

self and beware of thinking that the farther you go from Rome the nearer you are to God."

Again a priest sent him this question "Where was your religion *before* Luther?" to which he answered "My religion was to be found *THEN* where yours is not to be found *now*; in the written Word of God."

### Episcopal Repartee.

A living English bishop, well known for his good sense and rare wit, was staying at the house of a country gentleman who posed very ostentatiously as an ardent total abstainer. During dinner on the first day of the bishop's visit, there being nothing to drink on the table besides syrups and mineral waters, the host, turning towards his reverend guest, said in an undertone: "My Lord you will find some wine in your bedroom." The bishop, with characteristic taste, briefly acknowledged this curious concession, and partook of the refreshment placed before him. Some short while after this, the bishop received his teetotaler friend with becoming hospitality at the palace on a return visit. During dinner, his Lordship quietly remarked to his guest: "Mr. So-and-So, you will find some water in your bedroom."

### THE LENTEN FAST.

The announcement of Lent comes with different degrees of meaning to the ears which hear it. To a large part of the Christian world, it is a sacred and greatly venerated portion of the Christian year. To society, sated with the whirl of fashionable gayety, it gives a wholesome pause, allowing time for girlhood's paling cheeks to renew their roses, and for weary matrons to take breath before the renewal of receptions, parties, kettle-drums, and routs of one sort or another.

It is a good sign, betokening the approach of that fraternal spirit, which should always and everywhere be chorded to

Blest be the tie that binds  
Our hearts in Christian love,—

that Lent is more and more coming to be regarded with cordiality, and recognized as having a sphere and office of its own in the religious economy by believers of all denominations. The most iconoclastic Presbyterian, the most enthusiastic Methodist, can join hands with Romanist and Episcopalian in this acknowledgment, viz., that it is well to have occasional seasons of profound humiliation before God on account of sin; that fasting and prayer are the outward expressions of inward humiliation, and that only in times of quiet and meditation can the soul-life grow and thrive.\*\*\* The union of the mystic element with the active, the giving up deliberately and cheerfully a set portion of our time to communion with God, has its uses, if we would have the symmetrical, rounded, and harmonious spiritual life. In all ages the Church has considered fasting, either partial or entire, during some stated portions of time, as a distinct and efficacious means of grace. Many individuals, whose piety has been of the highest type, have practised it, finding in the mortification of the appetite a step toward God. At certain intervals, when the sudden pressure of calamity, the terrific weight of disaster, the wild on-sweep of pestilence, the defeat of splendid armies, or some agonizing apprehension of evil has made a nation panic-stricken, it has obeyed the instinct present in the race, under all skies and flags, and in every stage of historic progress, and proclaimed through its governors or kings a national fast.—*The Christian at Work.*

### FROM THE BISHOP OF DURHAM'S LENTEN PASTORAL.

The discipline and the blessing of retirement can, if it must be so, be found in the crowd. But there are few of us who are unable to command brief occasions when we may listen in the still church—for our churches, I rejoice to know, are more and more commonly left open throughout the day—or under the clear sky, for voices which the waiting soul will not fail to hear. Is it not possible for us to use such occasions in the coming Lent with more definite and steady resolution?

Retirement called out meditation:—

Our chief dangers lie not in gross sins but in things relatively wrong, things which for us are not "of faith." What we require to know is not the Divine will generally, but the Divine will for us. This knowledge will not be gained all at once. Each attainment brings the promise of a larger view. The question, What is life for us? will receive an answer always new and always old. Life is in every part an offering to God and to men in Him.

Family prayer was revealed in a new light:—

It brings most solemnly before us the fact that whatever is highest in the Christian hope is for all. It affirms and consecrates the social foundation of life. It teaches us to find the bond of fellowship in that which is wider than ties of blood, or natural affection, or kindred tastes, or like offices. It claims as the one prevailing force for the discharge of common duties, "in the name of the Lord Jesus." It claims as the one dominant end of the most ordinary acts, "to the glory of God."

The social confession of our faith, so far as it was sincere, passed into a personal, continuous confession:—

We cannot be Christians in fragments. Christianity finds expression in a Christian life, and not simply in Christian acts. There is an infinite difference between failure, and acquiescence in failure. It is not humility but indolence which accepts a low standard. If we deliberately live below our calling it is sin. We shrink instinctively from hypocrisy; but it is no less hypocrisy to dissemble the good desires by which we are possessed than to affect devotion which we do not feel. Our faith—we must dare to say it, with whatever shame it may be—lays upon us great obligations and offers us great resources.

We think of ourselves, and our hearts fail us. We look round and find no help adequate to our needs. We do not—this is the secret of every failure—believe in the Holy Ghost. Our controversies, our perplexities, our restless searchings in the past, our timorousness, all combine to condemn us of want of faith in a living, acting, speaking God. There is much religiousness among us; there is a widespread and effective reverence for holy things; there is a vague confidence in a providential government of the world; but there is little of the courage of a Divine fellowship. Yet the Paraclete abides with us, and is in us. These also are "times of Christ." God was never nearer to men than now. Our fuller knowledge of the general laws of His working tends at first to make us pause short of Himself. He fills us with wonder and submission. But when we reflect we find that wonder and submission bring us to Him with humbler confidence when He calls us to be His fellow-workers.

### TRANSLATION OF HEBREW FUNERAL ORATION FOR THE LATE DUKE OF CLARENCE. &c

*Delivered in the great Synagogue, Jerusalem, (Sephardim rite) of Rabbi Simeon ven Yochai (of blessed memory) on Thursday, January 21st, 1892, by Rabbi Joseph Nassim Barba.*

[Canon Cayley, of Toronto, has sent us the following copy of a Funeral Oration for the late Duke of Clarence, sent by the Rev. Theodore E. Dowling, Chaplain of Bishop Blyth. It will be seen from the Oration of Rabbi Barba, how friendly are the feelings of the Jews towards the English nation. Our Bishop in the East regards this friendliness as being very favourable to his efforts for the conversion of the Jews.]

#### 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 topaz. The four quarters of London trembled and shook, and they that looked out of the windows were darkened when the Exalted One caused a bitter confusion, sparks of fire consuming soul and body with all the member thereof. Evil and bitter is the fountain 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, and 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 hand-maiden, 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 judgements are right," and condole with thee mighty and pious Queen, and all the bereaved ones. May He that recompenses 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 be heard within their borders, and may they