

## THE QUEEN'S JUBILEE.

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I.  
GOD, the King of nations,  
On whose support we lean,  
Hear Thou our supplications—  
"God save our gracious Queen."  
Through fifty years of blessing  
Thou hast upheld her throne,  
Accept us now confessing  
The praise is thine alone.

II.  
Still may her reign be glorious,  
Both peace and honor give,  
And grant her long victorious,  
In health and wealth to live;  
Thy Word her sure reliance,  
Thy strength her safety be;  
O Lord, her sole affiance  
Be evermore in Thee.

III.  
Grant her Thy strong protection  
In ev'ry hour of need,  
And seeking Thy direction  
In thought, in word, in deed,  
May she exalt the nation  
Committed to her charge,  
And speed Thy great salvation  
Throughout the world at large.

IV.  
Give her the heart right royal  
Inclined to keep thy way,  
Give us the spirit loyal  
To serve her and obey,  
"In Thee, and for Thee," knowing  
"Whose minister she is,"  
Our firm allegiance shewing  
We own her rule as His.

V.  
Her life has had its sadness,  
Its noon of dark'ning grief;  
Lord, let its evening gladness  
Bring sunshine and relief—  
Her children's love possessing,  
Her people's grateful praise,  
And all Thy choicest blessings  
To cheer her closing days.

VI.  
And when this life is ended,  
Her diadem laid down,  
To her be then extended  
The everlasting crown;  
And having served Thee, lowly,  
In faith, and fear, and love,  
Vouchsafe, O Lord, most Holy,  
Her Jubilee above.

THE New Testament, which was translated into Hebrew by the late Rev. Isaac Salkinson, missionary among the Jews of Vienna, of the British Jews' Society in London, has been reprinted here in a second edition of 120,000 copies. Of this number 100,000 have been bought by the subscription of one generous Scotch donor, who requested that they might be distributed gratis among Hebrew-reading Jews all over the Continent. Two missionaries lately came from England to make a distribution from Vienna, and they have been sending copies to about 300 Rabbis, many of whom have undertaken to circulate the Scriptures

among their co-religionists. Very few have stated that they had any objection to read the New Testament.

In connection with this movement it may be mentioned that one of the most learned and respected of Hungarian Rabbis, Dr. J. Lichtenstein, who has been 35 years Rabbi of Tapio-Szele, has lately startled his co-religionists by two pamphlets in which he affirms the divinity of Christ. The pamphlets, being very ably written, have been noticed by all the leading newspapers, and have raised much controversy, for Dr. Lichtenstein professes to remain obedient to the Mosaic dispensation while recognizing that Christ was the Messiah. —*The Times, London, Eng.*

If we have gratitude to bestow upon those who have done some great service for humanity, let us bestow it generously upon the faithful pastor of the hamlet, especially in the naked places of the great frontier, where the newer civilization is only beginning to succeed barbarism. These men have labored in obscurity, and died in obscurity; but they have labored patiently, efficiently, uncomplainingly, and have laid foundations broad and deep and firm, upon which others will build, and upon which a grand and triumphant Christianity will some day rise. All this was done in the wilderness, amid privations which none can appreciate save those who have suffered them. Some of these men had a liberal education, and might have had easier and more prominent positions amid a large and appreciative public. If they had followed ambitious designs, they might have written books, or become bishops, or popular preachers, or theological professors, enjoying all the social and literary privileges so dear to men of culture. All these must be sacrificed in the poor and struggling communities forming in the far West. They must live the rude life of the settlers, shut out from the world, shut in with want. "The laborer is worthy of his hire." None are more worthy than these; but they do not complain because of the mere pittance they receive. —*Selected.*

A MISSIONARY in China writes: "In a house where there were four believers we held two meetings, and stayed the night. There lives here a widow of one of the sons of the family. My companion, Mr. Tsu, asked her if she believed the glad tidings. 'Yes,' she said, in a plaintive voice, 'I believe and my brothers believe; but oh! why did you not come a few years sooner? for then my husband might have believed, but now it is too late for him.' That cry has been ringing in my ears ever since,—'Why did you not come sooner?'" —*Spirit of Missions.*

AN old negro preacher divided his sermon into two parts: "Fust, all de things in the text, and second all de things not in the text; and bredern, we'll wrastle wid de second part fust."