

# SUNDAY READING



EASTER AT JERUSALEM.

The Washing of Feet of Bishops by the Greek Patriarch.

The act of humility of our Lord, in washing the feet of His Apostles before His passion, is commemorated by the Greek church at Jerusalem every year on the Thursday before the Greek Easter.

The same ceremony is performed on the corresponding Thursday in the Western calendar by the Latin church, which, ever since the first capture of the holy city by the crusaders, has regularly appointed a patriarch of Jerusalem.

But this Latin ceremony, which takes place inside the crusaders' church, now standing over the Holy Sepulchre on the site of the original Basilica of Constantine, is not to be compared in point of effect with that performed by the patriarch of the Orthodox Greek church, who claims succession from the original bishop of Jerusalem, St. James, the brother of our Lord, martyred in the first year of the Emperor Vespasian. The open court in front of the beautiful south facade of the church of the Holy Sepulchre is the scene of this ceremony, for the purpose of which a temporary platform is erected in the centre of the court.

The Patriarch, with his bishops and priests enters the court from the great doorway of the church, and takes his place upon the platform, where there are twelve seats, six on each side, for the bishops, and a gilt chair for the Patriarch at one end. All other ministers, who take part in the ceremony, with the exception of a deacon standing on each side of the Patriarch's throne, place themselves at the farther end of the platform.

A golden bowl is carried before the Patriarch by a deacon in rich vestments. But the Patriarch, before proceeding with the ceremony, first solemnly removes his own robes of crimson and gold, and the crown, surmounted by a sphere of gold set with large jewels, which he wears upon his head and girds a white towel over the plain purple garment which he wears beneath his vestments. The towel is fastened round the waist and over the left shoulder so as to hang down behind.

The assisting deacon then places the bowl, which contains rose-water, in front of each bishop in his proper turn, and the Patriarch bending humbly, pours some of the rose water over the bare right foot, extended, and wipes it with the towel. After all have been ministered to, the Patriarch resumes his robes of dignity, and placing himself in his chair of state, receives the obeisance of the bishops, who rise in turn, and after standing some minutes, during which some words are recited by an assisting priest, bow and resume their seats. Then a bouquet of flowers is given to the Patriarch, who dips it in the bowl of rose-water, and as he leaves the platform, and re-enters the church with the bishops and priests, all solemnly chanting, sprinkles it over the crowd, which rushes eagerly forward to catch the precious drops, and to wipe up the last remnants of moisture from the bowl with their handkerchiefs. [—Dawn of Day.

## Free Testaments for Chicago.

The Christian law of life is the New Testament. For all Christians it is the ground-work of faith, the rule of conduct, the guide to heaven. Let us trust, therefore, that good may come from the free distribution of a quarter of a million copies of it in Chicago, during the Exposition, by the American Bible Society. Even the Roman Catholics, who refused to accept a copy of it because it is not the version sanctioned by their church, will readily admit that its books differ but slightly from the same books in the Catholic version, and that, from Matthew to the Apocalypse, both versions are in almost perfect agreement with each other. The society will this year give copies of it to all persons in Chicago who will take them. Those among them who are ignorant of its contents, whether they be pagans or infidels, can be assured that it is deserving of their perusal. They will find it worth their while to read the gospel narratives, the apostolic epistles, the Acts of the Apostles, and the Revelation of John. There are truth, beauty and glory in every chapter of all the books. If the words of the Sermon on the Mount enter into their hearts, happy will it be for them! They will never more walk in the ways of evil. From John the Baptist to John the Divine, what an array of mighty names shine upon the pages of the New Testament!

By the art of printing, all knowledge is made easily accessible to the whole world. The edition of the New Testament that is to be freely distributed in Chicago was got up here at a cost of five cents a copy. [—N. Y. Sun.

## "Watering with the Foot."

The Nile has no tributaries. The plain is watered, partly by the periodical overflows of the river, partly by canals and by big reservoirs. Several times I have seen this: the fields of rice, of leeks, of melons, are made up in small quadrangular portions by means of low mud-banks four or five inches high. The labourer passes up and down carefully treading them up into good order where they have been broken down. When he wants to water the plot, he just treads a breach in them on the reservoir side, and the stream flows in. The first time I saw him I understood Deut. xi. 10 in a moment. I suppose Proverbs xxi. 1 must have reference to the same practice. In fact, the management of the water supply is one of the most curious characteristics of the country. The water carriers go to the river or the canal with their vessel, generally the skins of a pig tightly sewn up, holding the beast over their shoulder by one leg. Some supply buyers on demand, others are told off to water the streets, all with the

same kind of vessel. At the wells, the patient blindfolded ox works away all day at the wheel, and the supply which he draws up is turned into troughs, and sent down into the fields to be distributed "with the foot." I have also seen "two women grinding at the mill," not corn indeed, but in one case coffee, in the other pepper; the revolving stone upon a fixed one, with a long curved handle.—Peter Lombard.

## ART IS NOT ALWAYS DEVOTION.

The Most Acceptable Singing May Not Be the Most Artistic.

Some years ago, a well-known minister got up in the pulpit to preach. He was very much impressed with the silence on the part of the congregation in not joining in the singing, and their gross irreverence leaving the church in the middle of the service. He told this story, a very beautiful one, writes a correspondent of London Tid-Bits. Turning half round, so that he partly faced the congregation and partly faced the choir, he said:—

Many hundreds of years ago, a young man knocked at the door of a monastery and asked for a night's rest. The monks received him. It was at the time of evening service, and the old and grizzled monks were singing their praises and chanting their requests. The young man was asked to join in the service. He entered the chapel, and he too, began to sing. Then, when the aged monks heard his beautiful voice, they ceased. They could only listen to his entrancing notes. They were amazed. How could they sing with their old and cracked voices, when such sweet strains were going up from the young stranger? So they remained silent.

## Domine Quo Vadis.

"The weeping Christians entreated Peter to fly from Rome while there was yet time; for the brethren at Rome he could do nothing more. To stay among them meant death, and his life was sorely needed by the Church of God. Overcome by their entreaties, and those of his wife and daughter, he started in the grey dawn, with the young Nazarius for his guide, and proceeded about two miles on the Appian Way. There—as Nazarius afterwards described the scene—a light seemed to shine round them. The apostle stopped, as it amazed, fell on his knees, with uplighted hands, spoke earnest words, and then, with wet eyes, said, 'We must return, my boy; it is the will of Christ.' To him he said no more; but he afterwards told his fellow-apostle that (near the spot where now stands the little church of 'Domine quo vadis') he had seen a vision of Christ walking towards Rome, and bearing His Cross. 'Whither goest thou, Lord?' he asked, in amazement. 'I go to Rome,' he said, 'to be crucified again.' 'Lord, I return,' said the apostle, 'to be crucified with Thee.' And the vision smiled upon him, and vanished."—Farrar.

## Texts Not in the Bible.

Some one asked a clergyman not long since if he could tell him where to find the text "In the midst of life we are in death." The clergyman confidently replied in the affirmative, and after an hour spent with his commentary gave the task up. He was afterward told that it was in the episcopal ritual. Another clerical friend of mine spent half a day with his bible trying to find "Cleanliness is next to godliness," and was still busy at the work when a Methodist friend came in and explained that it was one of Wesley's apophthegms. Chauncey M. Depew tells me that, some years ago, a certain Governor of Texas in his Thanksgiving message gave what he said was a quotation from Holy Writ, reading "The Lord tempers the wind to the shorn lamb." This is one of Sterne's sentiments, and as a result the Governor received nearly a carload of Bibles, which were sent him from all parts of the country, with letters protesting against his unfamiliarity with the sacred word. [—N. Y. Mail and Express.

## St. Peter Illustrating a Psalm.

A great trial awaited the elder apostle, St. Peter. He had hardly been set free from his chains that he might walk to the place of execution, with his hands tied behind his back, when he saw his wife, who was also being led on her way to die. Brief, and free of all anguish, were the words that they interchanged. "Be of good cheer," he said, "true yokefellow. He will be with thee who raised thy mother from the great fever at Capernaum. I rejoice that thou, too, art going home." "Farewell, my beloved," she replied, in a firm voice; "I am not afraid: in one short hour we shall be with Him where He is." He cast one long look upon her, and said, in Hebrew: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me. Thy rod and Thy staff they comfort me." And when they were parted he still turned round to her once more and said: "Oh, remember the Lord!" [—Farrar.

## Plenty of Lilies Now.

Easter lilies are not what they were says the N.Y. Sun. The taste for floral decoration at Easter steadily grew for many years, and with it the price for lilies advanced until five or six years ago stems of each, and er lilies wholesaled at 25 cents each, and er lilies, however, are easy much. Easter lilies, however, are easy to grow, and as the number of florists in and about New York increased, all began to raise lilies. The result has been a constantly increasing supply at Easter, and for five years past a falling off in prices, until now the wholesale rate is not more than three-fifths what it was at its highest.

## NEWS AND NOTABILLA.

The Church of England ordained 1,473 ministers last year.

A copy of the Hindi Bible in North India can be bought for one rupee—say 35 cents of our money. A New Testament costs 4½ cents.

Jane Austin's cottage in Hampshire, where she wrote the books that made her famous, is still standing, and has been little altered since her day.

The bishop of Durham has intimated that he will admit no one as a candidate for holy orders, except under special circumstances, who shall be over thirty years of age on the day of ordination.

The pecuniary result of the Papal jubilee is a gain to the coffers of the Vatican of about a million and a quarter of dollars, and jewels, plate and other valuable articles estimated to be worth about a million dollars.

Thirteen thousand copies of the Bible are issued by the British and Foreign Bible society every day, and during last year nearly four million Bibles in all were issued. The Scriptures have been published in 304 languages.

Luther, when studying, always had his dog at his feet. He worked at his desk for days together without going out; but when fatigued he would take his flute or guitar with him into the porch, and there execute some musical fantasy.

To such an extent does religion prevail at Gonaoara, in the South Seas, that every man, woman, or child on that island who does not go to church at least three times a week is liable to be arrested and fined, the fine going to the King.

Calvin studied in his bed. Every morning at five or six o'clock he had books, manuscripts, and papers, carried to him there, and he worked on them for hours together. If he had occasion to go out, on his return he undressed and went to bed again to continue his studies.

De Gebelin states that Easter was celebrated in Egypt, Persia and Syria by the lighting of huge watch-fires and the distribution of colored eggs. In India the Parsees still exchange red eggs on their spring festival, according to a recent authority, who adds that the custom is traceable to the earliest ages.

The highest price ever paid for a book is \$24,750 for Fust and Schofer's "Psalmorum Codex." This book was bought by Mr. Bernard Quaritch, the well-known book-dealer of Piccadilly, London, at the Syson Park sale, December, 1881. It is said that \$103,000 has been offered for the Hebrew Bible in the Vatican at Rome, and refused.

Birmingham, Eng., is making strenuous efforts to suppress Sunday trading. Thirty-five small tradesmen, chiefly tobacconists and candy sellers, were fined two weeks ago for keeping their shops open on Sunday. The dealers of the city failed to come to an agreement with the city, and two hundred summonses were out at last accounts. The prosecutions are laid under an old act of Charles II.

Mgr. Lasagna, bishop of Tripoli, has been deputed by the Pope to proceed to South America, virtually, it is said, as an Apostolic delegate, directly appointed by the Pope. He will have no fixed residence nor possess any special title, but is accredited to the various South American governments for the purpose of visiting and promoting the developments of the numerous mission stations of the order of St. Francis of Sales.

A brick from the old jail at Cambridge, Md., was a recent gift to the Historical Society of the Wilmington Conference. In this jail Freeborn Garrison was imprisoned in 1780 for preaching the Gospel "after the Methodist fashion." Methodism was planted on the eastern shore of Maryland almost as early as anywhere else in America, and Garrison lived to see its membership grow to nearly 400,000 persons. He died in New York city in 1827.

Trinity Church, Omaha, Neb., has adopted the nickel-in-the-slot idea as the means of liquidating its church debt. At the close of each session of the Sunday school the superintendent brings forth an artistically shaped red-lettered box with a slot in the lid. It is called the birthday box. The man of discretion invites all who have had birthdays during the preceding week to come forward and deposit a nickel for each year of their age. It is supposed, of course, that none but the superintendent and the cheerful giver see and count the nickels as they drop into the box.

The issue on the question of inspiration is of much wider relation than the church in which the trials are now taking place. It belongs to the age; there is a trend away from the Holy Scriptures which affects the current of Christian thought in all countries. The position to be taken by a church so large and influential as the Presbyterian must have a sensible effect on the general current. All who hold firmly to the full inspiration of the Scripture will watch with great interest and deep solicitude the movement which demands toleration for very loose views of the Scriptures as the word of God. Therefore it the more becomes us to acquit ourselves like men and keep our church right.—United Presbyterian.

The refusal of the American House of Bishops to accept the resignation of Bishop William Bell White Howe, of South Carolina, is attracting attention as another instance of the determination of that body to discourage episcopal resignations for any cause whatever, and especially for age or infirmity. The Churchman says this action cannot fail to strengthen the episcopate and to make the office of a bishop, as it is evidently intended to be, a life tenure, terminable only by death or ill behavior. It will be easily understood that a diocese having enjoyed the fruits of the youth and vigor of its bishop is not to be encouraged, or even permitted, to bring pressure upon him, when old and feeble, to give place to a younger and stronger man. The union of a bishop to his see is that of marriage. The vows of consecration and the connection of bishop and see thus established are to hold good till death shall part. Added years bring experience. Experience gives wisdom. The diocese is honored in its venerable and saintly head. The indissoluble tie, uniting the bishop and his diocese, is of itself a preventive of dissension and a source of strength. The bishops have done well in making episcopal resignation hard.

## Messages of Help For the Week.

Sunday.—Isaiah, 58: 13: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth."

Monday.—Isaiah, 59: 1: "Behold the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear."

Tuesday.—Psalm, 50: 15: "Call upon me in the day of trouble: I will deliver thee."

Wednesday.—Psalm, 91: 12: "Blessed is the man whom Thou chastenest, O Lord, and teachest him out of Thy law."

Thursday.—Rev. 7: 13, 14: "What are these which are arrayed in white robes? and whence came they? and he said unto me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

Friday.—1 Peter, 4: 7: "The end of all things is at hand: be ye therefore sober, and watch unto prayer."

Saturday.—1 Peter, 4: 12, 13: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened to you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy."

## Be Merciful.

Man who doth mercy extend  
On him mercy will descend;  
Our Lord has thus spoken;  
His word cannot be broken.

Oh, man, who'er you be,  
Pause and listen unto me  
That good you here may find  
By being merciful and kind.

There is here so much strife  
In passing through this life,  
We may neglect mercy to show  
To many people here below.

Percance we do not see  
They are less fortunate than we;  
Our talents they have not,  
Therefore, hard is their lot.

We may of men require  
What God does not desire,  
Thus in striving for success,  
May God's mercy never possess.

They having not ability to gain  
What we can easily obtain,  
Thinking they have no desire  
We then stir up our ire.

And do not for them feel  
As we should in mercy deal,  
Thus, to such extremes may run  
That others will us shun.

Neglecting to use our talents right  
Become loathsome in God's sight;  
Judgment on us may fall  
If we neglect mercy's call.

Man who will mercy show,  
He himself shall know  
'Tis the best way to live,  
God will to him mercy give.

He who follows our Lord's teaching  
Will find His mercy far reaching,  
Blessings here to him secure  
That will through eternity endure.

Shediac, N. B., March 1893.

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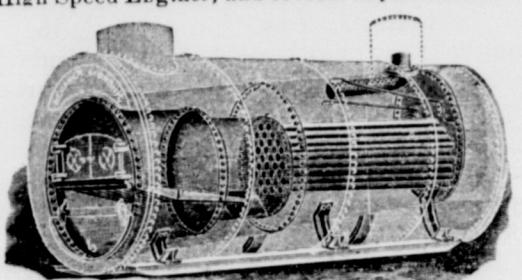
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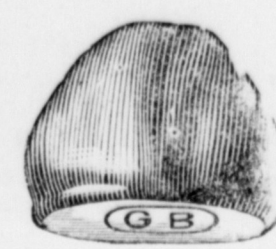
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