. About dawn He was taken before the High Priest Annas, the Ceremonial High Priest Caiaphas, and the Jewish Sanhedrim, when He was accused of blasphemy. He

was then sent to Pilate, charged with treason, and then to Herod, as belonging to his jurisdiction. The holy Jesus was mocked by Herod, sent back to Pilate and declared innocent. He was, however, scourged to please the Jews, and then sentenced to be crucified. He was then insulted with the purple robe, the reed sceptre and the crown of thorns; was buffeted and spat upon; and then led forth from the Prætorium by the Via Dolorosa to Calvary. At the third hour (9 a.m., "Tierce,") the Lord having borne His Cross and fainted under it, was nailed to it on Calvary, the thieves being crucified on either side. As they fastened His limbs, He cried, "Father, forgive them, for they know not what they do." When the penitent thief prayed for His remembrance in His Kingdom, He said, "Verily, I say unto thee, to-day shalt thou be with me in Paradise. When He beheld His mother and the Beloved Disciple standing at the foot of His Cross, he said to the one, "Woman, behold thy son;" and to the other, "Behold thy mother." At the sixth hour ("Sexts,") ensued the darkness; and during the three hours it is believed the Lord's greatest sufferings took place, the veiling of the Father's countenance, the agony of His being made a sin offering for us, although he knew no sin. The awful mystery of these three hours was summed up in an ancient liturgy in the words, "By Thine unknown sufferings, Good Lord, deliver us." At the ninth hour ("Nones,") the climax of this awful period was reached when the Lord spoke the words, "Eloi! Eloi! Luma Sabachthani" (Ps. 22). After this He said, "I thirst;" and when he had received the vinegar, "It is finished." Then, crying with a loud voice, as with a willing breathing forth of that life which no man could take from Him. He laid it down of Himself with the last of His seven words from the Cross, "Father, into Thy hands I commend my spirit" (Ps. 32:6). Shortly after this, the Body of the Blessed Lord was taken down from the cross, for the Sabbath began at six in the evening; and the Jews entreated Pilate that it might be removed before the beginning of the festival. Thus, on the eve of the Sabbath, after being subjected to eighteen hours of mental agony and bodily suffering, the holy Jesus fulfilled in His Body and Soul, the words of the Compline Psalm, "I will lay me down in peace, and take my rest; for it is Thou, Lord, only that makest me dwell in safety."

The devotions of Good Friday are such as to aid us in realizing the magnitude of the sacrifice Christ offered, the magnitude of the sins which made it necessary, and of the mercy which moved Him to offer the sacrifice.

EASTER EVEN.

IN the Jewish ritual this was called a High Day. It was the day when all were to be present before the Lord, and when the sheaf of the first fruits was to be offered. It soon acquired in the Church the name of the Great Sabbath. The ancient Epistle and Gospel referred to Holy Baptism and the Lord's Resurrection; and the Collect in our present Prayer Book keeps up a memorial of the primitive custom of the Church in administering Baptism on Easter Eve. The devotional tone of the Day, however, is brought into a more direct and close analogy with the Holy Week history of our Blessed Lord by the commemoration of His burial, in the Gospel, and His descent into Hell, in the Epistle. There has always been something of festive gladness in the celebration of Easter Eve, which in some degree sets it apart from Lent. Notwithstanding, the

fast still continues. It was a Day of Mourning for the Disciples, on account of the loss of their absent Lord; but the Church of the Resurrection sees already the triumph of that Lord over Satan and Death. In the promise of the prophetic words, "I will redeem them from the power of the grave: I will redeem them from death: O death, I will be thy plagues: O grave, I will be thy destruction," she sees the dawn of the Resurrection, and already the words sound in her ears, "Your sorrow shall be turned into joy." Patient waiting for the wisdom of God to develop His plans, and out of present darkness and gloom to bring forth glorious light and joy, is one the special practical lessons of the day.

CHURCH MUSIC.

THE Dedication Festival of St. Paul's Cathedral, London, England (Conversion of St. Paul), was observed in the usual manner this year. There were two early celebrations of the Holy Communion, and at ten o'clock, Matins, with the usual choir in attendance, the music to the *Te Deum* and *Benedictus* being Walmisley in D, and the anthem, Beethoven's "Hallelujah" from "The Mount of Olives." The great musical service, however, took place at four o'clock, when, besides a powerful choir of more than three hundred voices, there was a fine band of fifty performers led by Mr. Amor; Messrs. Watson, Zerbini, G. Horton, Lazarus, Harper, and other well-known instrumentalists being amongst the performers. No tickets were required for admission, and the congregation numbered probably between seven and eight thousand. After a few voluntaries had been played on the organ, and when the clergy and choir had taken their places, the Overture to Mendelssohn's "St. Paul" was faultlessly played by the band. Then commenced the service proper, the Special Psalms being sung by the ordinary Cathedral choir, while the *Glorias* were taken up by the whole body of voices, combined with orchestra and organ. The *Magnificat* and *Nunc Dimittis* were sung to music, in the key of F, composed by the Rev. Sir Frederick A. Gore Ouseley, Bart. The compositions are undoubtedly of a high character, and many points came out grandly on the present occasion—namely, the modulation to D flat major at the words "All generations shall call me blessed," the fugato, "He hath shewed strength," and "He remembering His mercy," the latter of which is both original and masterly. A most appropriate selection from Mendelssohn's "St. Paul" occupied the place of the anthem, and was well performed. The following numbers must be mentioned as having produced perhaps more than their usual effect: "Rise up, arise," "See what love hath the Father," "I praise Thee, O Lord my God," "O God have mercy," "Be thou faithful unto death," "Now we are ambassadors," and the final chorus, "Not only unto him." Of course, the musical arrangements were under the direction of Dr. Stainer, who conducted as usual from the lectern, and Mr. G. C. Martin, the sub-organist, presided at the organ. One of the most striking features of these special services at St. Paul's is the orderly manner in which everything is carried out, and, as a rule, the reverent behaviour of the vast congregation.

THE VALUE OF HOME.

A GREAT DEAL has been written and spoken about education and its value as a panacea for all social and political evils. But there are many facts which tend to show that the