

different parts of our country. They have led upwards of 700, mostly from other religious bodies, to be communicants of the Church, and are influencing many others to cast in their lot with us. Our New York Society has recently added a most important department to its general work in establishing a Home for Aged and Infirm Deaf-Mutes. We have there ten female and fourteen male inmates. Two are blind also. Several have imperfect sight. Several are crippled, and there are four score years of age. We have Sunday sign services in our neat and well arranged chapel, and a celebration of the Holy Communion once a month. Most of the inmates are communicants. When the deaf mute and blind man kneels at the chancel rail to receive this sacrament, the clergyman uses the manual alphabet and spells into his right hand the appointed words. It is a touching sight, worthy of the painter's art. Church work among deaf mutes began with a Bible class in the vestry room of old St. Stephen's Church in September, 1850. This led the way to the founding of St. Ann's Church with its special mission to deaf mutes in October, 1852. The work among this class of people increased so rapidly that it became necessary to supplement it by the incorporation of 'The Church Mission to Deaf Mutes,' New York, in October, 1872. This Society at first pioneered the general work throughout the country, but is now limited to the field indicated above. I trust that the number of our friends and supporters may increase every year."

#### THE RESTORATION OF JERUSALEM.

A letter to the *Christian World* from Jerusalem, under date Dec. 5, 1889, says:—

"On approaching the city from the west, in former years, there were scarcely any buildings except the Russian Convent and the Montefiore Almshouses to interrupt the view of the city walls; now the whole plain is covered with private residences and colonies of Jews; whilst near to the Jaffa gate are large numbers of shops already tenanted, and numerous others in course of construction. This extension beyond the walls has become necessary on account of the rapid increase of the population. I am informed by Mr. Moore, British consul here, that within the last three or four years about 20,000 Jews have come to Jerusalem for permanent residence in and around the city, and that of the entire population of about 70,000, it is estimated that nearly 40,000 are Jews. He also stated that the influx of Jews into other parts of Palestine during recent years has been entirely without precedent. The principal streets, which, but a few years since, were almost impassable in rainy weather, have been paved with stone, a new wide street has been opened up through a densely populated quarter, and five hotels are now open for the reception of the annually increasing number of visitors and traders from all lands. Public works of importance have been erected, and others are in progress. The road from Jaffa to Jerusalem at one time all but impracticable, has been reconstructed by an eminent engineer, and over it our own and other carriage services are in full operation. A good road has been formed from Jerusalem to Bethlehem, and another from Jerusalem to Hebron; several others are rapidly approaching completion—from Jaffa to Nablous (Shechem), 40 miles; Jerusalem to Jericho, 20 miles; Caïpha to Nazareth, 20 miles; and Nazareth to Tiberias, 18 miles; Jerusalem has hitherto been almost wholly dependent for its water supply upon its large underground cisterns for the reception of rain water, which, after a summer's drought often proves insufficient in quantity, and almost unfit for use. The government is now about to introduce an unfailing supply from a spring

of pure water beyond Solomon's Pools—about nine miles. A large flour mill, established by the Messrs. Bergheim, has proved both a great benefit and a financial success, and others with large steam power are in progress of erection; soap factories have commenced operation; and at Jaffa saw mills have been established. Colonies of Jews following agricultural pursuits, stated to be successful, are located one about five miles from Jaffa, and a larger one at Limerin, near Cæsarea, originated and assisted by the Rothschild family. The before-named road to Jericho is being constructed by the Government, which has taken up all the land available in the best parts of the Valley for the development of an extensive scheme of agricultural operations, which with such a temperature, so fertile a soil and well watered by the copious stream from Elisha's fountain, should promise abundant and remunerative crops. Grapes, bananas, sugar cane, cotton and various fruits and vegetables have for some time past been cultivated here with much success. The increased amount of rain which has fallen the last few years in Palestine has had a most marked effect in larger and more abundant harvests than hitherto known."

Still more important results are anticipated to accrue from the completion of the railroad now being built from Jaffa (Joppa) to Jerusalem. In view of the fruitless and frustrated efforts for 1800 years "to restore and rebuild Jerusalem," these developments are without precedent in modern times. The future only can determine whether the time has arrived, divinely foretold, when the Jews shall gather again to their own land.

#### THE FEAST OF THE TRANSFIGURATION, AUGUST SIXTH.

In the Transfiguration our Lord was not changed. He was still the same, and as such the three disciples might recognize Him by the well known features of His countenance. It was the same face and the same body with which they were so familiar, but yet "a dazzling light struggled forth at every part of His sacred person, penetrating the transparent features, and dissipating the earthly appearance of flesh and blood." His face did shine as the sun for it was radiant with light itself. His visage which was so marred more than any man, and His form more than the Sons of men.

He who had no form nor comeliness, and in whom there was no beauty that we could desire Him now appeared in that glory, in which He shall be seen at the last day by all those who love His appearing. His face did shine as the sun, and that disciple saw its brightness to whom in after days it was given to describe the Heavenly City, "Which hath no need of the sun, neither of the moon to shine upon it, for the glory of God doth lighten, and the Lamb is the light thereof."

Several and sufficient reasons have been given why the Transfiguration took place, and at the time when it did. As the great Redeemer of souls had lived in abject humility hitherto by his marvellous condescensions to attract the love of the Church, so now to increase its faith did He vouchsafe this present manifestation of His inherent and eternal glory. It was, it may be, to confirm to the utmost the testimony of St. Peter, borne in the name and behalf of all the disciples "Thou art the Christ the Son of the living God." It was to certify to them and us all that this Jesus was He of whom David had said: "The Lord is King, and hath put on glorious apparel; the Lord hath put on His apparel and girded Himself with strength," "Thou art lairer than the children of men."

One motive of the transfiguration doubtless was to afford indisputable evidence of Christ's

divine nature and power. It was to proclaim Him to be the true and only begotten Son of the Father—God of God—very God of very God. Hence it is that St. John, one of the witnesses of this event, and with reference to it, subsequently says in this Gospel, when affirming Christ to be the Word, and the Word to be God: "And the Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father," and St. Peter in this same regard speaks of himself and the two as having been eye-witnesses of His majesty.

It was also designed to convey some idea of what shall be the form and appearance of Christ when He shall come at the latter day to judge both the quick and the dead. He Himself speaks of it as a manifestation of the Son of man, coming in His kingdom, and St. Peter's words in regard to the Transfiguration are: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ."

A third motive of the Transfiguration was to afford but an idea and an illustration of the reward which the glorified bodies of the just shall receive in the general resurrection, and they that turn many to righteousness, as the stars forever and ever. And to this end not only was His own humanity transfigured, and did His face shine as the sun and His raiment become white as the snow and flash like the lightning—His raiment in the symbolical language of Holy Scripture is often accounted as a synonym for the righteousness of the saints—but there appeared with Him in glory two men. Not two of the angelic number, but two men.

It was to afford an infallible intimation of the change which shall be wrought in these bodies of our vileness, when they shall be transformed into the glorious image and likeness of Christ, when as St. John says, "at His appearing we shall be made like unto Him."

And its final motive may have been to remove this scandal of the cross, as it indicated the former and final glory of Him who was so soon to be subject to the utmost ignominy and to be crucified and slain. They who remembered what had taken place on the snowy summit of Hermon would be the less shaken and scandalized by the scene on Calvary.

The Transfiguration is then the sure witness of Christ's true Divinity, and of the glory and power of His second coming—it is an infallible indication of the final resurrection and glorification of the bodies of the saints, and it was designed to take away the scandal of the cross, which, it may please God, is to be borne in this life by these our mortal bodies.—*Rev. G. H. Houghton, D.D.*

**LEARN TO FORGIVE.**—Learn to forgive. Do not carry an unforgiving spirit with you through all your life. It will hurt you more than anyone else. It will destroy the happiness of many around you, yet its chief feeding ground will be found in your own heart. You hate your neighbor. Yonder is his dwelling, one hundred and fifty yards away. You pass by a wood fire; you pluck a half consumed brand from it, flaming and gleaming, and thrust it under your neighbor's dwelling to burn it. Who gets the worst of it? You find your garments on fire and your own flesh burned before you can harm your neighbor. So is he who carries an unforgiving spirit in his bosom. It stings his own soul like an adder shut up there. I know of some who are calling themselves Christians who are miserable because of their own revengefulness. Forgive your enemies, and get down on your knees and pray for them, and salvation will come into your own soul like a flood. "Father, forgive them," Sweet prayer and a blessed example.—*Parish Visitor.*