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THE EARLIEST EXTANT COINS IN THE IRISH KINGDOM.

the Ceremony of the Washing of the Feet

penny. Following an old custom, which had adjoining the house.

tains and rivers, because converts were many, stant friction in other matters also. and the early ages were unprovided with other even to the front of the minister's reading-

were held in high veneration, "righteous king." He was the priest-king of nowhere to be found. Salem (Gen. 14: 18, 20), and is supposed to have lived about B.C. 2080. It was foretold that the Messiah should be a "priest after the order of Melchizedek," and Paul (Heb. 6: 20) cites him as a type of Christ. Without father or mother is meant to imply that he was of obscure, or of undistinguished parentage. His person, his office and his relation to Christ have given rise to innumerable discussions. Some early Jewish authors held that he was Shem, Heb. 7: 3, simply says he was "like unto the Son of God." Still others, with apparent reason, hold that he was a principal person among the Canaanites, and of the posterity of Noah, and distinguished for holiness

and justice. What is the origin of the words, "When in Rome, do as the Romans do"? It is related that St. Augustine was in the habit of dining on Saturday, as on Sunday, but being puzzled with the different practices then prevailing (for they fasted at Rome and fasted at Milan), he consulted St. Ambrose. The latter replied: When I am here, I do not fast on Saturday; ean get one very easy. Just send us your name when at Rome I do fast on Saturday." In and address and we will send you by mail 15 pack. Jeremy Taylor's Ductor Dubitantium the passpackage of perfume is entitled to receive a beautiful he that did not fast at Milan or Rome, upon houses or till the soil, because that meant the

early as the fourth century the Nativity was pure and independent tribe. Nebuchadnezzar on December 25th and by others on January but they had held to total abstinence. But the Scores of Lives Los lieved that an exact number of years was com- religious leaders and offers them wine. They is a tendency to look upon our own on April 6; according to these differing views the startled company, "and say to all the individual case as being, somehow or were fixed the dates of the Annunciation and nation how faithfully these Rechabites have other, different from others, and out- the Birth. January 6 is still observed as the kept for these three centuries the command of

> a natural day? The best authorities hold that and earth! Shame on you, ye faithless Jews!' time of endurance of a condition. Parallel takes its name from these Rechabites. expressions (in indefiniteness) are "the day of vengeance," "our day and generation," etc.

The Transgressor's Bell.

the assurance that I should not live called "the poor sinner's bell." Five hundred desert city is there. It signals its presence by tion of the hands of the priest and of the "god until the spring. My attention was years' ago a bell-founder had melted his this mute appeal to Allah. And where there parents" of the bell, and it is hardly too much to called to your remedies, and I ven- metal, and left a boy in charge of it for a are no minarets-in the great waste of the say, with one liturgiologist, that the ceremonies tured to send for a trial bottle of minute or two, warning him not to meddle dunes, in the eternal silence, the lifelessness reached the limits of decency. Benediction of PSYCHINE, which did me so much with the catch that secured the secthing mass that is not broken even by any lonely, wand- bell was often performed by a bishop, but it cured. I have not needed to take any caution, and then, terrified on seeing the mol- pointed hours, the poor and even ragged robes at any rate in the country priests were permitted, medicine since." In a recent letter his ten metal beginning to flow into the mould, are laid down, and the brown pilgrims pro- and even without special license, to perform the wife states: "Since last writing to called to the bell-founder for help. Rushing strate themselves in prayer. The rich man ceremony. you I am delighted to tell you that in and seeing what he had intended to be his spreads his carpet and prays. And the half- Among dedications, that to Gabriel was com my husband has had spiendid health, masterpiece ruined, as he thought, angered to naked nomad spreads nothing; but he prays, mon. It was natural, for the bell which was have been fixed to secure W. C. Pearce, Interalthough there is no doubt at the madness, he slew the boy on the spot. When too. The East is full of money-getting and used to call the people to commemorate the mys- national Adult Bible Class Superintendent. time he began to take PSYCHINE he the metal cooled, the bell was found to be of full of bartering, and full of violence; but it is tery of the Incarnation, in the ringing of the Other speakers promised are Rev. E. A. Pearson. was in the last stages of Consumption. heavenly tone. But, realizing his terrible full of worship—of worship—of worship that disdains con- Angelus, might well receive the name of Angel but PSYCHINE brought him back dead, the bell-founder gave himself up to cealment, that recks not of ridicule or comment, of the Incarnation. So too the bell which was from the verge of the grave. My hus- justice, was condemned to die, and he went to that believes too utterly to care if others dis- used to toll for the dying or the dead might bear band works hard, and never was his doom while his beautiful bell pealed an believe. There are in the East many men who the name of St. Michael, guardian of departing stronger and better in his life than invitation to all to pray for "the poor sinner" do not laugh at the man spirits. Raphael is less common. Among dedi-

Come Out of the Past!

Remorse and regret are the greatest of a enemies to success and happiness. Regre wastes our time, taking us back over th fields of lost pleasures, departed youth, and missed opportunities. She leads us to cemeteries and bids us sit by old tombs and weep for those who cannot return to us here. Such an hour may be a means of spiritual growth if an exceptional experience. But when regret is our daily companion, and when she rises with us in the morning, walks beside us all wasting the strength which should be given hotel. which will enable us to earn immortality.

world, Canada has not only the best obser- lord and his guests were absent. vance of the Lord's Day but also the smallest Visitors to an hotel in Aberdeenshire who so that those who were not able to be present Seremban, China, and 14,000 people of the disper capita consumption of alcoholic liquors,- wear brown boots must not forget to keep might join their prayers with those offered before trict of Kuala Lumpur have been cured of the of that consumed in the United States, which not do so, the boots will be blacked, regardless bells as a matter of convenience, that the clerk or known as combretum sundaicum and will be is about half that of Britain and Germany. of their original color.

MORMON INCIDENT IN ALBERTA Where there Are Now Considerable Members of the Famous Sect.

A few years ago, on hearing of Mormons, By E. Hermitage Day, D.D., in The Treasury. one thought of Utah. Now they are in considerable numbers in our own North-west. Special Silver Struck and Distributed When Five years ago a Mormon settlement began to grow up around a mine about thirty miles Was Performed-Other Old-time Things east of Lethbridge, on the Crow's Nest line of C.P.R. The village was called Tabor, after the mountain in the Holy Land. Later, when Ireland had a coinage of her own , from the C.P.R. built a station there, it was agreed early times. The earliest extant coins are to spell it Taber. Several mines were opened, pennies of the Hiberno-Danish King of Dub- and the village grew. The municipal councillin, Ifars, 872 A.D. The latest are pence and lors and officials were Mormons, and the halfpence of George IV., dated 1823. A sil- settlement was arranged upon the Mormon ver penny of George III., was called Maundy plan-each family having a small tract of land

its origin in a literal interpretation of what our In time others besides Mormons began to Lord said when He washed His disciples' feet, come in, and when a coal company began many European monarchs used to perform the operations on an extensive plan, it was seen bell of St. Teilo, given to him, as legend avers, morning, in accordance with immemorial custom. ceremony of washing the feet of old people that Taber was to be one of the prosperous on Maundy Thursday (the day before Good towns of Alberta. Real estate men, business Friday). This ceremony was accompanied by men and builders began to flock in, as well as gifts of money to those whose feet were great numbers of settlers to take up land for washed, usually one penny for every year the miles around the town. The "Gentiles" built sovereign had lived. In England special sil- their homes and business houses apart from them to heaven." ver coins were struck of the denomina- the Mormons. This made the village more tion of one, two, three, or four pence. The scattered and, roughly speaking, the railroad footwashing has been discontinued in England | became the dividing line between the two since the time of James II. but the annual classes. In the school built first a Mormon distribution of the silver coins continues. school mistress held sway. As the village What the font is everybody knows, but not grew there was dissatisfaction among the why it was so called, wrote Bishop Sparrow Gentiles that their children should be taught more than a century ago. The rites of bap- by a Mormon. So a new school was built on tism in the first times were performed in foun- the other side of the track. There was con-

baptistries. Hence we call our baptistries grown to a sufficient size to be incorporated power over the souls of men and over evil My sound is good, my shape is neat, fonts, which, when religion found place were as a town. Nominations were held for mayor spirits, began to be attributed to the bell. A cerbuilt and consecrated for the more reverence and town council. Naturally the parties were tain sanctity seems to have attached to bells, and Others are simply vulgar: and respect of the sacrament. These were set divided, but the "Gentiles" were in the ma- the custody of them was committed to the clergy at first at some distance from the church, jority, and when the election was over, the lather than the laity. Even so late as the thirafterward in the church porch, and that, sig- mayor and practically the whole council were teenth century Durandus speaks of the ringing nificantly, because baptism is the entrance non-Mormon. When the time came for the bells as especially a work of the priest. into the church mystical, as the porch to the previous council to hand over their records to Their sound was supposed to have an effect in Temple. At last they got into the church, the new one, they refused. Surprised and the world of spirit, as for instance:-"I praise startled, the new council and the magistrate the true God, summon the people, convoke the desk, though the usual ancient place is near of the district prepared to enforce the law, but clergy, I toll to burials, I break the power of he entrance. Yet, wherever they stood they by the time they were ready the members of lightning, I determine rest days, I mourn the dethe previous council had slipped quietly over parted, put pestilence to flight, and grace festi- sent sentiments of a religious character: Who was Melchizedek? The name seems the border, and the municipal records were vals.

> aid." They do not usually become success- thane's estate. ful beyond a certain point, whether in business, farming or in education. They do not seem to be encouraged to do so.

The Faithful Rechabites. A chapter of the Bible shows us a strange sight,—a prophet as a tempter! Upon the ancient family (or religious order, as some think it) of the Rechabites, their great founder, Jonadab, had laid two rules,-strict temperance and the nomadic life. They were not ages of our fast selling delicious perfumes, in six the valley) to sell at 10c. per package. You can sell Ionia or Smyrna, was a schismatic; and so was | body and soul. They were not to live in deture, 16 x 20 inches, which are reproduct the same day." A parallel illustration from corruptions of the city. In those unsettled suitable for framing. As soon as you have sold the Paul the Apostle may be found in I. Cor. 9: 20. | times farmers were obliged to live in cities or Respecting Old Christmas Day, Jany. 6: As towns. Jonadab wished to establish a hardy, commemorated by some branches of the church | had forced them to live for safety in Jerusalem, 6th. But the date seems to have hinged upon great propret Jeremiah invites them into a another, that of the crucifixion. It was be- private room of the temple in the presence of pleted between the Annunciation and the death refuse indignantly, as Jeremiah knew they of Christ. And His death was thought by would. Then Jeremiah discloses the object of some to have occurred on March 25, by others | the strange scene. "Go," he says, turning-to side the influences which affect the Feast of the Nativity by the Armenian Church. Jonadab; and see how little heed you have health and lives of our fellow-men Does the sacred writer (in Gen. 1: 5) mean given to the commands of the Lord of heaven Perhaps someone who reads these the Hebrew word "day" used in this connec- Forthwith Jeremiah promises the Rechabites tion, does not mean literally twenty-four hours, that their tribe shall endure forever. It has and paid heavy doctors' bills, only to but an undefined period. The first verse, ac- marvelously cropped up many times in history be told at the end that nothing can be cording to Hebrew scholarship, reads in sub- since, and still in Arabia there is a tribe that done for you: that your case is hope stance: "Of old, in former duration, God follows the rules of Jonadab and claims to be less, and that nothing remains but to created the heavens and the earth." "Day" descended from the Rechabites of Jeremiah's face the inevitable as bravely as post would therefore mean a period, an age, the time. A great modern temperance society

East a Land of Prayer.

Prayer pervades the East. Far off across the sands, when travelling in the desert, one In a German town is a church bell, usually sees thin minarets rising toward the sky. A in the cauldron. But the boy disregarded the ering bird-the camels are stopped at the ap- clear from the rubric of the Sarum Manual that who had found the way of his transgression who does, like the unpraying Christian. There cations to the saints, St. Mary is the most freoff, quivering mirage, lost in some wayward tion, in many instances, to their own patron

Uncommon Hotel Customs,

THE SOUND OF THE BELLS.

Used to Call the Faithful Souls to Worship in Old Ages.

'Come to thy God in time,' Thus saith their pealing chime; 'Youth, manhood, old age past, Come to thy God at last.'

From the earliest ages, soon after the church emerged from the period of persecution and had begun to assert her presence, bells have been used to summon the faithful to worship. They though all memory of their original purpose has had long been in use for secular purposes, and different forms of bells and gongs of early date clerks and sextons ring at certain times, for no are found all the world over, and especially in other reason than that their predecessors have so the East. Some of the earliest records of the rung from time beyond memory. In many use of bells by the church in England refer to the parishes a bell is rung at eight or nine i from place to place, and which they rang to attract the people to their preaching. Such was the bell. In other places a bell is rung early Sunday by the Patriarch of Jerusalem. To it the saint It is a survival of the Mass bell. The bell rung himself was likened. "For like as a bell invites after the peal is ended, immediately before sermen from the depth of sleep and slothfulness to vice, is called in some places the calling-in bell, the being made a in others the sermon bell, and old folk will tell bon't Neglect a church, so the great prelate Teilo, being made a in others the sermon bell, and old folk will tell preacher of Christ, by continual preaching wins you that if there were going to be no sermon the

iliar in cowbells, and witness to the persistency bid prayer for a departing soul, is of very anwith which the earliest types of things in com- cient usage.

By the summer of 1907, the village had as a relic, and the virtues of the saint, and his skill, with vain boasting:

When the land began to be covered with Under ordinary circumstances, however, one churches, and their architecture to be developed, to the Mormon faith. Generally speaking, ple of the parish to the folk-mote and hundred- one took an interest in the ringing did Chinee the bland, child-like smile, but "with that a royal enactment of the tenth century pro- wit

elaborate rules began to be formulated in cathe- shame

know to what they were summoned. buted such labor as he might require.

Bells were dedicated in the names of ange. or and mark they have their message. saints, whose names were cast in the inscriptions; they were solemnly blessed with a ceremony which included affusion of holy water. Hence the ceremony gained the popular name of baptism, most unfortunately. There was some reason for the mistake when the bell was seen to be sprinkled, anointed, censed, named with the imposi

is nothing ludicrous to them in prayer. In quent. Many bells are dedicated to St. Peter. classes," in the other to men's classes. The Egypt our Nubian sailor prays in the stern of Local saints have their share. St. Katharine gathering promises to be one of unusual interest your dahabich; and your Egyptian boatman is common, for the wheel of the bell suggested to ministers, superintendents and class workers. prays by the rudder of your boat; and your dedication to the saint whose symbol is a wheel. Additional information may be had from J. A. black donkey-boy prays behind a red rock in St. Barbara also has many dedications, for she Jackson, General Secretary, Ontario Sunday the sand; and your camel-man prays when you was invoked for the stilling of storms. The are resting in the noontide, watching the far- donors of bells probably procured their dedica- ing. Toronto.

Besides the great bells of the ring, there are Rev. J. Campbell Morgan, London: found in some steeples smaller bells for special Christ there is neither male or female. There Never Fails to Restore The Scotch people as a class have a horror purposes. Such a bell hangs in the steeple at can be no doubt that women were definitely of profanity and bad language, and at a hotel Frindsbury, in a little opening on the side look- appointed to Christian service. Their official Gray Hair to its Natural in Edinburgh, patrons who swear must place ing to the village. This was, perhaps, one of position lasted till the end of the second cent- Color and Beauty. day, retires with us and directs our dreams a penny in a box kept for this purpose, and a those known as "pudding-bells," rung at the end ury. All writings show, it, and when it passed No matter how long it has been gray at night, she is our worst enemy. She is grossly profane person cannot stay at this of service to warn housewives that churchgoers it only passed, because it became merged into or faded. Promotes a luxuriant growth might soon be expected home to dinner. Of the that sad system of monasticism which cast its of healthy hair. Stops its falling out, to spiritual and mental growth—the growth—th hotel in Warwickshire was in the habit of Sacring or Sanctus bells. These were usually dom. There is no need to make any offence druff. Keeps hair soft and glossy. Reinviting all his guests to go with him and his hung in a little bell-cote above the chancel arch, of a return to apostolic method by the calling wife to the parish church on Sunday morn- at the junction of nave and chancel. They were of women to service in the Christian church. Among large geographical divisions of the ings, and the hotel was closed while the land- rung at the Elevation, to notify those without that the mystery of the sacrifice was accomplished, The opium cure plant was discovered near about four gallons a year, less than one-fourth them in their room over night. If they do the altar. They were hung apart from the other opium habit by its use. It is a tropical plant someone near the altar might easily sound them put on the market in England.

from his place. When they were hung further west, "squints," or oblique openings, were cut through the intervening walls, so that the ringer might have a clear view of the Elevation and be able to ring at the right moment. In the Middle Ages a ring of small bells mounted on a wheel was sometimes used in place of the single Sanctus I bell. And a handbell was carried before the priest who bore the Blessed Sacrament to the

Old customs of ringing have a long life, and many remain from pre-Reformation times, been lost by those who ring. Conservative handbells carried by missionaries as they went evening. It is almost always called the Curfew, but in some cases it is a survival of the Compli single bell would not be rung. The passing bell, These handbells were of the simple shape fam- now usually rung to notify death rather than to

After the Reformation bell inscriptions, which As churches arose, and the mission priests be- had hitherto been pious, if occasionally supercame parish priests, with settled places of resi- stitious, became too often secular and frivolous. dence, the bells they had used were kept in or They commemorated not an angel or a saint, but near the churches and were replaced by bells of a donor, a rector, or a founder. Not a few pera larger size. The bell which a saint had used petuate sorry jests, in the dreariest doggerel. on his missionary journeys was often preserved One at Combe glorifies the bell, and its founder's

All you of Bath that hear me sound Thank Lady Hopton's hundred pound. Squire Arundel the great my expense did raise Nor shall our tongue abate to celebrate his praise Patriotism and loyalty to "our happy establish ment in Church and State" are often inculcated Ye people all who hear us ring

Be faithful to your God and King. A number of inscriptions still continue to I to the church the living call And to the grave do summon all.

A vast number of bells disappeared, first from might live a long time among Mormons with- the bell-tower became an important feature. A the monastic belfries during the spoliation under out such startling revelations. The seem to special importance was attached to them in the Henry VIII., and then from the towers of the live like ordinary men, barring a few external ages when the land was overrun in the Danish parish churches when they were looted under traits peculiar to themselves. The laboring invasions. The watchers on the tower announced Edward. The bells were melted down for the class among them is usually lazy, due partly by the church bell the coming of the dreaded foe, metal they contained. In the ages of desolation to the class of people in become proselytes while in times of peace the bell called the peo- the churchwardens of many a parish where no the Mormons are rather ignorant, easy-going mote by which the affairs of the district were scruple to sell the bells to effect repairs, to fill and good-natured. They remind one some- settled, as well as to Mass and Office. So neces- their own pockets, a case of selling the horse to times, however, of Bret Harte's heathen sary was the function of the bell and its tower pay for the stable, an expedient which shows little

ways that are dark and with tricks that are | vided for the building of a bell-tower on every | With the lessening of reverence in post-reformation days came the custom of ringing on all In the monastic houses which, from the time occasions of political and social interest. May of the first coming of the Benedictines, gradually 29 and November 5 were especially celebrated. spread over the whole country, the bell played And the ringers were willing to give their sera most important function. By day and by night vices when the payment was made in ale and disit rang the community to the services, the opus posed of in the belfry. Fines enacted for breach Dei or work of God which it was the chief pur- of the laws and customs of the belfry were pose of the religious community to maintain, that spent in ale; a man who came in with his hat on, God might be continually praised. It sent the or who overthrew a bell and broke the stay, was brothers forth to their work in the fields, it penalized for the benefit of the thirsty ringers. called them home again to their simple meals. "Ringers' jugs," with inscriptions which indicate And those in the world without were glad to their use, are still found in some places, even in hear the monastery bell, and to be reminded that belfries, though most of them have found their there were those who by work and prayer served | way to public or private collections. In old vesnot themselves only, but the whole church. As try books are many entries of money expended the number of bells in the towers grew larger, for ringers' ale, betraying neither remark nor

dral and monastic churches, so that each office or | Change-ringing is a peculiarly English pastime. work might have assigned to it a definite sound, Among enthusiasts it is known as "the exercise." of a single bell or a peal, so that men might Carillons, so popular on the continent, have never found much favor in England. And there In the thirteenth century bell-founding came to is surely little cause for regret. The scale of a be a craft of great importance. By that time the carillon is usually an offence to the musical ear. design of the bell had been carefully thought The function of bells is to summon to worship out, and the methods of casting brought to a or to work, and to remind of the passage of time. system, while the proportions of the metals used And since in the crowded streets beneath the had been settled by rough experiment. The bells belfries of large towns there must always be some were usually cast where they were to be used, to whom their sound is distracting, and whom for when roads were few and bad, carriage from perhaps it hinders from rest or recovery, they a distance, except by water, was a costly matter. must in these days be used with charitable dis-But even then famous foundries were arising, as, cretion. Better no bell at all than the harsh note for example, at King's Lynn. When a bell was often heard. Better a short ring of a minute or to be cast, the founder came from a distance; two than the long clanging by which some sexmetal, fuel, and all that he needed were found tons consider it necessary to announce a service for him, and the parish or the monastery contri- in a place where people are rarely out of sight of a clock and where everyone carries a watch. As the dignity of bells increased, and also as In the country there is less need of restraint, and the ceremonial of the Middle Ages developed, the there the music of old and mellow bells is usually dedication of a bell became an elaborate rite. as welcome as it is sweet. For those who hear

Adult Bible Class Movement.

It is scarcely a year since the general movement for gathering adults into organized Bible classes, in connection with the regular Sunday school, was begun. The development has been so great, side by side with the Laymen's Missionary Movement, that they are close rivals in effective work.

A potent factor in bringing growth was the conference of workers in Toronto, January, 1908. Encouraged by this a joint organization, consisting of Adult Bible Class committees of the provincial and city Sunday-school associations and the denominational Sunday school secretaries resident in Toronto, has been formed for a second conference. The dates, January 28-29, Peterboro; Judge Deroche, Belleville; Rev. D. H. Wing, Hamilton's Rev. W. J. McKay, and Rev. J. A. Macdonald, Toronto and several experts in "Organized" Adult Bible class work. A new feature will be two concurrent meetings. In one attention will be given exclusively to "women's

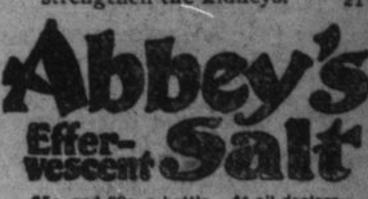
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called Norway Pine Syrups, but be sure and insist on having Dr. Wood's. It is put up in a yellow wrapper, three pine trees the trade mark, and price 25 cents.

Mrs. A. Elles, Innisfail, Alta., writes: "Last spring I had Typhoid fever and Bronchitis, which left me with a terrible cough. I tried doctor's medicine but got no relief until my husband got me a bottle of Dr. Wood's Norway Pine Syrup, and before I had finished it my cough was cured. My husband also uses it whenever he has a cough. I would not be with-



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