

ments, which one may presume he considered to be calculated to edify the faithful; the first was that the widow was unworthy of compassion; ordinary persons who may have observed that the evangelist described the deceased young man as "The only son of his mother," and adds that "she was a widow," will venture to differ with the reverend Father on this subject; according to the ethics of this gentleman, the frequent consideration of death leads to a virtuous and religious life in this sublunary sphere, and to "an eternity of happiness" on the other side the grave; he deprecated "carelessness with regard to sacrifices, and especially with respect to the sacrifice of the mass;" such carelessness, we learned, would "awaken the disappointments" of the Almighty; the cross was represented to be "the uncomfortable sign of man's redemption;" "the just," we were told, "have not transgressed through malice," but they were represented as "having repented, and cleansed themselves in the sacrifice of penance;" "death therefore" was said to be in their case, "the gate of eternal happiness," and we were assured that meditation on this subject, "if we were faithful to the law," would result in our being "raised to a never ending eternity." The only redeeming feature of this lucubration, recognizable by the writer, was the reverential mention of "our Divine Lord," and he would rejoice if any missionary agency such as that of which he was hearing in another church, on the morning of the 10th, could reach and enlighten this poor blind man. That some twenty thousand persons should be willing to bear a share of the pecuniary burden involved by extending immunity from rate-paying to this and other teachers, in the name of religion, in this city, is one of the marvels of the present era.

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THE FRIENDS' MEETING-HOUSE.

SOUTH PEMBROKE STREET.

A body of Christians, which from the time of the second Charles, has been characterized by unobtrusive, and practical wisdom and goodness, is a body so exceptional, that it is impossible not to approach them with corresponding interest. Anyone who had been accustomed to see the same Ecclesiastical body, on the other side the world would, at first sight, be surprised by the lack of external resemblance between the two; he would look in vain for broad-brimmed hats, drab coats, and coal-skuttle bonnets, and in lieu of the latter, he would perceive the usual array of feathers, and "come-kiss-mes;" he would also see Bibles and hymn-books, neither of which are ever seen in a "friends'" meeting in Great Britain; he would moreover find himself confronted by a minister with the conventional white tie, and he would perceive that waiting until the Spirit moved the said minister was a thing of the past; the only relic indeed of the characteristic of the body which, for centuries, has distinguished them from all others, was a brief period of silence requested to be maintained, immediately before the close of the service. The first noticeable feature of the service consisted in the reading of Psalm cxvi, and as the minister was silent as to the history of the psalm, and as to its relation to the Messiah, it behoves the writer to state that it is one of the group extending from Psalm cxiii to cxviii, which constitute the Paschal hymn, and which derives a special interest from the consideration that as it has been sung by the Jews from the time it was composed, to the present day, at the celebration of the Passover, there can be no reasonable doubt that this is the "hymn," or psalm which the Lord is recorded, in Matt. xxvi, 30, to have sung with his disciples, immediately before proceeding to the Mount of Olives. Such portions of