

shall be saved; he that believeth not shall be damned." Christian charity, as understood by the beloved and loving disciple, connects a true faith with the abundant exercise of benevolence, and no where more than in the epistle for this morning's communion office; for "this is His commandment, That we should believe in the Name of His Son Jesus Christ, and love one another, as he gave us commandment." True spiritual wisdom also is shown, not in a promiscuous confusion of all the parts of truth, but in proportioning our regard for every part, to its own importance and magnitude.

Christian charity includes a real benevolence to the whole Church of Christ and to the world at large, the theatre for the Church's organization—as opposed to any selfish views of our own salvation. The nearer we approximate to universal love, the higher we ascend in the scale of Christian excellence. There are some who profess to be Christians but who, nevertheless, so far ignore the Christian character as to be so perfectly absorbed in selfishness that they begin their charity at home, and take a vast amount of care to keep it there; they regard whatever does not conduce to their own immediate gain, temporal or spiritual, as so much loss. The utmost extent of human benevolence, apart from the Divine religion of Jesus Christ, only extended to the social or political organization, of which the individual subject of it was a member. It might allay discord, alleviate the wretchedness of want, and expose life in the service of a friend, or of the state. The haughty Roman confined his benevolence to the city of Rome, regarding the provinces only as subservient to the wealth and grandeur of the splendid capital; and all the world beyond the limits of the empire was despised as a mass of contemptible barbarism. Christian charity, however it may allow of patriotism and loyalty to one's country, views the world of human beings as one vast whole, mankind as one family, all nations as one blood, springing from one God and Father of all, and aiming at one glorious destiny. It supposes the Divine Being to have discovered Himself as the Universal Father, of Whom all are alike the children by nature, from Whom all have departed by sin. It supposes Him to have shown us that all are in the same lapsed condition, that one great method of recovery has been provided for all, and that those who have been baptized into Christ are heirs of His glorious promises, and will ultimately, if faithful unto death, attain the felicity of the saints. It believes that there is one immense society of holy beings in heaven and earth, to which we are invited, and that in our incorporation therewith, we come to an innumerable company of angels, to the general assembly and church of the first born, to God the Judge of all, and to Jesus Christ the sole Mediator of the New Covenant.

In the parable of the Great Supper the extent of the charity of the Gospel is shown in the many that were first bidden, then in "the poor, the maimed, the halt, and the blind," who were invited from the streets and

lanes of the city; and again in the occupants of the highways and hedges, who were to be urged to come to the feast. It is further shown that those who refuse the invitation are *ultimately* and *finally* passed by; and that it is not a principle opposed to the charity of Christ's religion that such unhappy individuals shall never enter into the joy of our Lord. They have rejected the invitation of Him Who would have saved with an everlasting salvation, and when at last the guests shall sit down at the Heavenly Banquet provided, they that had been bidden but had refused to accept the invitation, were left to such enjoyments only as their farms and their merchandise could have secured for them.

THE LATE BISHOP OF CORK.

THE death of Bishop Gregg took place at the Palace, Cork, after a comparatively short illness, on Sunday evening, May 26th. He is extensively regarded as one of the most useful, most energetic, most exemplary, and most eloquent of the prelates who ever adorned the Irish Church; and his name will long be held in affectionate remembrance by multitudes of Irish Churchmen. He was a native of the county of Clare, son of the late Richard Gregg, Esq., of Cappa, and was born in the year 1798. He was educated at Trinity College, and obtained a scholarship in the year 1822. In 1825 he graduated, and has frequently remarked that he came to Dublin without a penny in his pocket. In 1826 he was ordained and became incumbent of St. Paul's, Portarlington. Two years afterwards he was appointed to the Vicarage of Killasalaghan. In 1835 he married Elizabeth, daughter of the late Robert Law, Esq., of the city of Dublin, and had a family, one of his sons having been raised to the episcopal bench. In 1835, he was appointed to the chaplaincy of the Bethesda, in Dublin. The church was burned to the ground in the great storm of Sunday night, Jan. 6, 1839; but a new sphere was opened for him in Trinity Church, Lower Gardiner street, which had been recently built; and there he became an exceedingly popular priest. Lord Palmerston advised her Majesty to appoint him to the See of Cork, which became vacant in 1863. There he labored with uncommon energy and success as Bishop of Cork, Cloyne, and Ross, until nearly the day of his death. It is generally supposed that Dean Daunt will succeed him in the See of Cork by the unanimous voice of the united Dioceses. It is suggested that a suitable testimonial may be erected for him in Dublin, where he is remembered with affectionate regard; and that it may be placed near the church he loved, and where he labored so long and so successfully.

He was an able administrator, an eloquent and impressive preacher, and popular with all classes, owing to his warm Celtic nature, which made him at home everywhere, and recommended him alike to Anglican and Roman Catholics. He was no polemic, and, as a rule, never went out of his own sphere, in which he laboured hard and set a fine example to his clergy. To his extensive dio-

cese—comprehending the great county of Cork—he was no stranger; and there was no pulpit however remote, no church however humble, where he was not known. During his middle life and for a long term of years, the late Bishop was best known as 'John Gregg.' It was by this familiar name he was recognized while incumbent of the large proprietary church in Lower Gardner Street, Dublin. Hither crowds flocked attracted by his unwonted eloquence. Here might be seen at once the representative of her Majesty in the person of the late Lord Carlisle, and the young student of Trinity College, who hastened there after early prayers in the College Chapel. It was John Gregg that the late Mr. Thackeray sketched off in one of his pungent, though not unkindly-meant, essays; and though the satirist saw more to ridicule, apparently, than to admire in the fire and boldness of the Irish orator, yet there was that in his manly and unpolished rhetoric that attracted so good a judge as the late Lord Palmerston, who, after hearing him preach, offered him unsuccessfully a London benefice, and then, as we have stated, promoted him to the first bishopric that fell vacant. The Bishop of Cork belonged strictly to the Evangelical school, but he had none of the narrow Calvinism that usually characterises that section of the Church. His theology was broad and tolerant, and he was very practical in his teaching. Though not at all distinguished for distinctness of Church doctrine, yet when it came to a question of making serious changes in the Prayer-Book, he firmly took his stand on the Conservative side in the Synod, and consistently opposed all revolutionary projects.

Since the opinion expressed above was stated in reference to the future Bishop of Cork, we learn that at the Cork Diocesan Synod, a resolution was unanimously carried expressing its conviction that the Lord Bishop of Ossory, son of the late Bishop, from his personal character, intimate acquaintance with local circumstances, and past eminent services to the Church of Ireland, would be the person most likely to fill that high office, in such a manner as to secure the harmonious action and continued prosperity of the united Diocese.

OBITUARY.

AT Canterbury Station, New Brunswick, on the 9th inst., after an illness which she bore with Christian resignation to the divine will, Mary Ann Ellen, the beloved wife of the Rev. Thomas Hartin, Rector of Canterbury, in the 41st year of her age, leaving a sorrowing husband, six sons, two daughters, a widowed mother, and a large circle of relatives and friends to mourn their loss; but they mourn not as those without hope, for she died trusting in Jesus. She was an affectionate wife and tender mother, a loving daughter and kind neighbor; she had gained the respect and affection of the community in which she lived; all with whom she was acquainted will miss her, more especially her family and those of her neighbors. She has left a world of sorrow, sin