

MYSTERY.—It has been said, where mystery begins religion ends. No sophism can be more destitute of foundation. Religion begins with mystery, nor is it possible that mystery should be excluded from it. The Divine nature is, and cannot but be, to us a mystery. Our own nature, compounded as it is of spiritual and corporeal faculties, is also a mystery. The whole course of nature is a mystery. So is the Divine government of the world, baffling continually the profoundest calculations of human wisdom. Shall we, then, wonder if the mode of being peculiar to the "God invisible and immortal" be beyond the grasp of our apprehension? Shall we expect, that while we are in this earthly tabernacle such a subject may be brought down to the level of our capacities; and that though in almost everything else we "see through a glass darkly," we shall be permitted to "see face to face" the glories of the Almighty, and to know him even as we are known? Surely this is to forget the distance between finite and infinite, between heaven and earth, between matter and spirit, between things temporal and things eternal. But again, it is urged that a mystery, when revealed, should cease to be a mystery; otherwise, it is in effect no revelation. This also is a mere strife of words. A mystery is any thing hidden from human comprehension—any thing imperceptible to human faculties—any thing unattainable by human research. Whatever relates to the essence of the Divine nature is of this description. But though the subject of the thing revealed be mysterious, the evidence by which it is made known may be such as to command our assent; and though the mystery revealed be still a mystery, it may be received without any impeachment of our understandings. To a man born blind, every thing to him invisible is a mystery. But does he not contrary to reason in trusting to the testimony of others, respecting objects which he cannot himself discern? Though unable to walk "by sight," may yet walk "by faith?" And why may not we do the same with respect to things indiscernible or incomprehensible by our natural faculties? Faith in God is our proper guide in the one case, as faith in man is in the other. In both, though the subject be hidden from our view, enough may be known to satisfy every reasonable inquirer of its reality and its truth.—*Bp. Van. Midert.*

MARRIED.

MURDOCH—HOLLAND—Nov. 30th, at St. John's Church, Bowmanville, by the Rev. A. MacNabb, William Murdoch, Esquire, of Ormeme, to Georgiana, eldest daughter of the late Richard Leo Holland, Esquire.

DIED.

JACOBS—At Manitowaning, on the 20th of May, of consumption, the Rev. Peter Jacobs, Missionary to the Indians, aged 31 years.

BECK—At Ashburnham, on the morning of Sunday, the 8th inst., Georgiana, wife of the Rev. J. W. R. Beck, M.A., Rector of Peterborough, and daughter of the Hon. Geo. S. Boulton, of Cobourg, in the 37th year of her age.

THE LATE MRS. BECK.—It is with a feeling of more than usual regret that we call attention to-day to our obituary; for the sad record includes the name of a lady—the wife of the Rector of Peterboro'—whose estimable character, whose unassuming manners, and whose kind heart had endeared her to all with whom she was ever brought into contact. In losing her, her husband has lost a faithful coadjutor as well as an affectionate partner, her children have been bereaved of a tender mother, society is deprived of an amiable member, and the poor and the sick a considerate friend. Our heartfelt sympathy—we can venture to offer nothing but the expression of such sympathy during these early days of mourning—is sincerely and unaffectedly tendered to the relatives she has left on earth.

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