

ing rapidity. The world of matter with all its vastness and mystery, with all its attractiveness and resources, presses around the human soul as never before, and makes the realization of a spiritual world and the agency of the Holy Spirit increasingly difficult. It is true that the action of that Spirit must always be incomprehensible; for who shall attempt to picture the process whereby He, the Eternal, the Uncreated, overshadows, penetrates, moulds and changes our finite and created spirits, bathing them with His light and warmth, and fitting them by anticipation here, amid the scenes of time and sense, for a higher and a better world? We can but recognize the fact, as a most real though invisible miracle daily, hourly taking place among us wherever the Divine Comforter breathes and works in souls, rendered certain to faith by the unfailing promises of the Divine Christ; rendered certain to experience by changes for which nothing natural will adequately account. From age to age the gifts of the Spirit may vary in form; substantially they are the same to the end of time. And next to the atoning death of Christ and the power of His blood to cleanse from sin, there is no other fact of equal practical importance to human beings who are living and who must die.

#### SALT.

IN both Old and New Testament we find many references to this great purifying agent. Every Sacrifice which was offered to the Lord Jehovah was mingled with salt. Thus we read in the second chapter of Leviticus, "And every oblation of thy meat offering thou shalt season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering, with all thy offerings thou shalt offer salt." So in Ezekiel we read, "And thou shalt offer them before the Lord, and the priests shall cast salt upon them and they shalt offer them up for a burnt offering unto the Lord." Turning to the pages of the New Testament, we find both our Lord and His Apostles referring to salt. St. Paul speaks of the strengthening, purifying influence by which the ordinary, every-day conversation of Christians should be distinguished under this emblem of salt "Let your speech be always with grace, *seasoned with salt.*" Our Saviour speaks three times over of salt, first, as representing the principal of life and purity which should exist in the soul of every true Christian; and, secondly, to teach how each separate Christian should spread abroad and diffuse that principle, and thus become an agent of life and purity to all with whom he has to do. First He spoke thus: "Every sacrifice shall be salted with salt," that is to say, every soul which is really given up to God must be full of this life-giving principle—this salt of the earth; meaning that individual Christians are to go forth, and by their love to, and their zeal for Christ are to neutralize the sin and to break down the wickedness, and to keep in check the corruption of this evil world. Thirdly, He speaks thus: "Salt is good: but if the salt have lost its savor, wherewith shall it be salted,"—that is, if by neglect or sinful living this quickening principle loses its power, its freshness, and its virtue, how can it again be restored to its former vigor? This useless, worthless, powerless salt is fit neither for the land, nor yet for the dunghill, but men cast it out.

And now the question arises, What is really meant by this emblem of salt? What is that state of soul so indispensable to every follower of Christ, and without which he must be rejected as useless, profitless, and worthless? We would answer, It is

the grace of God in the heart of man, whereby he is made holy and kept holy. What salt is to the body, that religion is to the soul. Salt purifies, renovates, invigorates; salt hinders corruption and arrests decay. So the love of God, which is religion, this, too, purifies, renovates, invigorates the soul; this hinders spiritual corruption, this arrests spiritual death. Religion is meant to make people *holy* as well as happy. Christianity, with all its blessings and privileges, comes to us and offers us not only pardon and peace, but purity and life. The true Christian is he who is most like his Lord. The true Christian is he who day by day grows in grace, in unselfishness, unworldliness, in courage, in truthfulness, in devotedness to God. A merely barren faith will be of little avail; a love of listening to what are sometimes called "Gospel sermons" a love of listening to heart-stirring declarations of the tender love of Christ for sinners, followed by no corresponding desire to follow Christ and to imitate Christ—this will not save the soul; every sacrifice must be salted with the salt of God's grace every Christian must be led by God's Holy Spirit; faith must never be divorced from works; the knowledge of Gospel truths must ever be accompanied by the "salt of a holy and a religious life."

#### THE BLESSEDNESS OF FELLOWSHIP.

What is the most precious gift to a man, of all the things that are around him here. Unquestionably the power of holding living intercourse with his fellows. The blind, who are deprived of the vision of the creation, if human lips can speak to them tenderly, bear the privation with wonderful cheerfulness. The deaf, to whom the music of human speech is silent, whose living fellowship with their human brethren is crippled, bear it bitterly; they know that the best gift of this life is lost. And the thing most precious to man, of all things which the vast universe can offer to him, is the power and the means of living fellowship with the Father of his spirit. Rob him of that, make him doubt His reality, persuade him that it is the shadow of himself that he seems to see, and the echo of his own cry that he seems to hear, when in Christ he thinks that he sees and communes with the Father of his spirit, and you plunge him into a misery which will deepen into madness, and will spend itself in orgies of brutal cruelty and lust; until, like the prodigal in the far wilderness, sick, starved, in an agony of inward pain and hunger, he cries, "I will arise and go unto my father," and sets his tottering steps towards the old and blessed home once more.

#### CORRECTION.

The article in our last issue addressed to "Subscribers to the Toronto Henderson Fund" should have been to "SUBSCRIBERS TO THE FUND FOR EXTINGUISHING THE MISSION DEBT."

### Diocesan Intelligence.

#### NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

HALIFAX.—The Institute has taken new rooms with every inducement for young men to amuse themselves in innocence.

The Lord Bishop goes to Liverpool, May 25; Eglehead, May 26; Lockeport, May 28; Shelburne, May 29; Church Cove, May 30; Tasket, May 31; Yarmouth, June 1; Weymouth, June 4; Barton, June 5; Bear and Moose Rivers, June 6.

ST. MARGARET'S BAY has a surplised choir at the Parish Church; and intends having the same order in two chapels before long. The Bishop confirmed 67 here last week.

*Churchwomen's Missionary Association.*—This useful society presided over by the excellent wife of our Bishop, paid \$200 apiece last year towards the salaries of three clergymen.

WINDSOR.—We are expecting soon to build a new Church.

PARRSBORO is about to repair and improve its Church.

LONDONDERRY.—Rev. W. E. Harris, lately assistant at St Margaret's Hall, Halifax, succeeds Rev. F. J. H. Axford in this mission.

HORTON.—Under the returned Rector, Rev. J. O. Ruggles, is in a more prosperous condition than for some time.

PICTOU.—Ascension Day is named for the laying of the corner stone of the new Church. The stone has been purchased by the Sunday scholars.

ALBION MINES.—The Rector having lectured for the Odd Fellows' lodge, was presented by that body with a silver cake basket, as a token of their appreciation of his kindness.

BRIDGEWATER.—We are glad to notice the marriage of our former beloved clergyman, the Rev. W. H. E. Bullock, Chap. H.M.F., and wish for him and his bride every happiness.

#### FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

ST. JOHN.—The Rector, Church Wardens, and Vestry of Trinity Church, could not have chosen a more appropriate day on which to lay the foundation of the new church. It was the anniversary—the ninety-sixth anniversary—of the landing of the loyalists, of the founding of the city; and Trinity Church, not simply the old edifice, but the congregation, by reason of its descent, its connections, its associations, its tradition and history, is most clearly connected with the early life of the city. In time, Trinity became the mother of churches, and saw her children grow up around her flourishing and fertile in good work, whilst she still grew in strength, in power, and in usefulness, maintaining ever her proud position at the head of her organization. But, in what we may call the youth of a city that is still young, Trinity was emphatically *the Church*. She had traditions even in her infancy, the germs of history clustered around her cradle, and the associations of her youthful years were of that sober kind which grow out of the memories of struggles undertaken, and of trials supported and sustained, for the maintenance of principle. The succession of Ministers who have conducted the worship, who have shared in the sorrows, helped with the burdens, aided in the toil, or mayhap, basked in the sunshine of the venerable church, were all men of strong characters and marked individuality, and most of them have been heartily identified with the growth and progress of the city.

The corner stone was laid in the north-east corner, on Monday the 19th, by the Most Reverend the Metropolitan of this Ecclesiastical Province. Notwithstanding a heavy rain, a large number assembled on the occasion. The Clergy and Laity met in the Madras building, Duke St., and walked in procession to the site of the church. After versicles commenced by the Rev. Canon De Veber, the 84th Psalm was sung.

Rev. Canon De Veber next read the lesson from Zechariah, after which the following prayers were offered, the Rev. Canon De Veber first saying:

The Lord be with you;  
Ans. And with thy spirit.  
Let us pray;

Our Father, etc.

Almighty and everlasting God, whom the heavens, even the heaven of heavens cannot contain, yet who deignest to dwell with Thy Church here on earth; vouchsafe, we pray Thee, thy presence in this house of which we are about to lay the corner-stone, to the honor and praise of thy holy Name, through Jesus Christ, our Lord, who