

"We have always been taught that the seasons themselves are of great importance," replied Mr. Crampton, "because if used as they were meant to be, they tend to keep before our minds the great truths of our faith, and lead us on to holiness, but as to such observance of them as you refer to, while perhaps not without good effect where they are used in their right place, our late vicar led us to regard them as of no special moment, and while there were so many more important matters calling for our efforts he would have objected to our multiplying altar cloths. His solemn teachings and his holy life, and strict personal observance of the fasts and festivals, kept us from ever forgetting when they occurred."

"Ah! that is all very well," observed Mr. Bray, "but men must be taught through the eye, and there is nothing like the ecclesiastical colors."

"We are not, as you may see, altogether without such teaching either," said Mr. Crampton, pointing to some boughs of the elegant weeping birch and some wreaths of flowers with which the church was adorned.

"Ah yes—very true, but after all one can't get leaves and flowers of the proper ecclesiastical colors, that's the misfortune."

"We have never expended any great amount of thought upon the matter," said Crampton; "this is a part of England where old customs have lingered long, and our late vicar finding such to be the case encouraged it, and when the young people of the parish adorned the church with holly and mistletoe at Christmas and with yew at Easter, and made all the graves in the churchyard gay with flowers at the same happy season, and when they set up birch sprigs at Whitsuntide, he taught them to take a deeper interest in these ancient customs by pointing out their meaning, and by teaching them to draw holy lessons from these time honoured observances."

There were not many things in the Church with which Mr. Bray did not find fault; not even excepting the chancel which had been to a great extent restored by the efforts of Mr. Hamilton, who had induced the lay impropritor to remedy the positive dilapidations in a very thorough manner, and who, out of his own means and Mr. Crampton's offerings, had done much towards the seemly ornamentation of a portion of the edifice. The beautiful st

tracery in the windows which had been destroyed was now perfectly restored, and the window over the communion table was being filled, compartment after compartment, with richly stained glass, according as their means would allow; the timbers of the fine roof were cleansed and repaired; the floor had been laid with encaustic tiles, the patterns of which were after "examples" such as ought to have satisfied even Mr. Bray. The covering of the Lord's table was of the richest velvet and skilfully embroidered with the cross and the symbols of the Holy name, and appropriate texts of Scripture. The pews for the Vicar's family and servants had been turned out of the chancel and handsome stalls for the choir and clergy had been substituted for them—but all would not do for Mr. Bray. It required to be darkened and waned in color and light. It was wanting "in effect;" there should be more dignity and mystery, to which end a good screen, well closed, would be an improvement, and it was plain that over the darkness of Carlfordleigh the light of true ecclesiology was about to rise in the person of the Reverend Aston Bray.

#### The Eastern Church.

Concluded.

THUS we have endeavored to give the sense of the Eastern Church on the chief points of the Christian Faith—the doctrine of the Holy Trinity; the value set upon, and the use made of, the Holy Scriptures; the comparative importance and estimation of the Bible and tradition; the relation between Faith and Works; Church Government and Ecclesiastical organization; and, finally, the doctrine of the Sacraments. It is, of course, impossible for us, within our present limits, to examine, in the like manner, all the minor points of Christian doctrine and practice. We choose the chief points of faith, rather than the minor matters of opinion, for the simple reason that they are the most important, and that unless we find truth there, there can be no necessity of going further. And we maintain that in the opposite course, which is so often followed, may be found the chief causes of the religious

In examining the chief points of faith, we have seen that the same principles are the basis of all the noble societies