

haustive, and patient examination of the matter by his commission, Mr. Cheney was found guilty of a denial of a fundamental doctrine of the Church, of the substitution of his own opinions for the plain teaching of the Church, of mutilating the services of the Church, and of contumacy in refusing to accept the godly admonitions of his Bishop, and in declaring that he neither would nor "conscientiously" could use any service of the Church where the doctrine of Regeneration in Baptism was asserted. What remained for the Bishop to do but proceed to Mr. Cheney's deposition from the priesthood of the Church? To prevent this, Mr. Cheney appealed to the secular courts for an injunction forbidding the Bishop pronouncing the decree of deposition, on the ground—not that this doctrine was false, nor that it was not a doctrine of the Church, nor yet, that he had not taken a solemn vow to observe and teach that and all other doctrines of the Church in the United States—but upon the simple, if selfish, plea that such action on the part of the Bishop would prevent his drawing his very comfortable stipend, which, as a clergyman of the Church, he drew from his wealthy Chicago congregation. As might be expected, the appeal was dismissed, and Mr. Cheney was legally and canonically deposed. I fail to see, therefore, upon what grounds "Church Bells" states the deposition of Mr. Cheney to have been either "uncanonical or even cruel." According to Mr. Cheney's own plea, he was in the position of a clergyman of the Church, and drawing a large salary as rector of a city parish in Chicago; much time and money had been expended upon his scholastic preparation for that office; therefore it would be "cruel" to deprive him of his "salary," even though he may have been led to deny the doctrine and discipline which he had solemnly vowed to observe and teach. There was nothing "uncanonical or even cruel" in the deposition of Mr. Cheney. The honourable—the only honest course for him to have followed, under the circumstances, was to have immediately resigned his office, with all its material interests, including "salary," and taken himself to some other body whose doctrines—or lack of them—he could conscientiously teach. Such is the opinion of T.G.P.

Family Reading.

A PILGRIM'S CRY.

How weak I am! Lord, give me strength
To bear the trials sent to me,
To tread the straight and roughened length
That intervenes 'tween earth and Thee.
How oft my weary limbs refuse
To do my willing heart's command;
How oft the tempter bids me choose
The broader way that's near at hand.

And I thus wearied, tempted, feel
A longing for my journey's end,
Sigh that each step will but reveal
Dangers 'gainst which I must contend.
My coward heart, how sick it turns!
How Faith and Doubt strike fierce and long!
But Faith prevails—it once more burns—
It tells me how I may be strong.

Thou art the source of strength and power!
Extend to me, O Lord, Thy Hand;
Lead me and guide me ev'ry hour,
Through earth's dark vale to heaven's fair land.
Thy presence will revive my heart
When burdens weary, storms appal,
And Doubt shall no more have a part
Where Faith in Thee shall hallow all.

THE GOD OF THE HUMBLE.

The discoveries of science have given to us a vastly larger universe than the men of ancient times ever conceived. They saw only what the naked eye could see; we have instruments which widen our range of vision, and bring within our view myriads of gleaming

orbs away in the boundless expanse, each orb itself a sun, with a circle of smaller orbs wheeling round it; and we have come to learn that all we thus see or know is but a fraction of the mighty realm of creation. And what must He see who sits as King over this measureless domain, the Lord of an empire of millions on millions of suns, whose wisdom planned all, and whose power for ever upholds! How august and transcendent the glory of His majesty! The high and lofty One, who inhabits the boundless spaces and sways all the stars, and all the worlds appear before us now arrayed in a splendour and greatness too sublime for our minds to grasp. Yet that mightiest of all beings is also the humblest. No heart in all the universe so lowly as the heart of Him who holds the throne of the universe and wields the sceptre of imperial power. For He who dwells in the high and holy place at the summit of creation, comes also into loving fellowship "with him that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

COURTESY.

"Be courteous," said St. Paul. Courtesy is the mark of the true Christian. The true Christian belongs to the court of the Great King. It is his privilege to reflect upon earth the perfect manners, the elaborate politeness of the city of God.

The courtesy of the Christian is not confined to the ritual of the church services, where the "good manners" of heaven are pictured in our conduct of devotions, but Christian courtesy should be seen in every relationship in life. Our Lord turned water into wine to cover up the embarrassment of a wedding party.

Sourness, harshness, glumness, rudeness, a lack of sympathy, a lack of considerateness, vulgarity, unresponsiveness, unkindness—these things should never obscure the joyful sunlight of the Christian soul.

The most refined and elegant manners in the world are none too good for the most obscure member of the family of God.

ETERNAL LIFE.

It is a glorious thing just to be alive. But ah! how much more glorious it is when we know that the life in which we rejoice will go on and not die; that when this house of clay, beautifully and wonderfully made, shall have been taken down; when it shall have become too fragile and weather-beaten by the storms of death to hold us any more, we shall not be cast out to perish, but shall simply move on into some better and roomier house which the Eternal Love that holds us fast has provided for us! It is sweet and good to live, but how much sweeter and better when we know that what we call death will be merely a letting go of that which we can no longer hold, a casting off of that which can no longer serve us; a going out from that which is but a prison door, and when everything that is mortal about us will be swallowed up in the more abundant life.

REPENTANCE MUST BE FROM THE HEART.

Unto Almighty God all hearts are open, all desires known, and from Him no secrets are hid; therefore it is no use to attempt concealment. We may conceal ourselves from our fellow-creatures, we may even deceive ourselves and conceal ourselves from ourselves, but we cannot cover up our hearts from the search of the All-seeing. It is well said before men we stand as beehives, made of wood or straw. They cannot see inside those beehives, and tell what thoughts and feelings are

working inside, though they may see the thoughts go in and out of us. Before God we are as glass beehives, and all that our thoughts are doing within us He perfectly sees and understands. Before men we are as the face of a clock, which seems all right. God, without the optical glass, can see the inner wheels, springs, and works, and knows what is wrong. Before the earthly judge we may put on a bold front and declare innocence; but God is a Judge who can place His hand upon the heart and feel, yea, and see, the increased action which proclaims guilt. We must, then, not be satisfied with anything short of heartwork. Let us be thorough, and seek for rent hearts, for broken and contrite spirits.

RELIGION IN THE QUIET THINGS OF NATURE.

There is religion in everything around us—a calm and holy religion in the unbreathing things of Nature, which man would do well to imitate. It is a meek and blessed influence, stealing in, as it were, unawares upon the heart; it comes quietly, and without excitement; it has no terror, no gloom in its approaches; it does not rouse up the passions; it is untrammelled by the creeds, and unshadowed by the superstitions of man; it is fresh from the hands of its Author, glowing from the immediate presence of the Great Spirit which pervades and quickens it; it is written on the arched sky; it looks out from every star; it is on the sailing cloud, and in the invisible wind; it is among the hills and valleys of the earth, where the shrubless mountain-top pierces the thin atmosphere of eternal winter, or where the mighty forest fluctuates, before the strong wind, with its dark waves of green foliage; it is spread out, like a legible language, upon the broad face of the unsleeping ocean; it is the poetry of Nature; it is this which uplifts the spirit within us, until it is strong enough to overlook the shadows of our place of probation—which breaks, link after link, the chain that binds us to materiality; and which opens to our imagination a world of spiritual beauty and holiness.—Ruskin.

PUNCTUALITY.

Method is the very hinge of business, and there is no method without punctuality. Punctuality promotes the peace and good temper of a family; the want of it often infringes on necessary duty and sometimes excludes it. Another advantage of punctuality is the calmness of mind which it produces. A disorderly man is always in a hurry; he has not time to fulfil his engagements properly, for before he has concluded one he ought to be at another. Punctuality gives weight to character, and, like other virtues, it reproduces itself. Appointments are debts; we owe punctuality to those with whom we make them, for we have no right to throw away their time if we do our own.

CHARITY AND FORBEARANCE.

We may, if we choose, make the worst of one another. Everyone has his weak points; everyone has his faults; we may make the worst of these; we may fix our attention constantly upon these. But we may also make the best of one another. We may forgive, even as we hope to be forgiven. We may put ourselves in the place of others, and ask what we should wish to be done to us, and thought of us, were we in their place. By loving whatever is lovable in those around us, love will flow back from them to us, and life will become a pleasure instead of a pain; and earth will become like heaven, and we shall become not unworthy followers of Him whose name is Love.—Dean Stanley.